BUTLER (Samuel) the Poet
1509/1125.

HUDIBRAS,

IN THREE PARTS.

Written in the Time of

THE LATE WARS:

Corrected and Amended.

WITH

LARGE ANNOTATIONS,

AND A PREFACE.

To this EDITION are added,

CRITICAL, HISTORICAL and EXPLANATORY

NOTES,

By Way of Supplement, not in any former EDITION.

By *ZACHARY GREY*, LL.D.

To the Whole is prefixed,

A DISSERTATION upon BURLESQUE POETRY.

By the late LEARNED, and INGENIOUS

MONTAGU BACON, Esq;

And an APPENDIX;

In which is a TRANSLATION of Part of the First CANTO of the First BOOK into *Latin* DOGGREL.

——— *Si quid novisti rectius istis,*
Candidus imperti: Si non, his utere mecum. HORAT.

Adorned with a new Set of Cuts.

VOL. I.

DUBLIN:
Printed for JOHN EXSHAW, at the *Bible* in *Dame-street.*
M,DCC,LVII.


BRITISH MUSEUM
30
88
MAY

Advertiſement.

THE Favour with which the Public have been pleaſed to receive this Edition of Hudibras, *has engaged the Editor (in Gratitude) to make it as perfect as is in his Power, by ſubjoining ſuch Supplementary Notes as have ſince occurred from a careful Reviſal of the whole.*

I muſt here, likewiſe, acknowledge the great Obligations I am under to the late learned, and ingenious Mr. Montagu Bacon, *for the following Diſſertation upon* Burleſque Poetry, *and ſeveral Notes, which I have pointed out by the initial Letters of his two Names.*

The Notes and Diſſertation are both ſo good in their Kind, that, I am in hopes, the moſt opinionated, and ſelf-conceited Pretender to Criticiſm, *will find little Room for Cavil.*

As to thoſe little, inſignificant Declaimers, *who dare not look a Man in the Face, and yet aſſume the Liberty of* falſely *aſperſing him behind his Back; I really look upon them as Objects of Pity, and Compaſſion.*

A

DISSERTATION



UPON

Burleſque Poetry.

I SHALL not enter into the Detail of the Original of *Burleſque Poetry*, as conſidering it as a *modern Invention:* For all Ways of *Traveſtie*, *Parodies*, and turning Things into Ridicule, are by no Means to be confined to the *Moderns*, as the Learned very well know. How far the *Macaronicks*, made up of half *Latin* and half *Vulgar Languages*, without Regard to *Grammar* or Rules of any Kind —how far the *Epiſtolæ obſcurorum Virorum*—and, above all, *Rabelais*, which is a Mixture of all Kinds of Languages—may have influenced the Style, I ſhall not now examine. How extremely fond all Nations were of it, may be ſeen in the *Hiſtory of* French *Poetry* (a Book very commonly known): And I think Mr. *Rhymer* has touch'd upon it in *Engliſh*.

I ſhall go no higher than to ſay that a little before *Butler*'s Time aroſe an extraordinary *Genius* in *France*, famous for entertaining the Court with good Sayings, and the World with his Productions:—*Scarron* I mean:—A Man, who, to divert the tedious Hours of conſtant and racking Infirmities, and make his Mind the more ſtrongly agreeable, the leſs his Body was ſo, fell upon this Method of turning all ſerious Things to Laughter and Ridicule.

His Way was new, and different from the *Burleſque* that was written before; and even ſome of the Learned eſteem it, as may be ſeen in *Huetius*, *De Rebus ad ſe pertinentibus.*

Balzac

Balzac was at the ſame Time in mighty Repute for the Sweetneſs of his Periods, and his high-flown and laboured Eloquence; as much overſtrained in the ſerious Way, as the other was too vulgar and mean in the *comic:* Yet one improved the Language, and the other debaſed it. *Balzac* ſoon got the Learned on his Side: Very fine Books were written on the various Kinds of Wit and Style among the *Antients:* And, in ſhort, the Learned at laſt combined together againſt the *Burleſque*, and contrived to batter it down.

In this Way Things ſtood, when *Butler* took up the Cudgels againſt the *Anti-Royaliſts*. *Burleſque*, though declining in *France*, was coming into Faſhion here.

The civil Wars were juſt over, or turning towards the *Reſtoration:* And it appears that the Author was a zealous *Cavalier*, and that there was before him a *Bank* of twenty ſuch Years, that furniſh'd (not only a very ſerious and bloody Tragedy, but) a great many Interludes of Madneſs, Folly, public Knavery and private: In ſhort, a *Ridicule*, which, when the Mote was taken out of People's Eyes, was clear enough to be ſeen; but which, in the Acting, led them blindfold to a terrible Deſtruction.

Malbranch ſays, that Nations with Nations, Families with Families, and Parties with Parties, often fall into the Horrors of War and Bloodſhed, for Things, the Ridicule of which is not perceived 'till a hundred Years afterwards.

So great a *Genius* as *Butler* coming ſo early, many People's Eyes were opened much ſooner, eſpecially with Relation to one Party, which had for many Years been the reigning Party, and, indeed, in many Things the moſt peccant. He muſt be conſidered as the Champion of the *Royaliſts*, and, indeed, of the late diſtreſs'd, now triumphant Church of *England*.

Now, as, in *France*, the *Satyr Menippée*, by expoſing, in the *Burleſque Way*, the Hypocrites of thoſe Times (the *Spaniſh Party*, the Authors of that dreadful *League* of Confuſion) contributed to bring People to their Senſes; ſo likewiſe did this Writer, by unveiling that dark Scene of Hypocriſy and Madneſs (which was one of the chief Reaſons why the political Differences were no ſooner accommodated) conſiderable Service to his Country, and drove *Enthuſiaſm* before him.

But it is not my Deſign at preſent to enter into this Matter: I am endeavouring to ſhew why He choſe This Style—He who, as Mr. *Dryden* obſerves, was capable of Any.

I ſhall quote two unexceptionable Authors for this: In the firſt Place, *Milton*, who, in his * Hiſtory of the Times before the *Conqueſt*, ſays, That the Reaſon of his employing himſelf in Things ſo remote was to chaſe out of his Thoughts the preſent Times, which were not worthy of his Pen: Their Actions, he ſays, were ſo *petty*, ſo beneath all Hiſtory, that he could not bear to treat of them. Sir *William Temple* too ſays, That the public Affairs before 1660 were ſo full of Madneſs, that he could not think of engaging in them.

Now, if, by the Teſtimony of theſe two Authors, which no Party will refuſe upon this Occaſion, the Times we are ſpeaking of were ſo *petty*, ſo *beneath all Hiſtory*, ſo full of Madneſs, were they not a fit Subject for a *Traveſtie?* Were they not the proper Object of *Burleſque?* Was is not a proper Burial for a Scene of *Pettineſs*, *Putidneſs*, Madneſs, and Inconſiſtency?

I come now to the Faults attributed to his Style: And,

Firſt, as to the Matter, there are chiefly three Things, very blameable indeed, that are attributed to it, and have been pretty much the Practice of this Sort of Writers, *viz.* Obſcenity, Evil-Speaking, and Profaneneſs.

As to *Obſcenity*, I cannot ſay our Author is wholly free: But, whatever there is of that Kind, it is very decently and remotely wrapt up; and, except a little merry Double-Meaning between *Hudibras* and the Widow, and two ugly Verſes about *Platonic Bardaſhing*, few Authors are ſo free from it: And, indeed, he knew too well the Dignity of his pretended *Hero* to make (as he ſays in another Poem) a *Pimp* of a *Knight-Errant:* For, truly, Obſcenity, at that Time of Day, in that Party, would ſcarce have been thought fit for People of any other Profeſſion: It could not have purchaſed him a *Thankſgiving-Day* in the Churches as bad as they were.

Now, as to *Evil-Speaking*, you muſt conſider the Poem as a *Satyr* made to expoſe Vice: And, ſo far as all *Satyrs* are chargeable with ſomething of Ill-Nature, this muſt come in for its Share.

He did, indeed, rip up all the Faults of the *adverſe* Party to ſuch a Degree, that he quite put them out of the Vogue of the World: They never gained any Ground of the Church of *England* after: He may be truly ſaid to have written them down, to have taken them by Head and Shoul-

* See *Hiſtory of England*, Part I. Quarto Edit. P. 2.

ders,

ders, and ſhoved them out of the polite World, where they have never ſince made any Figure.

But then the Faults he found were real, and the *Hypocriſy* and *Knavery* notorious, before he ſet Pen to Paper: It was owned (as has been obſerved) by *Milton* himſelf, the Champion of the other Side.

There are ſome Things, I confeſs, a little too hard upon ſome People; and the whole Epiſtle to *Sidrophel* ſhews ſome Spleen againſt a learned and riſing Body of acute and venerable *Philoſophers*.

But, in the main, a great Number of thoſe he writes againſt were a *Generation of Vipers*, very little ſhort of their Predeceſſors, the *Phariſees* of *pious Memory*.

Now, as to *Profaneneſs*, the greateſt of all Objections, it is to be conſidered, that, in the preceding Times, ſo great a Spirit of Religion, ſay ſome, or, as others ſay, of *Enthuſiaſm*, prevailed, that all the moſt ſacred Expreſſions of the Scriptures, all the ſolemn Denunciations of the *Prophets*, the Phraſes of all Parts of the Bible, were then in ſuch common Uſe, and frequently in ſuch ſcandalous Abuſe, that it could not be, but, in ridiculing ſuch *Monſters of Impiety*, the Author muſt turn ſome Paſſages into *Ridicule*, which otherwiſe ought to be treated with the utmoſt Reverence; eſpecially, about the *Operations of the Spirit*, of which they made a moſt ſcandalous Uſe and Traffic. Yet our Author has nothing of this Kind half ſo profane as the *Tale of a Tub*: Neither is the Profaneneſs in the Author, but in the *Tartuffs* that uſed it.

I think there is nothing that ſhews a bad Heart in himſelf, nothing, or next to nothing, that has any Taſte of the Licence, which, under the falſe Notion of Wit, or true Name of Blaſphemy, ſo much infected and diſgraced the Reign of King *Charles* the Second: If I had met with any Thing of this Kind, by any Slip of the Author, I ſhould have ſet it down amongſt his moſt criminal Enormities, and put as *black* a * *Theta* upon it as I could.

I would not have it tho' taken for granted, becauſe this bantering Style was employed by the firſt *Reformers* againſt the childiſh Superſtitions of *Popery*, and was a *maſqued Battery*, that did conſiderable Execution, that therefore it is to be called *profane*, as I find in *Popiſh Writers*.

* ——— *Nigrum Vitio præfigere Theta.*
Perſ. Sat. 4, 13.

But real *Profaneneſs* againſt God and true Religion is a Crime that no Man can approve of in his Heart, no Body ought to vindicate, no Degree of Wit can apologize for: It is one of thoſe *private Vices*, ſo bad, that I believe it would have puzzled even Mr. *Mandeville* himſelf to have founded any public Benefit upon it.

Theſe three Vices are indeed plentifully ſown in *Rabelais*, and ſome of his Succeſſors.

The Objections to the *Burleſque* Language are chiefly theſe four:

1. Old Language revived, and then it is obſolete.
2. Pedantry, in mixing learned Languages with it.
3. *Plebeian*, or vulgar Language.
4. * *Alſatian*, or made Language.

Firſt, as to the old, or obſolete Language, there is little to be charged to him on that Score. *Whilom*, and *Onſlaught*, and other Words that were not ſo much out of Uſe then, as they are now, may be brought perhaps.

As to the *learned Languages*, it muſt be confeſs'd, he has a little darkened his Poem, by mixing more Learning in it than there needed to be; not, indeed, by affected Scraps of *Latin*, without Humour or Neceſſity, as *Scarron* and others of thoſe Writers do: But, as thoſe Times he writes about were Times of great *Pedantry*, it was neceſſary, for his *Drama*, to turn thoſe Things into Ridicule; for *Hudibras* is to be conſidered as a *Dramatic* Performance, where all the Parts are to act in Character.

If *Trulla*, indeed, had made a Parade of her Univerſity Education, and argued διαλεκτικῶς, it would have been blameable: But, when *Hudibras* talks ſo, he talks right; and ſhe as right, when ſhe bids him kiſs her ——.

The *Latin* he has brought in is little, and eaſy to be underſtood, and not half ſo much as was expected by a Country Audience in every Sermon, under the Charge of *being no Latiner*, as they ſaid of Dr. † *Pocock*.

* I don't mean, by the *Alſatian* Language, new Words, brought from other polite Languages to embelliſh or improve our own; but I mean a Sort of *Beggars Gibberiſh*, coined without any Foundation of Senſe or Etymology, like ſome of Ancient *Piſtol*'s in *Shakeſpear*, or the *Alſatians* in *Shadwell*: For Example, *Rino*, *Rinocerical*, *Coney* for Money: This laſt is uſed by *Butler* in *Hudibras*.

† See Dr. *Twells*'s Life of Dr. *Pocock*.

He

He that reads *Ruſhworth* will find the Speeches of thoſe that were called the *learned Gentlemen* fuller by half of Pedantry than *Hudibras* is. Lord *Clarendon* mentions one * Gentleman, who, from the Gallery, delivered in a Bill to deſtroy *Epiſcopacy, Root and Branch*; which that noble Lord believes, in that Gentleman, was chiefly for the Vanity of repeating

——— *Immedicabile Vulnus*
Enſe recidendum eſt.———

If all Learning is to be called Pedantry, *Milton* is much more blameable that Way than *Butler*. It is really a Matter of conſiderable Learning to be qualified to be a Reader of *Paradiſe Loſt*. And *Milton* is evidently oſtentatious of his Learning; whereas *Butler* brings it in only to laugh at it: And, as Father *Boubours*, the *French Critic*, very well ſays, *on peut tout dire en riant*, you may ſay any Thing in Jeſt.

I will not ſay, in Defence of theſe great Authors, that their having done this is ſufficient to juſtify it; as *Seneca* ſays of *Cato*—— "They that diſpraiſe *Cato* for *Drunkenneſs* "will rather bring *Drunkenneſs* into Repute, than that any "Body will think the worſe of *Cato* for it."

But this I will ſay, and it is the Truth, that, without much *Augury* or *Haruſpicy*, a Man may foretell, that the Learned will ſoon take the Pains to explain them ſo, and the Vulgar to underſtand up to them, that, before many Years are paſt, the Objection will drop, with Increaſe of Pleaſure and Satisfaction even to the unlearned Reader.

As to the *Plebeian* Language, it being his profeſs'd Deſign to debaſe the Hiſtory of that Time, it became a neceſſary Part of that Deſign to make Uſe of it. But he mixes it ſo artfully with other and more elegant *Engliſh*, that in his popular Way of ſpeaking, he is very far from being vulgar.

His *Abbreviations* and his *ſplay-foot Rhymes* are uſeful to his Deſign of ſeeming to deſpiſe the *Art of Poetry*, at the ſame Time he makes Uſe of it: All tends, as ſeverely as any of the Orations of *Demoſthenes*, to run down his Adverſary, and to deſpiſe all other Praiſe.

And to ſay there is no Beauty in his Double-Rhymes, I would not aſſert: I am ſure, in many of them, if not in

† See *Hiſtory of the Rebellion*, Fol. Edit. Vol. 1, P. 187.

moſt,

moſt, there is a great deal of Humour: It gives this Poem ſo much the Taſte of our admired old Ballads; and the great *French Satyriſt* ſpeaks not diſreſpectfully of them:

La Ballade aſſervie a ſes vielles Maximes
Souvent doit tout ſon Luſtre an Caprice des Rhymes. BOILEAU.

As to *Alſatian* Words, they are few, and always agreeable.

I have gone through the chief Objections to the modern *Burleſque*.

As to the Matter of Obſcenity, Profaneneſs, &c. the Antients have little to brag of; their Practice is ſhameful: But, ſince we muſt not go in their Traces, let us examine what Liberties they have given themſelves in Style.

I ſhall take the firſt *Comick* Author amongſt them; for *Hudibras* is a *Comedy*.

Let us ſee, then, what we can find in *Ariſtophanes*, the *merry Greek*; *Tart Ariſtophanes*, as *Ben Johnſon* calls him.

The chief Licences I have heard or read of in this celebrated Author are theſe:

Firſt, *Diminutives*, ſuch as *Socratidion*, &c. I remember a *Critick* once, in an Epiſtle to Dr. *Mills*, called him Ἰωαννίδιον: Upon which Mr. *Boyle* ſays, he did very judiciouſly, in ſpeaking of a great *Grecian*, who might be ſuppoſed to have a Kindneſs for the Language; for thoſe pretty *Diminutives*, *Little Johnny*, or ſo, don't do ſo well in *Engliſh*. I cannot at preſent recollect any Thing of this Kind in *Hudibras*.

Secondly, *Compoſites*, and *Decompoſites*, made up of ſounding Words; one Word reaching ſometimes the Extent of ſix Verſes: I don't obſerve any Thing like this in our Author. *Shakeſpear* is our boldeſt Writer for *Compoſites*. *Ben Johnſon* has imitated it: *Naſty-pated*, *louſy-faced*, *turdi-fartical Fellow*.

But *Decompoſites Hudibras* has: *Pyg*—what d'y' call him? —*malion*; *Pen*—*theſile*.

Thirdly, *Parodies*, or Applications of grave Paſſages of the fineſt Authors in a *Burleſque* Way: That is one of our Author's chief Beauties: He has ſome very extraordinary Maſter-Pieces of that Kind.

Fourthly, *Perſians*, *Scythians*, &c. ſpeaking in their own Languages: This is likewiſe practiſed by *Plautus* in one Paſſage, where he brings in *Punick*. The Satyr *Menipèe* makes his Actors ſpeak, ſometimes in *Latin*, ſometimes in *Italian*; ſometimes he makes Uſe of both thoſe Tongues, and the *French* too, in the ſame Speech. But *Butler* has nowhere

where allowed himſelf this Liberty, ſcarce of one whole Verſe.

Fifthly, The different Dialects of the *Greek*, the *Lacedæmonian*, *Theſſalian*, *&c.* Our Language is not very capable of this.

Sixthly, Strangers endeavour to ſpeak *Attick*, and mangle it: There is no ſuch Thing in our Author. (See *Love in a Tub*, by Sir *George Etheridge.)*

Seventhly, Country Folks ſpeak in their Country Faſhion: Our Poet has ſomething of this Kind; and it was neceſſary to the Nature of his Poem.

Eighthly, Women knocking hard Words out of * Joint, and ſpeaking illiterally, in attempting to ſpeak finely: This is but ſeldom, I think, practiſed by our Author; yet frequent in our *Engliſh* Comedies.

Now, all theſe Licences, put together, are more than our Poet uſes, and ſufficient to juſtify his greateſt Exceſſes: And yet, becauſe theſe Things are thin-ſown in the *Greek Authors*, *Ariſtophanes* is reckoned one of the pureſt *Attick* Writers: Neither is *Hudibras* at all to be centemned for immodeſt Language: If he is, what † *Scarron* has done in this Kind is very abominable.

Thoſe that have a Mind to be better informed in this (not very important) Queſtion concerning *Burleſque*, may pleaſe to accept of theſe further Particulars:

* This is humorouſly bantered by Mrs. *Davies*, in a *Novel*, intitled, *The Merry Wanderer*. See her *Works*, publiſhed in 8vo. 1725, Vol. 2. P. 199.

" *Joan Ellis* (ſays ſhe) went to an Attorney, and told him, That " ſhe wanted a little of his *Device* [Advice] in *Form of Popery* [*in* " *Formâ Pauperis*]: Her Huſband was dead, and ſhe had *reminiſter-* " *ed* [adminiſtered]; but his Brother had clapp'd in a *Pecavi* [a " Caveat] to her *Reminiſtration* [Adminiſtration], and was going to " *convince* [commence] a Suit againſt her; and ſhe ſhould loſe all " her Money, if he did not help her by his *Ingenious* [Ingenuity]; " for truly ſhe was not in a *Compacity* [Capacity] to help herſelf."

† *N. B.* I read in the Life of *Scarron*, that not only many of his Poems have an Effrontery beyond Meaſure with relation to Obſcenity; but that his private Converſation was ſo infected with it, that his Lady, the famous *Madam de Maintenon* afterwards, was three whole Months after ſhe married him, before ſhe could civilize and tame her wild Male in that Reſpect; a *Brutality* which one would wonder at, in a Man ſo much in Favour with the Court of *Anne de Auſtriche*, long before he married her.

In

In the *Caſtilian* Language, *Burladores* ſignify thoſe *Jets d'Eau*, that ſpirt up from the Floor, and wet People, before they are aware.

Burla, in *Italian*, means any witty Malice, done, by Way of Pleaſantry, to make People laugh. From thence a Man of Pleaſantry was called a *Burleſco*. *Burla* likewiſe, in that Language, is uſed for thoſe Farces which are commonly acted after Tragedies in that Country.

Now, as theſe Farces are made up of all the *groteſque*, low, vulgar, or pedantick Expreſſions that can be, this Style came to be called the *Burleſque Style*.

St. Amand begun this Style in *France*: So the Thing was antienter than the Name: *Sarrazin* is firſt ſaid to have uſed the Name. But *St. Amand*'s Style was too low, fit only for Porters, and Carmen, or Colliers, *Style de Crocheteurs*.

Scarron then aroſe like a *Phœnix*, and mixing a Share of true Wit and Humour with his *Burleſque*, ſtruck out a politer Species of it, about the Year 1640: His Succeſs made a Number of bad Imitators: All *France* ran like mad into it: His *Typhons* begot *Typhons*: His *Traveſtie* of *Virgil* begot *Traveſties* to almoſt all the antient Authors: *Homer*, *Horace*, *Ovid*, and *Claudian* were turned into *Maſquerade*.

Even *Brebœuf*, the Bombaſt Tranſlator of *Lucan*, took ſome ungodly Pains too to turn his Favourite *Lucan* himſelf into *Burleſque*. It was, like our *Ballads* here, an excellent Expedient in Politicks.

During all the Wars of *Paris*, and the Diſputes of *Mazarin*'s Miniſtry, nothing was equal to it for Diſpatch of Buſineſs: It was uſed as a terrible Artillery againſt the politick *Italian*; and a *ſplay-foot Rhyme* came croſs him ſometimes like a * *Chain-Shot*, where a Speech in Parliament fail'd.

But this *Meteor* that we have been ſpeaking of (I mean † *Burleſque*, ſuch as it was in *France*) was but ſhort-lived: It was born in the Combuſtions of two Kingdoms, and ended juſt at the Reſtoration of the one, and Peace of the other:

* The *Mazarinade* is one of the dreadfulleſt *Satyrs*, or rather biting Lampoons, that ever was. *Philocabre*, *Macquignon*, *Manygold*, *Bougre* (twelve or thirteen Times together) *Jean Fontaguin*, are the Flowers of it.

† It is to be noted, that, at that Time of Day, all *French Verſes* that had but eight or nine Syllables were called *Burleſque Verſes*, tho' ſerious: Hence came that Miſtake in a grave Poem on our Saviour's Paſſion; but the Title ſhocked every Body: To write upon that Subject in *Burleſque* Verſe, good God!

Its utter Extinction is marked in *Boileau*'s Works exactly in the Year 1660: So that it had in that Country, which quits a bad Cuſtom ſooner than any other Country in the World, a Duration of juſt twenty Years.

PREFACE.

HAVING, *in the Preface to* HUDIBRAS *(P. 6, 7) given a ſhort Account of the Power claimed formerly by the Teachers amongſt the* Independents *over their Flocks and Followers, I beg Leave to add the following Letter from Mr.* Joſeph Huſſey, *formerly an* Independent Preacher *in* Cambridge, *to one who had been of his Congregation, in Confirmation of the Truth of what I have there aſſerted:*

* SUSAN ORLEBAR,

" FOR I will ſalute your Perſon by your old Name— " You having committed heinous Offences and Sins " againſt the Lord *Chriſt*, and *Us* of this *Congregational* " *Church* of *Saints*, and, in open Slander againſt the Goſpel, " before the World declared your Sin, as *Sodom*, and hid " it not; we have voted to meet the ſecond *Thurſday* of " *January*, 1700, in order to humble ourſelves before the " Lord, and, by giving you up in the Name of the Lord " *Jeſus Chriſt* to *Satan*, cut you wholly off by the terrible " Sentence from any Relation to the Church, that you " may find it utter Deſtruction to the Fleſh, and that your " Spirit if you belong to *Chriſt*, may be ſaved in the Day " of the Lord *Jeſus*.

" Theſe are, therefore, to give you Notice, That, in- " aſmuch as the Church is bound by the indiſpenſable Laws " of *Chriſt*'s Government to proceed in the ſharpeſt Way " againſt you for your manifold Scandals, we ſhall, if the " Lord will, effect it the Day and Month above-written."

Given at our Church-Meeting, Thurſday, November 7, 1700.

ROBERT WILSON,
SAM. AUNGIER,
PHILIP SAUNDERS.

JOS. HUSSEY, *Paſtor.*

* *Copied from the Original, in the Cuſtody of the Rev. Dr.* Macro, *of* Norton, *in* Suffolk.

Colcheſter,

Colcheſter, Nov. 28, 1700.

" I SUSAN HANDLEY do ſolemnly declare, and am ready " to make Oath, That I know of no other Reaſon for " this ſevere Sentence to be pronounced againſt me by the " within-named *Joſeph Huſſey* and others, but that I ſet " my Hand to a Paper, wherein I obliged myſelf not to " marry to any one, but who ſhould be believed to be of " the ſame Society, and thereby leaving the Congrega- " tion."

Subſcribed by SUSAN HANDLEY,
in the Preſence of me,

JOS. POTTER, *Mayor.*

APPENDIX.

Part of the Firſt Canto of the Firſt Book of HUDIBRAS tranſlated into LATIN DOGGREL by a Gentleman formerly (I think) of *Pembroke-Hall.*

CUM gliſcens civica Phreneſis,
Pacis Hominibus pertæſis,
Cum triſtes Iræ et Furores
Multum elicerent Cruoris:
Et velut qui ſunt Mente capti,
Præ Mero ire parum apti,
Amoris altercantur Vice,
Et totum hoc pro Meretrice;
Sic hi pugnârant, dum, pro More,
Religio cuique eſt in Ore:
Hanc coluit quiſque Nomen tenus;
Sed Nemo novit quodnam Genus:
Cum Præco, altâ è Teſtudine,
Auritâ ſtante Multitudine,
Hanc dedit Exhortationem,
Ut foveant —— Seditionem;
Et Manu tunſum eccleſiaſticâ
Pulvinar movit Vi elaſticâ:
Tunc ivit foràs noſter Heros,
Ut vinceret Gigantes feros.
Aſpectum ſi quis obſervaret,
Hunc Florem Equitum juraret:
Nam nuſquam flexum Genu dedit,
Niſi cum Titulum accepit;
Nec Ictum æquâ tulit Mente,
Niſi ab honorario Enſe.

Duplicem

Duplicem ſcivit Uſum Chartæ
Tantâ ut nullus alter Arte,
Mercurio doctus tam, quam Marte ;
Pugnavit Nemo fortiùs, neque
Conſcripſit brevitèr quiſquam æquè ;
Clarus in Bello, in Pace quoque
Et Jure, Cæſar ex utroque :
(Sic Victum Sorices, ut ferunt,
Utroque Elemento quærunt.)
Sed multus Auctor Litem gerat,
An fortior, an prudentior erat :
Hi illud, illi hoc defendunt :
Sed, licet acritèr contendunt,
Tam parva fuit Differentia,
Vix, et ne vix vicit Prudentia.
Hinc habuerunt illum multi
Aptum perfungi Vice Stulti.
Montaignum etiam ſic ludentem
Cum Fele, Tempus conterentem,
Ferunt, putâſſe et vereri
Se Feli Aſinum videri.
At quid meherculè cenſeret,
Thraſonem noſtrum ſi videret ?
(Nam ſic ſe noſter appellavit,
In Martem ſi quis provocavit.)
Sed ſic qui putant, putant malè ;
Nam noſter erat nihil tale.
Quod, ſi Ingenio fuit lautus,
De Uſu fuit perquàm cautus :
Perrarò quidem ſecum ferat ;
Nam metuit, ne forſan terat :
Sic multi pictas induunt Veſtes
Non niſi in Diebus feſtis.
Prætereà, Græcè bene ſcivit ;
Sed Nemo eum erudivit :
Sic Facultate naturali
Grunnitum faciunt Porcelli.
Latinè Nemo ſcivit meliùs ;
Vix Aves concinunt faciliùs,
Utroque pollens, cuique egeno
Diffudit Copiam Cornu pleno.
Hebræas etiam Radices,
In Solo ſterili felices,
Tot habuit, ut plerique eum
Curtum crediderent Judæum :
Et forſan fuit Veneris ergò
Judæus factus à Chirurgo.
In Logicâ emunctæ Naris ;
In Analyticâ præclarus :

Ingenio

Ingenio fuit tam ſubtili,
Diſcrevit Poſitionem Pili ;
Ut, ſi quâ Horâ diſputaret
Cui Parti magis inclinaret,
Utramque tueretur, quæque
Affirmat, mox infirmat æquè :
Oſtendit, cum ſuſcepit Litem,
Quòd Vir & Equus non ſunt idem ;
Avem non eſſe Buteonem
Probet, et Satrapam Bubonem,
Et Anſerem Juſticiarium,
Cornicem Fidei Commiſſarium ;
Deberet Diſputatione,
Et ſolveret cum Ratione.
Hæc omnia faceret, et plura,
Perfecto Modo, et Figurâ.
Rhetoricâ ſi fuit Opus
Dictis occurrit frequens Tropus :
Et medium rupit ſi Sermonem
Tuſſis, exagitans Pulmonem,
Ampullas protulit monſtrare
Quâ fecit Regulâ, et quare :
Nam metuit, ne Fors putetur,
Quòd Plebis Phraſi uteretur ;
Et ſtrenuè cavet, ne credatur
Se loqui ut intelligatur :
Rhetorices nam Documenta
Nil docent niſi Inſtrumenta.
Oratio fuit nunc, ſi voluit,
Suavis, nunc gravidè quiddam ſonuit.
Locutio fuit perturbata,
Dum Babel ſtetit, uſurpata.
Sublimes quidem erant Logi,
Quales affectant Pædagogi.
Anglo-Latino-Græca fuit
Lingua, quæ tantâ Copiâ fluit,
Et tam promiſcuè, ferè diſtinguas
In uno Ore trinas Linguas :
Hinc quoties voluit effutire,
Putaret quiſque ſe audire
Tres Babylonios Colonos
Confuſos edidiſſe Sonos,
Aut ipſum Cerberum quam clarè
Ex Ore triplici latrare.

THE

BRITISH MUSEUM 30 MAY 66

THE PREFACE.

THOUGH ſomewhat has already been ſaid in the way of Preface, by the writer of Mr. *Butler*'s Life; yet it may not be amiſs, to give the Reader a ſhort account of the purport and deſign of theſe Notes.

They are chiefly Hiſtorical, and Explanatory, with a ſmall mixture of Critical ones by my Friends. The laſt are deſign'd to illuſtrate ſome few of the Poetical Beauties of *Hudibras*, and to prove, that it is at leaſt equal to the moſt celebrated Poems in the *Engliſh* Language: and it's conformity, in ſome reſpects, to *Epic* Poetry will be evinc'd, and compariſons here and there drawn from *Homer*, *Virgil*, and *Milton*.

But theſe are ſo few, that it is much to be lamented, that the Poet has not yet met with an *Addiſon*, a *Prior*, a *Pope*, or a *Swift*, to do him juſtice in this reſpect.

The Hiſtorical and Explanatory Notes are intended to clear up the Hiſtorical Parts of the Poem; which have in a great meaſure been paſs'd over in the former Annotations.

And the Reader 'tis hop'd, will better apprehend, and reliſh the *Satire* couch'd in this Poem, when he is acquainted with the Perſons and Tranſactions, at which it is levell'd.

Though *Hudibras* has paſs'd many Editions, the Real Perſons, ſhadow'd under borrow'd and fictitious Names, have never yet been diſcover'd in any of them: This has engaged the generality of Readers, to think, that thoſe Renown'd Champions, *Crowdero Orſin*, *Talgol*, *Magnano*, *Cerdon*, *Colon*, and the Brave

Heroine *Trulla*, were only Imaginary Perſons; from whence many have concluded theſe Adventures to be *Romantic* and *Fabulous*, inſtead of True Hiſtory: But in the courſe of theſe Notes, I ſhall endeavour to obviate that Error; and hope to prove that the greateſt part of the Poem contains a *Series* of Adventures that did really happen: all the real Perſons ſhadow'd under fictitious Characters will be brought to view from Sir *Roger L'Eſtrange*, who being perſonally acquainted with the *Poet*, undoubtedly received the Secret from him.

Under the Perſon, whom he calls *Hudibras*, whom he makes the Hero of this Poem, the Author gives us the true Character of a *Preſbyterian Committee-man* and *Juſtice of the Peace*, who notwithſtanding they themſelves were guilty of all ſorts of Wickedneſs, yet pretended to be ſo ſcrupulous, that they could not in Conſcience permit the Country People to uſe the Diverſions they were ſometimes accuſtom'd to, of *Dancing round a May-pole*, *Bear-baitings*, *Riding the Skimmington*, and the like.

The Character therefore of the Knight might ſuit many of thoſe buſy, meddling, pragmatical Fellows, who were put into *Committees* then ſet up in every County, and the *Commiſſions of the Peace*, that they might oppreſs all ſuch as were believed to be Friends to the King, and the Ancient Government in Church and State; and who acted like ſo many petty Tyrants in all Parts of the Nation: However, we can hardly doubt, but the Author had one particular Perſon in view, whoſe Adventures he gives us under the Name of *Hudibras*, who actually endeavour'd to ſuppreſs a *Bear-baiting*, and ſet a Fidler in the Stocks, and was on that occaſion vilified, and abus'd by the Mob. It has been ſuggeſted by a reverend and learned Perſon, to whom I ſhall acknowledge my obligations, before I finiſh this Preface; That notwithſtanding Sir *Samuel Luke* of *Wood-End* in the Pariſh of *Cople*, in *Bedfordſhire*, has generally been reputed the Hero of this

this Poem; yet from the Circumſtances of his being compared to Sir *Samuel Luke*, Part 1. Canto 1. line. 906, *&c.* it is ſcarce probable, that he was intended, it being an uncommon thing to compare a Perſon to himſelf: that the Scene of Action was in *Weſtern Clime*; whereas *Bedfordſhire* is *North* of *London*; and that he was credibly inform'd by a *Bencher* of *Grays-Inn*, who had it from an Acquaintance of Mr. *Butler*'s, that the Perſon intended, was Sir *Henry Roſewell* of *Ford-Abbey* in *Devonſhire*. Theſe indeed would be probable Reaſons, to deprive *Bedforſhire* of its *Hero*, did not Mr. *Butler* in his *Memoirs* of 1649. give the ſame Deſcription of *Samuel Luke*; and in his *Dunſtable Downs* expreſly ſtyle Sir *Samuel Luke*, *Sir Hudibras*. And from the ſham Second Part, publiſh'd 1663. it appears, that the *Bear-baiting* was at *Brentford*, which is *Weſt* of *London*, and this might induce him to ſay, *Part* 1. *Canto* 1. v. 677.

In Weſtern Clime there is a Town, &c.

The deſign of the Author in writing this Poem, was to expoſe the Hypocriſy and Wickedneſs of thoſe, who began and carried on the Rebellion, under a Pretence of promoting Religion and Godlineſs; at the ſame time that they acted againſt all the precepts of Religion. But in order to underſtand the ſeveral Diſputes between the *Knight* and *Squire*, it may be proper to give an abſtract of their Forms of Church Government and Worſhip, which may be a Clue to guide us through ſeveral parts of the Poem, which to the generality of Readers may be thought not a little intricate. And firſt, to give ſome account of the *Preſbyterian* Scheme of *Church Government*, as they endeavoured to have it ſet up here: and likewiſe of the *Independent Scheme*, (whom the *Anabaptiſts* alſo, ſuch as *Ralph* was, agreed with in this Point, though they differ'd about *Infant Baptiſm*, who were alſo for a ſort of Church Government, but very different from That of the *Preſbyterians.*) I think This the more neceſſary, becauſe little of it is to be found in our Hiſtories of thoſe Times: and without ſome

knowledge of their ſeveral Schemes, many things, particularly the Rubs the *Squire* gives the *Knight* in this Poem, and the Diſputes between them, are not to be underſtood.

According to the *Preſbyterian* Scheme, every Pariſh was to have a *Paſtor* or *Miniſter*, and Two *Ruling Elders*, who were *Lay-Men*, to be choſen by the Pariſhioners, and one or more *Deacons* to be choſen in the ſame manner, who were to receive the Alms collected at the Church Doors, and to diſtribute them as directed by the *Miniſter*, and *Ruling Elders:* and they had a *Scribe* to *regiſter* what they did. It was a ſtanding Maxim, That in all caſes, there ſhould be Two *Ruling Elders* to One *Miniſter*, and theſe governed by the whole Pariſh in Matters relating to Church Diſcipline. And if the Pariſh was ſmall, as ſome Country Pariſhes are, and had not Two Perſons in it fit to be *Ruling Elders*, it was immediately to be under the Government of the *Claſſis*. The *Claſſis* conſiſted of a Number of Pariſhes to be united for that purpoſe; the *Miniſters* and *Elders* ſo united, being the Eccleſiaſtical Governours of all within that Precinct, having the ſame Power thus met in a *Claſſis*, over all Perſons within that Precinct, that each *Miniſter*, and his *Elders*, had over the ſeveral Pariſhes: Then there was a *Provincial Synod*, or an Aſſembly of all the *Claſſes* in a whole Country; to which *Synod* each *Claſſis* ſent Two *Miniſters*, and Four *Ruling Elders:* and above theſe, there was to be a *National Synod*, to which the *Provincial Synods* were to ſend their Deputies; amongſt which there were always to be Two *Ruling Elders* to One *Miniſter:* but what number every *Province* was to ſend to this *National Synod* is not ſet down in any *Ordinance*, I have yet ſeen.

The *Congregational*, or *Parochial Elderſhip* or *Aſſembly*, were to meet once a Week, or oftner, and were empower'd by an Ordinance of the Two Houſes, dated *Die Lunæ* 20 *October*, 1645. to examine any Perſon complain'd of, for any Matter of Scandal recited in that *Ordinance*, ſuch as *Adultery*, *Fornication*, *Drunken-*

neſs, *Curſing*, *Swearing*, *Gaming on the Lord's Day*, or travelling on that Day without juſt occaſion; with a multitude of other Matters, filling up one page of a book cloſe printed in 4to. "This *Elderſhip* (ſays the "*Ordinance*) ſhall examine upon Oath ſuch Witneſſes, "as ſhall be produced before them, either for acquit-"ting or condemning the Party ſo accuſed, of any "of the Scandalous Crimes aforeſaid, not *Capital*, "upon the Teſtimony of two credible Witneſſes at "leaſt: and if they are prov'd Guilty of the Crimes "they are charged with, then is the *Elderſhip* to "ſuſpend them from the Lord's Supper, and Satiſ-"faction ſhall be given to the *Elderſhip* of every "Congregation by a ſufficient Manifeſtation of the "Offender's Repentance, before a Perſon lawfully "convicted of ſuch Matters of Scandal, as aforeſaid, "and thereupon ſuſpended from the Sacrament of "the Lord's Supper, be admitted thereto. If any "Man ſuſpended from the Lord's Supper ſhall find "himſelf griev'd by the Elderſhip of any Congre-"gation, he ſhall have liberty to appeal to the *Claſ-"ſical Elderſhip*, and from thence to the *Provincial* "*Aſſembly*, from thence to the *National*, and from "thence to the *Parliament*. The *Claſſical Elderſhip* "was appointed to meet once a Month, the *Provincial* "*Aſſembly* twice in a Year, and the *National Aſ-"ſembly*, when the *Parliament* pleaſed to call them. "Thus the *Parliament* kept the *Preſbyterians* here, "under their own Rule; but in *Scotland*, the *Nati-"onal Aſſembly* would acknowledge no Superior, in "what they thought fit to call *Spirituals*."

The *Independents* were ſo called, becauſe they main-tain'd, that every Congregation was a compleat Church within itſelf, and ought to have no Depen-dency as to Matters relating to Religion, or any other Aſſembly, *Claſſical*, *Provincial*, or *National*, nor on any Civil Magiſtrate. They choſe their own Mi-niſter, and That choice gave him ſufficient Authority to preach without any Ordination: whereas, the *Preſ-byterians*

byterians required, that every Miniſter ſhould be Ordain'd by laying on the Hands of the *Presbytery*. The *Independents* alſo allow'd any Gifted Brother, that is, any one who thought himſelf qualified, to preach and pray in their Aſſemblies himſelf: and though *Independent Teachers* got Pariſh Churches, and Good Livings as well as the *Presbyterians*, preached in them, and receiv'd the Profits of them; yet all their Pariſhioners were not properly their Congregation: they were their Hearers indeed, that is, ſuch as might hear them preach, but not ſuch unto whom they would adminiſter Sacraments: They had a ſelect Company for that purpoſe out of ſeveral Pariſhes, who enter'd a Covenant with Him they choſe for their Miniſter, and with one another, to walk by ſuch Rules as they thought proper to agree upon, and to appoint *Elders*, who together with their *Miniſters* were to have a ſort of Rule over the Congregation: I ſay, a Sort of Rule, becauſe I think, there lay an Appeal to the whole Congregation. In this Covenant the Rulers promiſed in the preſence of Chriſt, to rule faithfully, diligently, and couragiouſly in the Faith, and in the Fear of God, *&c.* and the Ruled promiſed to obey their Rulers, and ſubmit to them according to the Word of God. Theſe Covenants have different Terms in different Congregations, for, as they are all *Independent* one from an other, no Congregation can impoſe a Form upon an other. There is a long Covenant of this kind which was entered into by the Congregation of Mr. *Richard Davis* of *Rothwell* in *Northamptonſhire*, printed in the year 1700. And Mr. *Daniel Williams*, a famous *Independent* Miniſter (who as the News Paper ſaid, died worth Fifty Thouſand Pounds) in a Letter which he wrote to a rich Widow who had left his Congregation, puts her in mind of the *Covenant* ſhe entered into, ſaying, "Did not you before God "and his Angels, renew your Baptiſmal Covenant "and accept Me as your *Paſtor*, and ſolemnly en-

"gage

" gage to walk in Subjection to Chriſt's Appoint-
" ment? If you have forgotten it, yet know it is
" recorded on High, and not forgotten by God.
" And how often have you witneſſed it at the Table
" of the Lord! Does not *Chriſt* who appointed a ſpecial
" Relation between People and their *Paſtors*, ac-
" count you to be related to me as your Paſtor;
" and does he not therefore command you to *obey*
" *me*, as *having the Rule over you*; and to ſubmit
" your ſelf to me according to His Word?" There is a great deal more to the ſame purpoſe. This Letter with Remarks upon it by Mr. *Dorrington*, was printed for *Henry Clements*, 1710. Thus the *Independent* Miniſters, though they plead ſtrenuouſly for Liberty of Conſcience, yet take care to hamper the Conſciences of all that joyn with them, by impoſing upon them a Covenant of Their own contriving. And that ſuch a Covenant was uſed by the *Independents* when they firſt began to ſhew themſelves, in the Times of which Mr. *Butler* writes, we learn from a ſmall Pamphlet printed in the year 1647. the Title of which is, *What the Independents would have:* written by *John Cooke* of *Gray's Inn*, *Barriſter*, which I take to have been *John Cooke*, who was afterward the *Regicide*. There he ſays, p. 4. concerning an *Independent*, " He thinks no Man will be Godly,
" unleſs he promiſes to be ſo, therefore wonders,
" that any *Chriſtian* ſhould ſpeak againſt a *Church*
" *Covenant*, which is no more, than to promiſe to
" do that by God's Aſſiſtance, which the Goſpel re-
" quires of Him." This is a full Proof that the *Independents* at that time, uſed what they called, *A Church Covenant*, as well as they have done it ſince, and I ſuppoſe continue to do ſo ſtill. They admit all Perſons to be their Hearers, but account none to be properly of their Church or Congregation, how conſtantly ſoever they attend their Prayers or Sermons, and contribute to the Maintenance of their Miniſters, except they alſo ſign that Covenant.

The

The *Presbyterians* disliked this way of Covenanting, used by the *Independents*, and their calling every Congregation a Church, without dependency upon any other? and also that they allow'd men to perform all Spiritual Functions, upon the Choice of the People only, without Imposition of the Hands of the *Presbytery:* forgetting that the Founders of their own Religion, *Calvin*, *Beza*, and others, had no other Ordination than what the *Independent Ministers* had. These Differences continued between them, and they treated each other as *Schismaticks*, not only during the Rebellion, (see Note upon Part 3. Canto 2. v. 771, 772.) but also after the Restoration of King *Charles* the Second, and during the Reign of King *James* the Second, even till a year after the *Revolution*, and then they united together. Of which Union, Mr. *Quick*, a *Presbyterian Minister*, in his *Synodicon in Galliâ Reformatâ*; vol. 2. pag. 467. gives the following account.

" After a most lamentable Schism of above forty " years continuance, it pleased God at last to touch " the Hearts of the Godly *Ministers* of the *Presbyte-* " *rian*, and *Independent* Persuasion, with a deep " Sense of this Great Evil, in separating so long the " one from the other. Whereupon several Pious " and Learned *Pastors* in the City of *London*, of " Both Ways, met together diverse times, and con- " ferred each with other, about healing this Breach; and " having frequent Consultations about it, and poured " out many mighty and fervent Prayers unto the God of " Grace and Peace to assist them in it; upon *Friday* " the Sixth day of *March*, 1690, according to our " Computation, most of the *Dissenting Nonconfor-* " *mist Ministers* in the City, and many others from " the adjacent Parts of it, met together, and there " was read to them the Heads of Agreement prepared " by the Committee: and which had been seen and " perused by many of them before: and their As- " sent unto them being demanded, it was readily ac-

" corded,

" corded, and afterwards near a hundred gave in " their Names unto this Union. This Example " was taking, and leading to all the *Nonconforming* " Miniſters of *England*, who, in many of their re- " ſpective Counties, had their Meetings to compoſe " this Difference, and by the Bleſſing of God upon " thoſe their Endeavours, it was alſo upon the ſight and " conſideration of the printed Heads of Agreement, " among the United Miniſters of *London*, effected: " whereof notice was ſent up to the Brethren here " in *London*. When the *London Miniſters* firſt ſign- " ed this Union, they unanimouſly agreed to bury " in the Grave of Oblivion, the Two Names of " Diſtinction, *Presbyterian* and *Independent*, and to " communicate theſe Articles of Union, unto all " Members in Communion with them, in their par " ticular Churches the Lord's Day come ſevennight " after; and that they would at the next Meeting " acquaint the United Brethren, what entertain- " ment and acceptance the reading of it had in their " Aſſemblies; which was done accordingly, and to " general Satisfaction." After this he gives the Heads of their Agreement, which thoſe that are curious to know may conſult the Book. It was ſaid then, and I think it appears from the Heads of their Agreement, that the *Presbyterians* yielded to the *Independents* in almoſt every Point, about which they had ſo long contended with them. So that theſe United Brethren, as after this Union they ſtyled themſelves, might all properly enough be called *Independents*. However the Names are now promiſcuouſly uſed by others, and they are called indifferently by either of thoſe names. For though many of them are now ordain'd after the *Presbyterian* way, by impoſition of the Hands of the *Presbytery*; yet if they are not ſo ordain'd, but only choſen, and appointed to officiate by their Congregation, they are by this Agreement ſufficiently qualified to officiate as Miniſters in their Congregations: the *Independents* having

having always eſteemed ſuch Ordinations indifferent; which they might uſe, or let alone as they pleaſed.

As to their Worſhip, contain'd in the [a] *Directory*, while the *Presbyterians* had the Aſcendent in the Par-

[a] This Directory contains no *Form of Prayer*, or of *Adminiſtration of Sacraments:* but only gives ſome general Rules for the Direction of *Miniſters*, and *People*, how to behave in Church. As, That the People ſhall be grave and ſerious, attentive to the Duty they are about: That the Miniſter ſhall begin with prayer, That then he ſhall read a Pſalm, or a Chapter or two out of the *Old* or *New Teſtament*, and may expound them if he pleaſes: Then a *Pſalm* is to be ſung, after which the Miniſter is to pray again, then to preach a Sermon, and to conclude with another Prayer. Baptiſm in Private Places is forbidden, and ordered to be done only in the Place of Publick Worſhip. There are Directions for Miniſters to inſtruct the Congregation in the Nature and Deſign of Baptiſm, and to pray on the Occaſion, but in what Words or Form he pleaſes. Then he is to demand the Name of the Child, and to baptize it in the Form of Words preſcribed in the Goſpel. When the Sacrament of the Lord's Supper is to be adminiſtred, the Miniſter when his Sermon is ended, ſhall make a ſhort Exhortation: The Table is to be placed, where the Communicants may moſt conveniently ſit about it, and is to be decently cover'd. The Miniſter is to begin the Action with ſanctifying and bleſſing the Elements of Bread and Wine, ſet before him. Then the Words of Inſtitution are to be read out of the *Evangeliſts*, or *Paul*'s Firſt Epiſtle to the *Corinthians:* Then the Miniſter is to take the Bread into his Hand, and to ſay thus, or ſomething like it; *I take this Bread and break it, and give it unto you, Take ye, Eat ye, this is the Body of Chriſt: do this in remembrance of Him.* In like manner he is to take the Cup, and to ſay theſe or the like words; *Acording to the Inſtitution of our Lord Jeſus Chriſt, I take this Cup, and give it unto you; This Cup is the New Teſtament in the Blood of Chriſt, which is ſhed for the Remiſſion of the Sins of many; Drink ye all of it.* He is alſo order'd to communicate himſelf; but it is not ſaid, before he gives it to them, or after. He is ordered to ſay theſe words to the Communicants in general, *Take ye, Eat ye:* ſo he ſays them but once, and gives the Bread, and alſo the Cup afterwards to him that is next him; and ſo they are handed round the Table from one to another. Then he is to put them in mind of the Grace of God in the Sacrament, and to conclude with a Thankſgiving.

When Perſons are to be married, the Miniſter is firſt to pray, then to declare the Inſtitution, Uſe, and Ends of Matrimony, with the *Conjugal Duties*. Then the Man is to take the Woman by the Right-hand, ſaying, *I. N. take thee N. to be my married Wife, and do in the preſence of God, and before this Congregation, promiſe, and covenant*

liament-Houſes, the Lords and Commons made an *Ordinance*, dated *Die Veneris 3 Januarii*, 1644. *For the taking away the Book of Common-Prayer, for eſtabliſhing, and putting in Execution of the Directory for the Publick Worſhip of God.*

The *Directory* was drawn up by the *Aſſembly of Divines*, which was called by the Parliament, to aſſiſt and adviſe them in the Reformation of Religion in the year 1643. and continued to ſit ſo long as the *Presbyterians Power* prevail'd. This *Aſſembly of Divines*, as it was called, conſiſted of [b] Ten Peers,

covenant to be a loving and Faithful Husband unto thee, until God ſhall ſeparate us by Death. Then the Woman takes the Man by the Right-hand, and ſays, *I. N. take thee N. to be my married Husband, and I do in the preſence of God, and before this Congregation, promiſe, and covenant to be a loving, faithful, and obedient Wife unto thee, until God ſhall ſeparate us by Death.* Then, without any further Ceremony, the Miniſter pronounces them to be Man and Wife, and concludes with a Prayer. When he viſits the Sick, he is to adviſe, direct and pray with him; The Dead ſhall be decently attended from the Houſe to the Place appointed for Publick Burial, and then immediately interr'd, without any Ceremony; praying, reading and ſinging both in going to and at the Grave ſhall be laid aſide. In all theſe Directions for Prayer, the Miniſter is to make his own Prayers; there is no Form appointed: That would be to ſtint the Spirit.

The *Lord's Prayer* is once juſt mentioned, and 'tis acknowledged That it may lawfully be uſed as a Prayer, as well as a Pattern of Prayer, but there is no Order for the uſe of it on any Occaſion; it is barely recommended to be uſed if the Miniſter thinks fit. and juſt when he pleaſes. My Lord *Clarendon* tells us, vol. 1. folio edit. That it was mov'd, that the *Creed*, and *Ten Commandments* ſhould be mentioned in this *Directory*; but being put to the Vote, they were rejected. It was juſtly obſerved long ago, that this *Directory* is a Rule without Reſtraint; an *Injunction* leaving an Indifferency, to a Poſſibility of Licentiouſneſs; an *Office* without directing to any external Act of Worſhip, not preſcribing ſo much as *Kneeling* or *Standing*, which but once names *Reverence*, but enjoyns it in no Particular; an Office that complys with no Precedent of Scripture, nor of any Ancient Church. This *Directory*, not being commonly to be met with, this large account is given of it, that the Reader may ſee, what the *Presbyterians* would have impoſed, in the room of the *Common-Prayer*.

[b] Mr.

Twenty Members of the Houſe of Commons, about Twenty Epiſcopal Divines, and an Hundred Perſons more, moſt of which were *Preſbyterians*, a few *Independents*; and ſome to repreſent the *Kirk* of *Scotland* who were very zealous *Preſbyterians*: Few of the Epiſcopal Party, tho' ſummon'd with the reſt, ever ſate with them, and thoſe few that did, ſoon left them. My Lord *Clarendon*, (V. 1. pag. 530.) ſays, That except theſe few *Epiſcopal Divines*, "the reſt were all declared Enemies "to the Doctrine and Diſcipline of the Church of "*England*; ſome of them infamous in their Lives "and Converſations; moſt of them of very mean "Parts in Learning, if not of ſcandalous Ignorance, "and of no other Reputation than of Malice to the "Church of *England*." This *Aſſembly* beſides the *Directory*, drew up [c] ſeveral other Matters, which they addreſs'd *To the Right Honourable the Lords and Commons aſſembled in Parliament.*

I have given the beſt account I can, of the intention of our Author, in writing this Poem: and ſhall beg leave to add ſome few obſervations upon the Poem, and it's Author.

In the Firſt place it may be proper to take notice of an Objection that has been made to it, by a celebrated Writer.

"If *Hudibras*, (ſays the very Ingenious Mr. *Addiſon*, *Spectator*, N° 249.) "had been ſet out with

[b] Mr. *Selden*, (*Table Talk*, p. 169.) gives this reaſon, "That "there muſt be ſome Laymen in the Synod, to overlook the Cler-"gy, leſt they ſpoil the Civil Work: juſt as when the Good Wo-"man puts a Cat into the Milk-houſe to kill a Mouſe, ſhe ſends "her Maid to look after the Cat, leſt the Cat ſhould eat up the "Cream."

[c] They ſtyled one piece, *The humble Advice of the Aſſembly of Divines, now ſitting by Ordinance of Parliament at Weſtminſter.* They drew up likewiſe a *Confeſſion of Faith, a Larger Catechiſm*, and *a Shorter Catechiſm*; all addreſs'd as their *Humble Advice to Both Houſes of Parliament.* But I do not find that the Parliament added their Authority to theſe Pieces.

" as much Wit and Humour, in *Heroic* Verſe, as he " is in *Doggerel*, he would have made a much more " agreeable figure than he does; tho' the generality " of his Readers are ſo wonderfully pleaſed with his " Double Rhymes, that I don't expect many will be " of my Opinion in this particular." This ſeems to contradict what he aſſerts juſt before, where he delivers it as his Opinion, That [a] *Burleſque*, when the *Hero* is to be pull'd down, and degraded, runs beſt in *Doggerel*. And I may appeal to the Reader, whether our *Hero*, who was a Knight, Colonel, and Juſtice of the Peace, is not effectually pull'd down, and degraded, in the Character and Fortune of Sir *Hudibras?* However, Mr. *Addiſon*'s obſervation is certainly juſt, and we cannot forbear wiſhing with Mr.

[a] *Burlesk*, Ludicrus, Jocularis; a Burlesk Poem, *Carmen jocularе*: G. *Burleſque*; It. *Burleſco*, to *Burlesk*; G. *Burler*; It. *Burlare* Lat. Barbaris *Burdare eſt jocare*. De quo Vid. Bourde, *Jocus*. *Junii Etymologic. Anglican.* " With regard to *Burleſque*, (ſays an ingenious French Writer, *Diſſertation ſur la Poeſie Anglois* (ſee *Gen. Hiſt. Dict.* v. 6. p. 296.) " The *Engliſh* have a Poet whoſe Repu- " tation is equal to that of *Scarron* in *French*, I mean the Author " of *Hudibras*, a Comical Hiſtory in Verſe, written in the time " of *Oliver Cromwell*: it is ſaid to be a delicate Satyr on that kind " of *Interregnum*; and that it is levell'd particularly at the Con- " duct of the *Presbyterians*, whom the Author repreſents as a " ſenſeleſs ſett of People, Promoters of Anarchy, and compleat " Hypocrites. *Hudibras* the Hero of this Poem, is a Holy *Don* " *Quixote* of that Sect, and the Redreſſer of the Imaginary " Wrongs, that are done to his *Dulcinea*. The Knight has his " *Roſinante*, his Burleſque Adventures, and his *Sancho*; But the " Squire of the *Engliſh* Poet, is of an oppoſite Character to that " of the *Spaniſh Sancho*; for whereas the latter is a plain unaffected " Peaſant, the *Engliſh* Squire is a Taylor by Trade, a *Tartuff*, " or finiſh'd Hypocrite by Birth; and ſo deep a dogmatic Divine, " that

He could deep Myſteries unriddle,
As eaſily as thread a Needle.

" As it is ſaid in the Poem. The Author of *Hudibras* is preferable " to *Scarron*, becauſe he has one fix'd Mark or Object; and that " by a ſurprizing effort of Imagination, he has found the Art of " leading his Readers to it, by diverting them."

Dryden.

Dryden, (ſee *Dedication* to *Juvenal*, p. 128.) "That "ſo great a *Genius* (as Mr. *Butler* poſſeſs'd) had not "condeſcended to *Burleſque*, but left that Taſk to "others, for He would always have excell'd, had "he taken any other kind of Verſe.

But ſince *Burleſque* was his peculiar *Talent*, and he has choſen this kind of Verſe, let us examine, how far he may be juſtified, and applauded for it. And here we cannot begin better than with the Opinion of the Great Mr. *Dryden*, Speaking of Mr. *Butler*, (*Dedication* to *Juvenal*, p. 128, 129.) he ſays, "The "Worth of his Poem is too well known to need my "Commendation; and He is above my Cenſure: "the Choice of his Numbers is ſuitable enough to "his Deſign, as he has managed it; but in any other "hand, the Shortneſs of his Verſe, and the quick "Returns of Rhime, had debas'd the Dignity of "Style; His Good Senſe is perpetually ſhining "through all he writes; it affords us not the time of "finding Faults; we paſs through the Levity of his "Rhime, and one is immediately carried into ſome "admirable uſeful Thought: after all, he has cho-"ſen This kind of Verſe, and has written the Beſt "in it."

To this let me add, that the Shortneſs of Verſe, and quick Returns of Rhime, have been ſome of the principal Means of raiſing and perpetuating the Fame which this Poem has acquir'd; for the Turns of Wit and Satyrical Sayings, being ſhort and *pithy*, are therefore more tenable by the memory: and this is the reaſon why *Hudibras* is more frequently quoted in Converſation, than the fineſt Pieces of Wit in *Heroic Poetry*.

[d] As for the Double Rhimes, we have Mr. *Dryden*'s Authority, (ibid. p. 128.) that they are neceſſary

[d] "As to the Double Rhimes in *Hudibras* (ſays the Author of the *Grub-ſtreet Journal*, N° 47. ſee *General Hiſtorical Dictionary*, vol. 6. pag. 295.) "though ſome have look'd upon them as a "Blemiſh,

Companions of *Burleſque* Writing. Beſides, were they really Faults, they are neither ſo many as to caſt a blemiſh upon the known Excellencies of this Poem; nor yet ſolely, to captivate the Affections of the generality of it's Readers: no; their Admiration is moved by a higher Pleaſure, than the meer Jingle of Words; the Sublimity of Wit, and Pungency of Satire, claim our Regard, and merit our higheſt Applauſe: In ſhort, the Poet has ſurprizingly diſplayed the nobleſt Thoughts in a Dreſs ſo humorous and comical, that it is no wonder, that it ſoon became the chief Entertainment of the King and *Court*, after it's publication; was highly eſteemed by one of the greateſt [e] Wits in that Reign; and ſtill continues to be an Entertainment to all, who have a Taſte for the moſt refined Ridicule and Satire.

Hudibras is then an indiſputable Original; for the Poet trod in a Path wherein he had no Guide, nor has he had many Followers. Though he had no Pattern, yet he had the Art of erecting himſelf into a Standard, lofty and elegant. Numberleſs Imitators have been unwarily drawn after it: his Method and Verſe he has choſen, at firſt view ſeeming ſo eaſy and inviting, they were readily liſted into the view of his Fame: but alas! how miſerably have they failed in the Attempt. Such wretched Imitations have augmented the Fame of the Original, and evidenc'd the

" Blemiſh, it is generally the Reverſe, they heightening the Ri-
" dicule, that was otherwiſe in the Repreſentation, of which
" many Inſtances may be produced." (ſee N° 48.)

[e] The Earl of *Rocheſter* ſeem'd to ſet a high value upon His approbation. *Hor.* Sat 10. imitated. ſee Works of Lord *Rocheſter* and *Roſcommon*, 2d edit. 1707. p. 25. and *Gen. Hiſt. Dict.* vol. 6. p. 295.

I loath the Rabble, 'tis enough for me
If Sidley, Shadwell, Sheppard, Wycherly,
Godolphin, Butler, Buckhurſt, Buckingham,
And ſome few more, whom I omit to name,
Approve my Senſe; I count Their Cenſure Fame.

chiefeſt Excellency in Writing, to be in *Butler*; which is, the being *natural* and *eaſy*, and yet *inimitable*.

This has been long the diſtinguiſhing Characteriſtick of *Hudibras*, grounded upon an undeniable Truth, that all Imitations have hitherto proved unſucceſsful. Indeed, it muſt be own'd, that Mr. *Prior* has been the moſt happy of all the Followers of *Butler*; and has approach'd the neareſt to his Style and Humour. Tho' He was Second to *Butler*, as *Philips* was to *Milton*; yet he was ſenſible of an apparent Diſparity betwixt them, as is obſerved in the Notes, (ſee the laſt Note on the firſt Canto of this Poem;) where is the ingenuous Acknowledgment he makes of his Inferiority, in a ſingular Compliment to our Poet.

Attempts have likewiſe been made to tranſlate ſome parts of this Poem into the *Latin Tongue*: we have three Similes of this kind by the Learned Dr. *Harmer*, in the Poet's Life; but he, and all others have found a thorough Tranſlation impracticable. Nay, ſo far ſpread is the Fame of *Hudibras*, that we are told, it has met with a general and kind reception through *Chriſtendome* by all that are acquainted with the Language; and that it had been before now [f] tranſlated into moſt *European* Languages, in the laſt, or preſent age, had not the Poet by coyning new Words, to make Jingle to his Verſes, (called *Carmen Joculare* by the *Latins*) rendered it ſo extremely difficult to make

" [f] There is one *Engliſh* Poem—the Title whereof is *Hudibras* " —it is *Don Quixote*, it is our *Satyre Menippeè* blended together. " I never met with ſo much Wit in one ſingle Book as in this; " which at the ſame time is the moſt difficult to be tranſlated: who " would believe that a Work which paints in ſuch lively and na- " tural Colours the ſeveral Foibles and Follies of Mankind, and " where we meet with more Sentiments than Words, ſhould baffle " the Endeavours of the ableſt Tranſlator! But the reaſon of it is " This; almoſt every part of it alludes to particular Incidents. (*Voltair*'s Letters concerning the *Engliſh* Nation, pag. 212, 213. " *London*, 1733. 8°. *General Hiſtorical Dictionary*, vol. 6. pag. 293. ſee likewiſe pag. 296. ibid.)

it

it intelligible in another Tongue. (ſee Dedication to an Edition of *Butler*'s Poſthumous Works.) However, he is ſtill the unrivall'd Darling of his own Country; and his Name will be ever famed, while he continues to be read in the Cloſets, and quoted in the Writings and Converſation of the Politeſt Writers of the *Engliſh* Nation.

Among the many Excellencies peculiar to this Poem, a very ſingular one ought not to be omitted, with which it may be ſaid to be qualified, in common with ſome other extraordinary Writings: I mean the Faſhion, that has prevail'd of preſcribing them for the Cure of Diſtempers both in Body and Mind: for inſtance, Dr. *Serenus Sammonicus* a celebrated Phyſician, has gravely preſcribed the Fourth Book of *Homer*'s *Iliad* to be laid under the Head for the cure of a *Quartan Ague*. (ſee the laſt note on Iliad the 4th) *Monſieur Saint Evremont* has likewiſe recommended *Don Quixote*, as a proper Potion to give Relief to an Heavy Heart. (ſee *Spectator*, N° 163.) Jealouſy has been cured by the 170th and 171st *Spectators* taken in a Diſh of Chocolate; and N° 173. 184. 191. 203. 221. with half a dozen more of theſe wonder-working Papers are atteſted to be infallible Cures for *Hypocondriac Melancholly*. (ſee N° 547.)— *Hudibras* may come in for his Share of Fame with theſe renowned Remedies: and I am much miſtaken, if he may not ſtand in competition with any of the *Spectators* for the Cure of the laſt mentioned Diſtemper. Upon theſe Authorities, why might not this Poem be preſcribed as an infallible Cure not only of the *Spleen* and *Vapours*, but of *Enthuſiaſm* and *Hypocriſy?*

Having thus ſet to view the Excellency of this Poem, and the univerſal Applauſe it has deſervedly met with: what naturally follows but an Enquiry after the Poet, and the reſpect that has been paid him? and here I am apprehenſive the one will prove as great a Reproach to the Nation, as the other does an Honour to it.

The Lord *Dorſet* was the firſt that introduced *Hudibras* into reputation at Court; for Mr. *Prior* ſays (Dedicat. to his Poems) it was owing to him, that the Court taſted That Poem, it ſoon became the chief Entertainment of the King, who often pleaſantly quoted it in converſation. From this fair Proſpect therefore, we might rationally conclude, that the Poet taſted plentifully of Royal Munificence, and that he was cheriſhed by the Great, as well as his Poem. I am ſure his Wit and his Loyalty equally merited reward and encouragement: but alas! upon the ſtricteſt Enquiry, we ſhall find, that he met with [a] neglect, inſtead of regard; and empty deluſive Promiſes, in the room of real Performances. A diſregard of his Friends was what King *Charles* has been highly blamed for; and we cannot have a ſtronger Inſtance of that diſregard, than his being unmindful of Mr. *Butler*, whoſe Works had done eminent Service to the Royal Cauſe, and Honour to his Country. It is ſtrange that King *Charles* ſhould be thus forgetful of a Man, whoſe Words were ſo often in his Mouth, and daily afforded him a remarkable pleaſure in Converſation.

We are indeed informed, that Mr. *Butler* was once in a fair way of obtaining a Royal Gratuity, as the following account, if true, will ſhow. [b] "Mr. *Wycherley* had always laid hold of any opportunity "which offer'd, to repreſent to His Grace (the Duke "of *Buckingham*) how well Mr. *Butler* had deſerv'd "of the Royal Family, by writing his Inimitable "*Hudibras*; and that it was a reproach to the Court, "that a Perſon of his Loyalty, and Wit, ſhould ſuf-"fer in obſcurity, and under the wants He did. The "Duke ſeem'd always to hearken to him with atten-

[a] *Unpity'd* Hudibras, *your Champion Friend,*
Has ſhewn how far your Charities extend;
This laſting Verſe ſhall on his Tomb be read:
He ſham'd you living and upbraids you dead.
(*Hind* and *Panther*, *Dryden*'s Miſcel. *Gen. Hiſt. Dict.* v. 6. p. 296.)

[b] *General Hiſtorical Dictionary.* vol. 6. pag. 291.

"tion

" tion enough; and after ſome time undertook to re-
" commend his Pretenſions to His Majeſty. Mr.
" *Wycherley*, in hopes to keep him ſteady to his
" Word, obtain'd of His Grace to name a Day,
" when he might introduce the modeſt and unfortu-
" nate Poet to his new Patron: at laſt an appoint-
" ment was made, and the place of meeting was ap-
" appointed to be the *Roe Buck*: Mr. *Butler* and his
" Friend attended accordingly, the Duke join'd
" them:" But by an unlucky incident this Review was broke off, for which I refer the Reader to the Authority cited in the Margin. And it will always be remembered to the reproach of that learned Age, that this Great and inimitable Poet, was ſuffer'd to live and die in Want and Obſcurity.

The King's exceſſive fondneſs for the Poem, and ſurprizing [a] diſregard and neglect of the Author, is fully, and movingly related by Mr. *Butler*, (*Hudibras at Court*, ſee *Remains*,) who thence takes occaſion to do juſtice to his Poem, by hinting it's Excellencies in general, [b] and paying a few modeſt Compliments to himſelf: of which the following Lines are worth tranſcribing.

[a] " King *Charles* the Second never order'd *Butler* more than
" one Gratuity, and that was 300 Pounds, which had this com-
" pliment paid to it, that it paſs'd all the Offices without a
" Fee, at the ſolicitation of Mr. *William Longueville* of the *Tem-*
" *ple*, Lord *Danby* being at that time High Treaſurer." A proof of the great honour and honeſty of our Poet, is this. " That upon his being order'd the Three hundred Pounds above
" mentioned by the King, he called to mind that he ow'd
" more than that Sum to different Perſons, from whom he had
" borrowed Monies, or otherwiſe contracted Debts: for which
" reaſon he intreated Mr. *Longueville* to pay away the whole
" Gratuity, who accordingly did ſo; and *Butler* did not receive
" a Shilling of it." (See *Butler*'s Life under the word *Hudibras*. *General Hiſt. Dict.* vol. 6. pag 299. Note.)

[b] See *Cervantes*'s reflection upon the bad Books of his Time, with a Compliment upon his own, under the Denomination of the *Licenciate Marquez Torres*. *Jarvis*'s *Life of Cervantes*, pag. 25.

Now you muſt know, Sir Hudibras
With ſuch Perfections gifted was,
And ſo peculiar in his Manner,
That all that ſaw him, did him Honour;
Among the reſt, this Prince was one,
Admir'd his Converſation;
This Prince, whoſe ready Wit and Parts,
Conquer'd both Men and Women's Hearts,
Was ſo o'ercome with Knight, and Ralph,
That he cou'd never claw it off;
He never Eat, nor Drank, nor Slept
But Hudibras *ſtill near him kept;*
Never would go to Church or ſo,
But Hudibras *muſt with him go;*
Nor yet to viſit Concubine,
Or at a City-Feaſt to Dine,
But Hudibras *muſt ſtill be there,*
Or all the Fat was in the Fire.
Now after all, was it not hard,
That he ſhould meet with no Reward,
That fitted out this Knight and Squire,
This Monarch did ſo much admire?
That he ſhould never reimburſe
The Man for th' Equipage, or Horſe,
Is ſure a ſtrange, ungrateful Thing,
In any body but a King.
But this Good King it ſeems, was told
By ſome that were with him too bold,
If e're you hope to gain your Ends,
Careſs your Foes, and truſt your Friends.—
Such were the Doctrines that were taught,
'Till this unthinking King was brought

To leave his Friends to ſtarve and die,
A poor Reward for Loyalty.

Mr. *Butler*'s claim to a *Poet*'s imaginary Immortality, is in an other place (*Hudibras*'s Epitaph, *Remains*) as handſomely and modeſtly made, as by any other Poet whatſoever:

But ſince his Worſhip's dead and gone,
And mould'ring lies beneath this Stone,
The Reader is deſir'd to look
For his Atchievements in his Book,
Which will preſerve of Knight the Tale,
'Till Time and Death itſelf ſhall fail.

Mr. *Oldham*, (vol. 2[d], 6[th] edition, 1703. pag. 420.) pathetically commiſerates the extraordinary Sufferings of our Poet, in a remarkable manner. In his *Satyr againſt Poetry*, he introduces the Ghoſt of *Spenſer*, diſſuading him from it, upon Experience and Example, that Poverty and Contempt were it's inſeparable attendants. After *Spenſer* has gone over his own lamentable Caſe, and mentioned *Homer* and *Cowley* in the ſame view; He thus movingly bewails the Great and unhappy Mr. *Butler*:

On Butler *who can think, without juſt Rage,*
The Glory, and the Scandal of the Age?
Fair ſtood his Hopes, when firſt he came to Town,
Met every where, with Welcomes of Renown,
Courted, and lov'd by all, with wonder read,
And Promiſes of Princely Favour fed;
But what Reward for all had he at laſt?
After a Life in dull Expectance paſt,
The Wretch at ſumming up his miſpent Days,
Found nothing left but Poverty and Praiſe;

Of all his Gains by Verſe, he could not ſave
Enough to purchaſe Flannel, and a Grave;
Reduc'd to Want, he in due time fell ſick,
Was fain to die, and be interr'd on Tick:
And well might bleſs the Fever, that was ſent
To rid him hence, and his worſe Fate prevent.

(See more in memory of Mr. *Oldham*, by *N. T.*) Nor does Mr. *Butler* ſtand alone in ſuch lamentable Misfortunes: Mr. *Spenſer* and Mr. *Cowley* before him, will be indelible Reproaches to the Generoſity of this Nation. Mr. *Dryden* (Dedicat. to *Juvenal*,) has publiſh'd to the world, the Hardſhips he labour'd under, and Mr. *Otway*, (Prologue to *Conſtantine the Great*) deters us from Poetry, upon the ſame Topics with *Spenſer*; but for the Cure of ſuch, as are addicted to the *Muſes*, he adventures this wholeſome Advice:

All you, who have Male Iſſue born,
Under the Starving Sign of Capricorn;
Prevent the Malice of their Stars in time,
And warn them early from the Sin of Rhime:
Tell them, how Spenſer *ſtarv'd, how* Cowley *mourn'd;*
How Butler's *Faith and Service were return'd:*
And if ſuch Warning they refuſe to take,
This laſt Experiment, O Parents! make:
With hands behind him, ſee th' Offender ty'd,
The Pariſh Whip and Beadle by his ſide;
Then lead him to ſome Stall that does expoſe
The Authors he loves moſt, there rub his Noſe,
'Till like a Spaniel laſh'd, to know command,
He by the due Correction underſtand
To keep his Brains clean, and not foul the Land,

'Till

'Till he againſt his Nature learn to ſtrive,
And get the knack of Dulneſs how to thrive.

But now thoſe gloomy diſencouraging Times are happily vaniſhed, and we are got into an Age wherein the *Muſes* chearfully rear up their awful Heads; an Age as eminent for rewarding her *Poetic Sons*, as the laſt was notorious in depreſſing them: Poetry has now more bounteous Patrons, than the laſt Age wanted. In ſhort, we live in an Age that will not ſuffer a *Poetic Genius* to be damp'd or extinguiſh'd by the want of Subſiſtence, or even the fear of it.

Nothing more contributes to the Honour of our Country, than this munificent Regard to Poetry: this is the Reaſon why we have lately ſeen it arrive at the Summit of Perfection; and I may truly ſay, an univerſal Love of it's *Profeſſors* is proportionably advanc'd along with it: if we lament the neglected Poets of Former Ages, we can in This congratulate double the number who now flouriſh, or have flouriſhed in the midſt of Fame and Veneration: thoſe of our Age have abounded in Plenty, as much as their's languiſhed in Want. For poor *Homer*, we can boaſt of his admirable Tranſlator; For *Spenſer*, we can name his laſt Editor, the late Mr. *Hughes*, who enjoy'd a beneficial place under the Lord Chancellours *Cowper*, and *Macclesfield*; and his Son *Philips*, (ſee the *Guardian*, N° 32.) The late Mr. *Addiſon*, Sir *Richard Steele*, and Mr. *Congreve*, may compenſate for a *Dryden*, and an *Otway:* and for Mr. *Butler*, we can refer to the late Mr. *Prior*, and Dean *Swift*.

Nor is the bounteous Munificence of the preſent Age, confined only to it's Contemporary Poets, but gratefully extends itſelf to thoſe that are dead. The late Dr. *Garth*'s Complaint (Preface to *Ovid*'s *Metamorphoſis*, pag. 52. 3d Edition) that "Mr. *Dryden* "who could make Kings immortal, and raiſe Tri- "umphant Arches to *Heroes*, now wants a poor Square

" Square Foot of Stone, to ſhew where the Aſhes of one of the greateſt Poets that ever was upon Earth, are depoſited;" can now no longer be popular. It was hearken'd to by the late Duke of *Buckinghamſhire*, who in 1720, erected a Monument of Marble for him in *Weſtminſter Abbey*.

And we can now ſay with great ſatisfaction, that Mr. *Butler*, among the infinite number of Readers whom he conſtantly delighted, at length found one, who publickly adopted him for his darling Author; and out of a grateful ſenſe of his Merits, and Character, erected a neat Monument to his memory in [a] *Weſtminſter Abbey*, (ſee a Delineation of it in *Dart*'s *Weſtm.* plate 3. tom. 1. pag. 78, 79.) which next to *Hudibras*, will preſerve the Fame of the Poet, and the exemplary Generoſity of the Patron.——It ſums up his Character both juſtly, and elegantly.

M. S.
SAMUELIS BUTLERI,
Qui *Strenſhamiæ* in agro *Vigorn.* nat. 1612,
obiit *Lond.* 1680.
Vir doctus imprimis, acer, integer;
Operibus Ingenii, non item præmiis, fœlix:
Satyrici apud nos Carminis Artifex egregius;
Quo ſimulatæ Religionis Larvam detraxit,
Et Perduellium ſcelera liberrime exagitavit:
Sciptorum in ſuo genere, Primus et Poſtremus.

[a] Mr S*am. Weſley*, wrote the following Lines upon the ſetting up of Mr. *Butler*'s Monument in *Weſtminſter Abbey*. (*Poems on ſeveral Occaſions*, 4to 1736. pag. 62.)

While Butler, needy Wretch, was yet alive,
No Gen'rous Patron would a Dinner give:
See him when Starv'd to death, and turn'd to Duſt,
Preſented with a Monumental Buſt.
The Poet's Fate is here in Emblem ſhown,
He aſk'd for Bread, and he receiv'd a Stone.

Ne,

Ne, cui vivo deerant ferè omnia,
Deeſſet etiam mortuo Tumulus,
Hoc tandem poſito marmore, curavit
JOHANNES BARBER, Civis *Londinenſis*, 1721.

Which is thus tranſlated by the Author of *Weſtmonaſterium*, in tom. 1. p. 79.

Sacred to the Memory of
SAMUEL BUTLER,
Who was born at Strenſham *in* Worceſterſhire 1612.
And dy'd at London 1680.
A Man of extraordinary Learning, Wit, and Integrity;
Peculiarly happy in his Writings,
Not ſo in the Encouragement of them:
The curious Inventor of a kind of Satire amongſt us,
By which he pluck'd the Maſk from Pious Hypocriſy,
And plentifully expoſed the Villany of Rebels:
The Firſt and Laſt of Writers in His Way.

Leſt He, who (when alive) was deſtitute of all things,
Should (when dead) want likewiſe a Monument,
JOHN BARBER, *Citizen of* London, *hath taken care,*
by placing this Stone over him, 1721.

Nothing now remains, but to make my acknowledgments to thoſe Gentlemen, who have kindly [a] aſſiſted me:

And in the firſt place, I am highly indebted to the worthy and ingenious Mr. *Chriſtopher Byron* of *Manchester*, for a great number of excellent Notes. No leſs to the late Rev. and learned Dr. *Thomas Brett*, for ſome Hiſtorial Notes, *&c.* communicated to me

[a] The Notes of former *Annotators*, are diſtinguiſh'd by an *Aſteriſk*; thoſe of my Friends, by the *initial* Letter of their Sirname.

by

by my worthy and learned Friend, the Rev. Dr. *William Warren*, Preſident of *Trinity-Hall*, with ſome Notes of his own. No leſs to the Rev. and learned Mr. *William Warburton*, for his curious and Critical Obſervations, which were procured for me by my learned and worthy Friend the Revd. Mr. *James Tunſtall*, B. D. Publick Orator of the Univerſity of *Cambridge*, and the Fellow of St. *John*'s *College*.

The following Reverend, worthy, and learned Gentlemen, are likewiſe intitled to my beſt acknowledgments. The Rev. Mr. *Willam Smith*, Rector of St. *Mary*'s *Bedford*; the Rev. Mr. *William Smith*, of *Harleſton*, in *Norfolk*; the late Mr. *Samuel Weſley* of *Tiverton*, the Rev. Dr. *N.* Dr. *Dickins*, Fellow of *Trinity Hall*, and Profeſſor of Civil Law in the *Univerſity* of *Cambridge*; Dr. *Heberden*, M. D. Fellow of St. *John*'s *College*, *Cambridge*; the Rev. Mr. Profeſſor *Chapelow*; Rev. Mr. *Mickleburgh*, B. D. Rector of *Land Beech*; Mr. *Ward*, Rhetorick Profeſſor of *Greſham College*; *William Cole*, Eſq; of *King*'s *College*; the Rev. Mr. *Thomas Herring*, Fellow of *Bennet College*; Rev. Mr. *Davies* of *Shaftsbury*; and Mr. *Coxeter* of *London*.

I am likewiſe highly oblig'd by that admirably Learned Phyſician, Dr. *Mead*, for the Loan of an Original Picture of Mr. *Butler*, (by Mr. *Soeſt*, a famous *Dutch Painter*,) for the Engraver's uſe: and by *Charles Longueville*, Eſq; for an offer of the ſame kind: and no leſs by the ingenious Mr. *Wood* Painter, in *Bloomsbury Square*.

As the Notes of my worthy Friends highly deſerve applauſe: I hope Their Excellency, will in ſome meaſure atone for the too great length, and other imperfections of my own: for which (as I cannot throw them into a Table of *Errata*) I ſincerely beg the pardon of every candid Reader.

Cambridge,
May 1. 1744.

BRITISH MUSEUM 30 MAY 66

TO

TO THE

READER.

POETA naſcitur non fit, *is a Sentence of as great Truth as Antiquity; it being moſt certain, that all the acquir'd Learning imaginable is inſufficient to compleat a Poet, without a natural* Genius *and Propenſity to ſo noble and ſublime an Art. And we may without offence obſerve, that many very learned Men, who have been ambitious to be thought Poets, have only render'd themſelves obnoxious to that Satyrical Inſpiration, our Author wittily invokes:*

Which made them, tho' it were in ſpight
Of Nature and their Stars, to write.

On the other ſide, ſome who have had very little Human Learning, [a] *but were endued with a large ſhare of Natural Wit and Parts, have become the moſt celebrated Poets of the Age they liv'd in. But as theſe laſt are,* Raræ Aves in Terris; *ſo when the Muſes have not diſdain'd the Aſſiſtances of other Arts and Sciences, we are then bleſs'd with thoſe laſting Monuments of Wit and Learning, which may juſtly claim a kind of Eternity upon Earth. And our Author, had his modeſty permitted him, might with* HORACE *have ſaid,*

Exegi Monumentum Ære perennius;

[a] Shakeſpear, D' Avenant, &c.

Or

Or with OVID,

Jamque opus exegi, quod nec Jovis Ira, nec Ignis,
Nec poterit ferrum, nec edax abolere Vetuſtas.

The Author of this celebrated Poem was of this laſt Compoſition; for altho' he had not the happineſs of an Academical Education, as ſome affirm, it may be perceiv'd, throughout his whole Poem, that he had read much, and was very well accompliſh'd in the moſt uſeful Parts of Human Learning.

RAPIN *(in his* Reflections*) ſpeaking of the neceſſary* Qualities *belonging to a Poet, tells us, He muſt have a* Genius *extraordinary; great Natural Gifts; a Wit, juſt, fruitful, piercing, ſolid and univerſal; an Underſtanding, clear and diſtinct; an Imagination, neat and pleaſant; an Elevation of Soul, that depends not only on Art or Study, but is purely a Gift of Heaven, which muſt be ſuſtain'd by a lively Senſe and Vivacity; Judgment to conſider wiſely of Things, and Vivacity for the beautiful Expreſſion of them,* &c.

Now, how juſtly this Character is due to our Author, I leave to the Impartial Reader, and thoſe of nicer judgments, who had the happineſs to be more intimately acquainted with him.

The Reputation of this incomparable Poem is ſo thoroughly eſtabliſh'd in the World, that it would be ſuperfluous, if not impertinent, to endeavour any Panegyric upon it.——However, ſince moſt men have a curioſity to have ſome account of ſuch Anonymous *Authors, whoſe Compoſitions have been eminent for Wit or Learning; I have been deſired to oblige them with ſuch Informations, as I could receive from thoſe who had the happineſs to be acquainted with him, and alſo to rectify the Miſtakes of the* Oxford *Antiquary, in his* Athenæ Oxonienſes, *concerning him.*

THE



THE AUTHOR's LIFE.

SAMUEL BUTLER, the Author of this excellent Poem, was born in the Pariſh of *Strenſham*, in the County of *Worceſter*, and baptized there the 13th of *February* 1612. His Father, who was of the ſame Name, was an honeſt Country Farmer, who had ſome ſmall Eſtate of his own, but rented a much greater of the Lord of the Manor where he liv'd. However, perceiveing in this Son an early Inclination to Learning, he made a ſhift to have him educated in the Free-School at *Worceſter*, under Mr. *Henry Bright*; where having paſt the uſual time, and being become an excellent School-Scholar, he went for ſome little time to *Cambridge*, but was never matriculated into that Univerſity, his Father's Abilities not being ſufficient to be at the charge of an Academical Education; ſo that our Author return'd ſoon into his native Country, and became Clerk to one Mr. *Jefferys* of *Earls-Croom*, an eminent Juſtice of the Peace for that County, with whom he liv'd ſome years, in an eaſy and no contemptible ſervice. Here, by the Indulgence of a Kind Maſter, he had ſufficient leiſure to apply himſelf to whatever Learning his Inclinations led him, which were chiefly Hiſtory and Poetry; to which, for his Diverſion, he joined Muſick and Painting; and I have ſeen ſome Pictures, ſaid to be of his Drawing, which remained in that Family; which I mention not for the Excellency of them, but to ſatisfy the Reader of his early Inclinations to that noble Art; for which alſo he was afterwards

wards entirely belov'd by Mr. *Samuel Cooper*, one of the moſt Eminent Painters of his time.

He was, after this, recommended to that great Encourager of Learning, *Elizabeth* Counteſs of *Kent*, where he had not only the Opportunity to conſult all manner of learned Books, but to converſe alſo with that living Library of Learning, the great Mr. *Selden*.

Our Author liv'd ſome time alſo with Sir *Samuel Luke*, who was of an ancient Family in *Bedfordſhire*; but, to his Diſhonour, an eminent Commander under the Uſurper *Oliver Cromwell:* and then it was, as I am inform'd, he compoſed this Loyal Poem. For tho' Fate, more than Choice, ſeems to have placed him in the ſervice of a Knight ſo notorious, both in his Perſon and Politicks, yet by the Rule of Contraries, one may obſerve throughout his whole Poem, that he was moſt Orthodox, both in his Religion and Loyalty. And I am the more induced to believe he wrote it about that time, becauſe he had then the opportunity to converſe with thoſe living Characters of Rebellion, Nonſenſe, and Hypocriſy, which he ſo lively and pathetically expoſes throughout the whole Work.

After the Reſtoration of King *Charles* II. thoſe who were at the Helm, minding Money more than Merit, our Author found thoſe Verſes of *Juvenal* to be exactly verify'd in himſelf:

Haud facilè emergunt, quorum Virtutibus obſtat
Res anguſta Domi:——

And being endued with that innate Modeſty, which rarely finds Promotion in Princes Courts; he became Secretary to *Richard* Earl of *Carbury*, Lord Preſident of the Principality of *Wales*, who made him Steward of *Ludlow*-Caſtle, when the Court there was reviv'd, About this time, he married one Mrs. *Herbert*, a Gentlewoman of a very good Family, but no Widow,

Widow, as our *Oxford* Antiquary has reported: She had a competent Fortune, but it was moſt of it unfortunately loſt by being put out on ill Securities, ſo that it was little advantage to him. He is reported by our Antiquary to have been Secretary to his Grace *George* Duke of *Buckingham*, when he was Chancellor to the Univerſity of *Cambridge*: but whether that be true or no, 'tis certain, the Duke had a great kindneſs for him, and was often a Benefactor to him. But no Man was a more generous Friend to him, than that *Mecænas* of all Learned and Witty Men, *Charles* Lord *Buckhurſt*, the late Earl of *Dorſet* and *Middleſex*, who, being himſelf an excellent Poet, knew how to ſet a juſt value upon the Ingenious Performances of others, and has often taken care privately to relieve and ſupply the Neceſſities of thoſe, whoſe Modeſtly would endeavour to conceal them: of which our Author was a ſignal Inſtance, as ſeveral others have been who are now living. In fine, the Integrity of his Life, the Acuteneſs of his Wit, and Eaſineſs of his Converſation, had rendered him moſt acceptable to all Men; yet he prudently avoided multiplicity of Acquaintance, and wiſely choſe ſuch only whom his diſcerning Judgment could diſtinguiſh, (as Mr. *Cowley* expreſſeth it)

From the great Vulgar or the Small.

And having thus liv'd to a good old age, admir'd by all, though perſonally known to a few, he departed this Life in the Year 1680, and was buried at the Charge of his good Friend [a] Mr. *L——vil* of the *T——le*,

[a] "Mr. *W. Longueville* would fain have buried *Butler* in *Weſtminſter Abbey*; and ſpoke in that view to ſome of thoſe Wealthy Perſons, who had admired him ſo much in his life-time; offering to pay his Part, but none of them would contribute. Upon which Mr. *Longueville* buried him with the greateſt privacy (but at the ſame time very decently) in *Covent Garden* Church-yard at his own expence; himſelf and ſeven or eight perſons more following the Corps to the Grave." *Hudibras*'s Life, Gen. Hiſt. Dict. vol. 6. pag.

T——*le*, in the Yard belonging to the Church of St. *Paul*, *Covent-Garden*, at the *Weſt-End* of the ſaid Yard, on the *North-Side*, under the Wall of the ſaid Church, and under that Wall which parts the Yard from the common Highway. And ſince he has no Monument yet ſet up for him, give me Leave to borrow his Epitaph from that of *Michael Drayton* the Poet, as the Author of Mr. *Cowley*'s has partly done before me:

And tho' no Monument can claim
To be the Treaſurer of thy Name;
This Work, *which ne'er will die, ſhall be*
An everlaſting Monument to thee.

The Characters of this Poem are for the moſt part obvious, even to the meaneſt Pretenders to Learning or Hiſtory; nor can ſcarce any one be ſo ignorant, as not to know, that the chief Deſign thereof is a Satire againſt thoſe Incendiaries of Church and State, who in the late Rebellion, under pretence of Religion, murder'd the beſt of Kings, to introduce the worſt of Governments; deſtroy'd the beſt of Churches, that Hypocriſy, Novelty, and Nonſenſe, might be predominant amongſt us; and overthrew our wholeſome Laws and Conſtitutions, to make way for their *Bleſſed* Anarchy and Confuſion, which at laſt ended in Tyranny. But ſince, according to the Proverb, *None are ſo blind as they that will not ſee*; ſo thoſe who are not reſolv'd to be invincibly ignorant, I refer, for their farther ſatisfaction, to the Hiſtories of Mr. *Fowlis* of *Preſbytery*, and Mr. *Walker* of *Independency*; but more eſpecially to that incomparable Hiſtory lately publiſhed, wrote by *Edward* Earl of *Clarendon*, which are ſufficient to ſatisfy any unbiaſs'd Perſon, that his general

pag. 299. Marg. Note.) and I will beg leave to add, that the Burial Service was read over him, by the learned and Pious Dr. *Patrick*, (afterwards Lord Biſhop of *Ely*) then Miniſter of the Pariſh.

ral Characters are not fictitious: And I could heartily wiſh theſe Times were ſo reformed, that they were not applicable to ſome even now living. However, there being ſeveral particular Perſons reflected on, which are not commonly known, and ſome old Stories and uncouth Words which want explication, we have thought fit to do that right to their Memories, and for the better Information of the leſs learned Readers, to explain them in ſome additional Annotations at the end of this Edition.

How often the Imitation of this Poem has been attempted, and with how little ſucceſs, I leave the Readers to judge: In the Year 1663, there came out a ſpurious Book, call'd, *The Second Part of Hudibras*; which is reflected upon by our Author, under the Character of *Whacum*, towards the latter End of his Second Part. Afterwards came out the [b] *Dutch* and *Scotch Hudibras*, *Butler*'s *Ghoſt*, the *Occaſional Hypocrite*, and ſome others of the ſame Nature, which, compar'd with this, (*Virgil*'s *Traveſty* excepted) deſerve only to be condemn'd *ad Ficum & Piperem*; or, if you pleaſe, to more baſe and ſervile Offices.

Some vain Attempts have been likewiſe made to tranſlate ſome Parts of it into *Latin*, but how far they fall ſhort of that Spirit of the *Engliſh* Wit, I leave the meaneſt Capacity, that underſtands them, to judge. The following *Similies* I have heard were done by the Learned Dr. *Harmer*, once *Greek* Profeſſor at *Oxon:*

So learned *Taliacotius* from, *&c.*

Sic adſcititios naſos de clune toroſi
Vectoris, doctâ ſecuit Taliacotius *Arte:*
Qui potuêre parem durando æquare Parentem.

[b] *May'ſt thou print* H—*or ſome duller Aſs,*
Jorden, *or him, that wrote Dutch* Hudibras.
Oldham, upon a Painter, that had expos'd him, by printing a Piece. Works 1703. pag. 2

At poſtquam fato Clunis computruit, ipſum
Una ſympathicum cæpit tabeſcere Roſtrum.

So Wind in the *Hypocondres* pent, *&c.*

Sic Hypocondriacis incluſa meatibus Aura
Deſinet in crepitum, ſi fertur prona per alvum,
Sed ſi ſumma petat, montiſq; invaſerit arcem
Divinus furor eſt, & conſcia Flamma futuri.

So Lawyers, leſt the Bear Defendant, *&c.*

Sic Legum myſtæ, ne forſan Pax foret, Urſam
Inter furentem ſeſe, Actoremque Moloſſum;
Faucibus injiciunt clavos dentiſque refigunt,
Luctanteſque canes coxis, femoriſque revellunt.
Errores juſtaſque moras obtendere certis,
Judiceumque prius revocare ut prorſus iniquum.
Tandem poſt aliquod breve reſpiramen utrinque,
Ut pugnas iterent, crebris hortatibus urgent.
Ejâ! agite ô cives, iterumque in prælia tradunt.

There are ſome Verſes, which, for Reaſons of State, eaſy to be gueſs'd at, were thought fit to be omitted in the firſt Impreſſion; as theſe which follow:

Did not the Learned [c] Glyn *and* [d] Maynard,
To make good Subjects Traitors, ſtrain hard?

Was

[c] Serjeant *Glyn* declar'd, That the *Proteſtation* of the Biſhops (in favour of their Rights) was High Treaſon. *Echard*'s *Hiſt. of England*, vol. 2. pag. 276. He acted as Judge during *O. Cromwell*'s *Uſurpation*. ſee *Thurloe*'s *State Papers*, vol. 3. pag. 332.

[d] *Serjeant Maynard*, was a Manager at the Earl of *Strafford*'s *Tryal*; *Echard*, vol. 2. p. 216. and though upon the *Declaration of no more Addreſſes to the King*, 1647-8. he drew up a famous Argument againſt that *Declaration*; ſhewing, That by that Reſolution, they did, as far as in them lay, diſſolve the Parliament: and he knew not after that, with what Security in point of Law they could meet together

Was not the King, by Proclamation,
Declar'd a [c] *Traitor thro' the Nation?*

And now Heartily wiſh I could gratify your farther Curioſity with ſome of thoſe *Golden Remains* which are in the Cuſtody of Mr. *L—vil*; but not having the Happineſs to be very well acquainted with him, nor Intereſt to procure them, I deſire you will be content with the following Copy, which the Ingenious Mr. *Aubrey* aſſures me he had from the Author himſelf.

No Jeſuit e'er took in hand
To plant a Church in barren Land;
Nor ever thought it worth the while
A Swede *or* Ruſs *to reconcile.*

together, and joyn with them: *Echard*, vol. 2. p. 595. Yet he condeſcended, during the Uſurpation, to act as *Cromwell*'s *Serjeant*. When he waited on the Prince of *Orange*, with the Men of the Law, he was then near ninety, and ſaid (as Bp. *Burnet* obſerves, *Hiſtory of his own Time*, vol. 1. pag. 803.) "the liveliеſt thing that "was heard of, on that Occaſion; the Prince took notice of his "great age, and ſaid, that he had outliv'd all the Men of the Law "of his time: he anſwered, *He had like to have outliv'd the Law "itſelf, if his Highneſs had not come over.*" If that had happened, he had certainly outliv'd it twice. He was very eminent in his profeſſion, and made more of it, than any one of his time. Mr. *Whitelocke* obſerves (in his *Memorial*) That he made 700*l.* in one Summer's Circuit: and to his great Gains in his Profeſſion, Mr. *Oldham* alludes, (ſee a *Satyr*, *Oldham*'s *Poems*, 1703. pag. 424.

Then be adviſed, the ſlighted Muſe forſake,
And Cook, *and Dalton for thy Study take;*
For Fees each Term, ſweat in the crowded Hall,
And there for Charters, and crack'd Titles bawl;
Where M——d *thrives, and Pockets more each year,*
Than forty Laureats on a Theatre.

[c] Alluding to the Vote of the Parliament, upon the King's Eſcape from *Hampton-Court*, *November* 11, 1647. (though he had left his Reaſons for ſo doing, in a letter to the *Parliament*, and an other to the *General*) "that it ſhould be Confiſcation of Eſtate, and Loſs of "Life without mercy, to any one who detained the King's Perſon, "without revealing it to the Two Houſes." *Echard*'s *Hiſtory of England*, vol. 2. pag. 588.

For where there is no Store of Wealth,
Souls are not worth the Charge of Health;
Spain, *in* America *had two Deſigns*
To ſell their Goſpel for their Mines,
For had the Mexicans *been poor,*
No Spaniard *twice had landed on their ſhore.*
'Twas Gold the Catholick Religion planted,
Which, had they wanted Gold, they ſtill had wanted.

The *Oxford* Antiquary aſcribes to our Author two Pamphlets, ſuppoſed falſly, as he ſays, to be *William Pryn*'s; the one entituled, *Mola Aſinaria: Or, The Unreaſonable and Inſupportable Burthen, preſs'd upon the Shoulders of this Groaning Nation*, &c. *London*, 1659. in one Sheet 4to. The other, Two Letters, one from *John Audland*, a *Quaker*, to *Will. Pryn*; the other, *Pryn*'s Anſwer; in three Sheets in *Folio*, 1672.

I have alſo ſeen a ſmall Poem, of one Sheet in *Quarto*, on *Du Vall*, a Notorious Highway man, ſaid to be wrote by our Author; but how truly, I know not.



HUDIBAS.





HUDIBRAS.

The ARGUMENT of THE FIRST CANTO.

Sir HUDIBRAS his paſſing Worth,
The Manner how he ſally'd forth;
His Arms and Equipage are ſhown;
His Horſe's Virtues, and his own.
Th' Adventure of the Bear and Fiddle
Is ſung, but breaks off in the middle.

CANTO I.

WHEN *Civil Dudgeon* firſt grew high,
And Men fell out they knew not why;

The ARGUMENT. This Method of prefixing Arguments in Verſe to Poems was introduced by the Old Grammarians, as you may ſee, before *Homer*, *Virgil*, &c. who, through an affected Vanity of verſifying and oſtentation of Learning, would introduce the celebrated Productions of Antiquity by their own Stupid Lines, which otherwiſe muſt have periſhed with the Lumber of their Comments. This Practice was revived, and continued by the bad Poets and Tranſlators of later Ages, as may be ſeen in the Works of *Sylveſter Chapman*, *Ogilby*, *Hobs*, &c. and is here ridiculed by our Author.

Ver. ult. *Is ſung, but breaks off in the middle.*] A ridicule on *Ronſarde's Franciade*, and Sir *William Davenant's Gondibert*. (Mr. *W.*)

CANTO ℣. 1. *When Civil Dudgeon*, &c.] *To take in Dudgeon*, is inwardly to reſent ſome Injury or Affront, and what is previous to actual Fury. It was alter'd by Mr. *Butler* in an Edition 1674, to *Civil Fury*; (whether for the better or worſe the Reader muſt be left to judge,) Thus it ſtood in Edit. of 1684, 1689, 1694, and 1700. *Civil Dudgeon* was reſtored in the Edition of 1704, and has continued ſo ever ſince.

℣. 2. *And Men fell out they knew not why.*] It may be juſtly ſaid *They knew not why*; ſince (as Lord *Clarendon* obſerves, *Hiſt. of the Rebellion*, vol. 1. fol. edit. p. 52.) " The like peace and plenty and

When hard Words, *Jealouſies* and *Fears*
Set Folks together by the ears,
And made them fight like mad or drunk,
For Dame *Religion* as for Punk;

" univerſal tranquillity was never enjoyed by any Nation for ten " years together, before thoſe unhappy Troubles began." See the like obſervation by AB. *Bramhall*, *Serpent Salve*; Works in folio, p. 592.

℣. 3. *When hard words*, &c.] By *hard words*, he probably means the Cant words uſed by the *Presbyterians* and Sectaries of thoſe times; ſuch as *Goſpel-walking*, *Goſpel-preaching*, *Soul-ſaving*, *Elect*, *Saints*, the *Godly*, the *Predeſtinate*, and the like; which they apply'd to their own Preachers, and themſelves; likewiſe *Arminians*, (ſome call'd them *Ormaniſts*; ſee Dr. *Walker*'s *Sufferings of the Epiſcopal Clergy*, part 2. p. 252.) *Papiſts*, *Prelatiſts*, *Malignants*, *Reprobates*, *wicked*, *ungodly*, and *carnal-minded*; which they applied to all Loyal perſons, who were deſirous of maintaining the eſtabliſh'd Conſtitution in Church and State: by which they infuſed ſtrange fears and jealouſies into the heads of the People, and made them believe there was a formed deſign in the King and his Miniſters, to deprive them of their Religon and Liberties; ſo that as ſoon as the Parliament met, and the *Demagogues* had aſſumed a licentiouſneſs in ſpeech, they firſt raiſed *Mobs* to drive the King from his Palace, and then regular Forces to fight (as they falſly and wickedly pretended) for their Religion: they ſet the People againſt the *Common Prayer*, which they made them believe was the *Maſs-book* in *Engliſh*; and nick-named it *Porridge*. See *Baſtwick*'s *Letter to Mr. Aquila Wicks*, *Nalſon*'s *Collections*, vol. 1. p. 503. *Mercurius Ruſticus*, N° 111. p. 100. 194. and the *Lethargy of the Church of England*; ſee *Reformado preciſely chara&tered by a Church-warden*, p. 6. *Publ. Libr. Cambridge*, xix. 9. 7. They enraged them likewiſe againſt the *Surplice*, calling it *a Rag of Popery*; *the Whore of Babylon's Smock*, and *the Smock of the Whore of Rome*. See a Tract intitled, *A Rent in the Lawn Sleeves*, 1641. p. 4. and *A Babyloniſh Garment*; ſee *Reformado preciſely chara&tered*, p. 8.

℣. 6. *As for Punk.*] Sir *John Suckling* has expreſs'd this Thought a little more decently, in the *Tragedy* of *Brennoralt*.

" *Religion now is a young Miſtreſs here,*
" *For which each Man will fight, and die at leaſt;*
" *Let it alone awhile, and 'twill become*
" *A kind of married Wife, People will be*
" *Content to live with it in quietneſs.* (Mr. W.)

℣. 8.



Whoſe Honeſty they all durſt ſwear for,
Tho' not a Man of them knew wherefore:
When *Goſpel-Trumpeter*, ſurrounded
With long-ear'd Rout, to Battle ſounded,

℣. 8. *Tho' not a Man of them knew wherefore.*] The greateſt are Bigots uſually Perſons of the ſhalloweſt Judgment, as it was in thoſe wicked times, when *Women* and the meaneſt *Mechanics* became zealous Sticklers for Controverſies, which none of them could be ſuppoſed to underſtand. An ingenious *Italian* in Queen *Elizabeth*'s days, gave this Character of the *Diſciplinarians* their Predeceſſors, "That "the Common People were wiſer than the wiſeſt of his Nation; for "here the very Women and Shopkeepers were better able to judge "of *Predeſtination*, and what Laws were fit to be made concerning "Church Government, than what were fit to be obeyed or de-"moliſhed: that they were more able (or at leaſt thought ſo) "to raiſe and determine perplex'd Caſes of Conſcience, than the "moſt learned Colleges in *Italy*; that Men of ſlighteſt Learning, "or at leaſt the moſt ignorant of the common People, were made "for a *New*, or a *Super*—, or *Re-Reformation* of Religion. And "in this they appear'd like that Man, who would never leave to "*whet* and *whet* his knife, till there was no Steel left to make it "uſeful." *Hooker*'s *Life*, by *Walton*, p. 10. prefix'd to his *Eccles. Polity*.

℣. 9. *When Goſpel-Trumpeter, ſurrounded.*] The *Presbyterians* (many of whom, before the War, had got into Pariſh Churches) preach'd the People into Rebellion; incited them to take up Arms and fight the *Lord*'s Battles, and deſtroy the *Amalekites*, Root and Branch, Hip and Thigh, (*Coleman before the Commons*, April 30, 1643. p. 24.) and to Root out the Wicked from the Earth; that was in their ſenſe, all that loved the King, the Biſhops and the Common-Prayer: They told the People afterwards, that they ſhould *bind their Kings in chains, and their Nobles in links of iron*; ſee *Cheynel*'s *Faſt Sermon before the Lords*, Mar. 26. 1645. p. 53. *Century of eminent Preſbyterian Preachers*, 1723. p. 7. and one *Durance* pray'd to God at *Sandwich*, "That the King might be "brought in Chains of Iron to his Parliament;" *Edward*'s *Gangræna*, part 2. p. 131, 134, part 3. p. 97. both which they literally did. And it has been fully made out, that many of the *Regicides* were drawn into the *Grand Rebellion*, by the direful Imprecations of ſeditious Preachers from the Pulpit: This ſome of them own'd, and in particular Dr. *South* tells us, "That he had it from "the Mouth of *Axtell* the *Regicide*, that he, with many more, went "into that execrable War, with ſuch a controling horror upon "their Spirits, from thoſe public Sermons, eſpecially of *Brooks* and "*Calamy*," (ſee a Specimen of their *ſeditious Paſſages*, *Cent. of*

eminent

And Pulpit, Drum Eccleſiaſtick,
Was beat with Fiſt, inſtead of a Stick:

eminent Preſbyterian Preachers, chap. 1. p. 3, 5, 6.) " that they " verily believed, they ſhould have been accurſed by God for ever, " if they had not acted their part in that diſmal Tragedy, and " heartily done the Devil's work." *Sermons*, vol. 1. p. 513. And in this ſenſe is that remarkable Expreſſion of the Doctor to be taken, vol. 5. Serm. 1. " That it was the Pulpit that ſupplied the Field " with *Sword-men*, and the Parliament-houſe with *Incendiaries*." Sir *Roger L'Eſtrange* (*Reflection on Fab.* 67. part 1.) girds them notably upon this head: " A *Trumpeter* (ſays he) *in the Pulpit*, is " the very Emblem of a *Trumpeter in the Field*, and the ſame Charge " holds good againſt both; only the *Spiritual Trumpet* is the moſt " pernicious Inſtrument of the two: for the latter ſerves only to " rouze the Courage of the Soldiers, with any Doctrine or Appli- " cation upon the Text; whereas the other infuſes Malice over " and above, and preaches Death and Damnation both in one, and " gives the very chapter and verſe for it." (ſee Mr. *Addiſon*'s remark upon this and the following lines, *Spectator* N° 60. and Deſcription of Perſons under *Muſical Inſtruments*, *Spect.* N° 153.)

ỳ. 10. *With long-ear'd Rout, to battle ſounded.*] Their Ears appear'd to greater advantage from the ſhortneſs of their Hair; whence they got the name of *Round-heads*. (ſee *Lord Clarendon*'s *Hiſtory of the Rebellion*, vol. 1. p. 267.) Mr. *Cleveland*, in his *Hue and Cry after Sir John Presbyter*, deſcribes him to be.

With Hair in character, and Luggs in Text.

And Mr. *Dryden*, *Hind and Panther*,

And pricks up his predeſtinating Ears.

" His Barber ſhall ſo roundly indent with his head, that our Eyes " may as well ſee his Ears, as our Ears hear his Doctrine." *Reformado preciſely characlered*, p. 12. *Publ. Libr. Cambridge*, xix. 9. 7.

England farewell, with Sin and Neptune bounded,
Nile ne'er produc'd a Monſter like a Roundhead.

The Committee-Men curried, a Comedy, by S. Shephard, 1647. Act. 1. *Royal Libr. Cambridge.*

I have heard of one *H—ll*, a Preciſian of this Cut, who after the Reſtoration, rebuking an Orthodox Clegyman for the Length of his Hair: in anſwer to him, he reply'd, " Old Prig, I promiſe you to cut " my Hair up to my Ears, provided you will cut your Ears up to your Hair."

ỳ. 11, 12. *And Pulpit, Drum Eccleſiaſtick,—Was beat with Fiſt*, &c.] Alluding to their vehement Action in the Pulpit, and their beating it with their Fiſts, as if they were beating a Drum. The Author of *A Character of England, in a Letter to a French Noble-*

man,

Then did Sir *Knight* abandon Dwelling,
And out he rode a Colonelling.
A Wight he was, whoſe very ſight wou'd
Entitle him, *Mirrour of Knighthood*;

man, 1659. p. 15. obſerves, " that they had the action of a Thraſh-
" er rather than of a Divine." And 'tis remark'd, (ſee *Letter ſent to London, from a Spy at Oxford, to Mr. Pryn*, &c. 1643. p. 4.) of *John Sedgewick*; " That he *thraſh'd* ſuch a ſweating Lecture, that
" he put off his Doublet: and by Dr. *Echard*, (ſee *Contempt of the Clergy*, p. 56.) That the Preacher ſhrunk up his ſhoulders, and
" ſtretched himſelf, as if he was going to cleave a Bullock's head."
Their Action in the Pulpit, and preciſe, hypocritical behaviour in other reſpects, is alluded to in the following lines:

Both Cain and Judas back are come,
In Vizards moſt divine;
God bleſs us from a Pulpit Drum,
And a preaching Cataline?
(Sir *J. Birkenhead reviv'd.* p. 5.)

The Mock-Majeſty of placing the Epithet after the Subſtantive, and the Extreme appoſiteneſs of the Simile, may make it well deſerve to be quoted, without any conſideration of the Rhyme at all.

℣. 12. *Inſtead of a Stick.*] The ſpeaking *a Stick* as one word, with the ſtreſs upon *a*, ſeems not blameable: for the change of Accent only heightens the *Burleſque*, and conſequently is rather an excellency than a fault.

℣. 13. *Then did Sir Knight*, &c.] Our Author, to make his Knight appear more ridiculous, has dreſs'd him in all kinds of fantaſtic Colours, and put many Characters together, to finiſh him a perfect Coxcomb.

℣. 14. *And out he rode a Colonelling.*] The Knight (if Sir *Samuel Luke* was Mr. *Butler*'s Hero) was not only a Colonel in the Parliament-Army, but alſo Scoutmaſter-General in the Counties of *Bedford, Surrey*, &c. (*Walker's Hiſt. of Independency*, part 1. p. 170.) This gives us ſome light into his Character and Conduct: For he is now entering upon his proper Office, full of pretendedly pious, and ſanctified *Reſolutions* for the Good of his Country; his Peregrinations are ſo conſiſtent with his Office and Humour, that they are no longer to be called fabulous, or improbable. The ſucceeding *Cantos* are introduced with large Prefaces, but here the Poet ſeems impatient till he get into the Deſcription and Character of his *Hero*. (Mr. B.)

℣. 15. *A Wight he was*, &c.] Wight often uſed for *Perſon*, by *Chaucer, Spencer* and *Fairfax*, in his *Godfrey of Bulloign*, &c. &c.

℣. 16. *Mirrour of Knighthood.*] There was a Book ſo call'd, (ſee *Don Quixote*, vol. 1. c. 6. p. 48.) and *Don Quixote* is ſo call'd by *Cervantes*,

That never bow'd his ſtubborn Knee
To any Thing but Chivalry;
Nor put Blow, but that which laid
Right Worſhipful on Shoulder-blade:

Cervantes, (vol. 1. b. 2. c. 1. p. 77.) *Mirrour of Chivalry*, (vol. 2. c. 2. p. 26, 29. vol. 3. c. 7. p. 65. vol. 4. c. 56. p. 557, 616. *Motteux*'s edit. 1706.) and *Palmerin*, in *Beaumont* and *Fletcher*'s *Knight of the burning Peſtle*, act. 1. ſee likewiſe *Hiſtory of Valentine and Orſon*, c. 41. p. 178.

℣. 17, 18. *That never bow'd his ſtubborn Knee—To any Thing but Chivalry.*] i. e. he kneeled to the King, when he knighted him, but ſeldom upon any other occaſion.

℣. 19, 20. *Nor put up Blow, but that which laid—Right Worſhipful on Shoulder-blade.*] Alluding to the Blow the King laid on his Shoulder with a Sword, when he Knighted him; to this he refers 2d Part. Canto 1. ℣. 235, 236.

Th' old Romans freedom did beſtow,
Our Prince's Worſhip with a Blow.

and to ſome of the other Ceremonies of Knighthood: Part 1. Canto 2. ℣. 742, 743.

Was I for this intitled Sir,
And girt with ruſty Sword and Spur?

In the time of *Charles the Great*, the way of Knighting by the *Colophum*, or giving a Blow on the Ear, was uſed in ſigns of ſuſtaining future hardſhips. (ſee *Aſhmole*'s *Hiſtory of the Garter*, p. 36.) The *Alcolade*, or ceremony of *embracing the Knight*, (a ceremony often mentioned by the Writer of *Amadis de Gaul*,) was firſt performed by the Emperor *Charles the Great*, upon Knighting his Son *Lewis Debonair*. (*Aſhmole*, id. ib.) The cuſtomary way of Knighting at this time, (ſee Sir *William Segar*'s book, intitled, *Of Honour Civil and Military*, lib. 2. chap. 2. p. 74.) is as follows: "He that is to be made Knight, is ſtriken by the Prince with "a Drawn Sword upon his Back or Shoulder; the Prince ſaying "*Soys Chevalier*, (*Soy Chivaler, a Nome de Dieu*; *Guillim*, part 2. "p. 226.) and in times paſt, was added *Saint George*: and when "the Knight riſeth, the Prince ſaith *Avance*." This is the Manner of *dubbing* Knights at this preſent, and the word *dubbing* was the old word, and not *creating* (ſee *Aſhmole*, p. 40. *Selden*'s *Titles of Honour*, 2d edit. 2d part, chap. 1, 2. *Hiſtorical Eſſay on Nobility*, 2d edit. vol. 2. p. 554.) *Mowbray* Duke of *Norfolk* upon *Bolinbroke*'s Challenge. (ſee *Shakeſpear*'s *King Richard the Second*, Act. 1. p. 258. Mr. *Theobald*'s firſt edit. vol. 3. 1733.) and throwing down his *Gantlet* ſays, "I take it up, and by this Sword I ſwear— "Which gently laid my Knighthood on my Shoulder,—I'll anſwer

"thee

Chief of Domeſtick Knights, and Errant,
Either for *Chartel*, or for *Warrant:*
Great on the Bench, Great in the Saddle,
That cou'd as well bind o'er, as ſwaddle:
Mighty he was at both of theſe,
And ſtyl'd of *War* as well as *Peace.*
(So ſome Rats of amphibious nature,
Are either for the Land or Water.)
But here our Authors make a Doubt,
Whether he were more wiſe or ſtout.
Some hold the one, and ſome the other;
But howſoe'er they make a pother,

" thee in any fair Degree, or Chivalrous Deſign of Trial." Sir *Kenelm Digby* tells us (ſee *Diſcourſe concerning the Cure of Wounds by the Powder of Sympathy*, p. 105.) that when King *James* the Firſt, who had an Antipathy to a Sword, *dubb'd* him Knight, had not the Duke of *Buckingham* guided his hand aright, in lieu of touching his Shoulder, he had certainly run the point of it into his Eyes, (ſee the manner in which the *Innkeeper dubb'd* Don *Quixote* Knight. part. 1. book. 1. chap. 3.)

℣. 22. *Either for Chartel.*] *Chartel* ſignifies a Letter of Defiance, or Challenge to a Duel, in uſe when Combatants were allow'd to decide difficult Controverſies, not otherwiſe to be determined by Law. (ſee *Cowel*'s and *Manley*'s *Interpreters*, and *Jacob*'s *Law Dictionary.*) A Tryal (and the laſt, of this kind, was intended between the Marquiſs of *Hamilton*, and the Lord *Rea*, in the year 1631, but the King put an End to the Diſpute. (*Echard*'s *Hiſtory of England*, vol. II. p. 97.) In this ſenſe Lord *Roos* uſes the word, in his *Anſwer to the Marquiſs of Dorcheſter's Letter*, Feb. 25, 1659. p. 5. " You had better have been drunk, and ſet in the Stocks for it, when " you ſent the Poſt with a whole packet of *Chartels* for me." (ſee an account of *Duelling*, *Tatler* N° 93. and of Tryals of Titles in this way, *Salmon*'s *Hiſt. of Hertfordſhire*, p. 178, 179, 180, 181. *Mezeray* produces one inſtance of a Combat in tryal of a Perſon's Innocency as early as the year 628. ſee *Hiſt. of France tranſlated by Bulteel.* p. 4.

℣. 23. *Great on the Bench, Great in the Saddle.*] In this Character of *Hudibras*, all the Abuſes of human Learning are finely ſatyriz'd: *Philoſophy*, *Logic*, *Rhetoric*, *Mathematics*, *Metaphyſics*, and *School-Divinity*. (Mr. W.)

℣. 24. *That could as well bind o'er, as ſwaddle.*] *Swaddle*, *bang*, *cudgel*, or *drub*. ſee *Baily's Dictionary.*

[℣. 37

The Diff'rence was ſo ſmall, his Brain
Outweigh'd his Rage but half a Grain;
Which made ſome take him for a Tool
That Knaves do work with, call'd a Fool.
For't has been held by many, that
As *Montaigne*, playing with his Cat,
Complains ſhe thought him but an Aſs,
Much more ſhe wou'd Sir *Hudibras*;
(For that's the Name our valiant Knight
To all his Challenges did write.)
But they're miſtaken very much,
'Tis plain enough he was no ſuch:
We grant, altho' he had much Wit,
H' was very ſhy of uſing it;
As being loath to wear it out,
And therefore bore it not about;

℣. 37. *For 't has been held by many that.*] The verſe ſtood thus in the Edition of 1674. *And offer to lay Wagers, that.*

℣. 38. *As Montaigne, playing with his Cat,—Complains ſhe thought him but an Aſs.*] "When I am playing with my Cat (ſays *Montaigne*, *Eſſays*, book 2. chap. 12.) "who knows whether ſhe hath more ſport "in dallying with me, than I have in gaming with her? we enter-"tain one another with mutual Apiſh Tricks," &c. How artfully is this ſimple humour in *Montaigne* ridiculed in a pretty *Simile*. But we are in a more refined Age than that which *Butler* lived in, and this humour is rather applauded than condemn'd. See an *Account of Iſaac Bickerſtaff's playing with his Cat. Tatler.* (Mr. B.)

℣. 40. *Much more ſhe wou'd Sir Hudibras.*] *Jeffrey of Monmouth* (Biſhop of St. *Aſaph*) makes mention of a *Britiſh* King of this Name, who lived about the time of *Solomon*, and reigned thirty-nine years; he compoſed all Diſſenſions among his People, and built *Kaerlem* or *Canterbury*, *Kaerguen* or *Wincheſter*, and the Town of *Paladur* now *Shaftſbury*: (ſee his *Britiſh Hiſtory* tranſlated by *Thompſon*, c. 9. p. 48. *Robert of Glouceſter*'s *Chronicle*, by *Hearne*, vol. 1. p. 28. *Fabian*'s *Chronicle*, part 1. c. 12. fol. edit. 1516. *Spenſer*'s *Fairy-Queen*, book 2. canto x, 5. 25. vol. 2. p. 315. *Hughes*'s edit. *Somner*'s *Antiq. of Canterbury*, 4to. 1640. p. 3.) I am of opinion that Mr. *Butler* rather alludes to one of *Spenſer*'s Knights, (ſee *Fairy Queen*, book 2. canto 2. § 17.)

He,

Unleſs on Holy-days, or ſo,
As Men their beſt Apparel do.
Beſide, 'tis known he cou'd ſpeak *Greek*
As naturally as Pigs ſqueak:
That *Latin* was no more difficile,
Than to a Blackbird 'tis to whiſtle:
Being rich in both, he never ſcanted
His Bounty unto ſuch as wanted;
But much of either wou'd afford
To many, that had not one Word.
For *Hebrew* Roots, altho' they're found
To flouriſh moſt in barren Ground,

He, that made love unto the eldeſt Dame,
Was hight Sir Hudibras, an hardy Man;
Yet not ſo good of Deeds, as great of Name,
Which he by many raſh Adventures wan;
Since Errant Arms to ſew *he firſt began.* (follow)

℣. 51, 52. *Beſide, 'tis known he cou'd ſpeak Greek, — As naturally as Pigs ſqueak.*]

He Greek and Latin ſpeaks with greater eaſe,
Than Hogs eat Acorns, and tame Pigeons Peaſe.
Panegyric Verſes upon *Tom Coriat*, and his Crudities; by *Lionel Cranfield.*

℣. 53, 54. *That Latin was no more difficile,—Than to a Blackbird 'tis to whiſtle.*] *Sancho Pancha* obſerves upon *Don Quixot*, (vol. 3. chap. 28. pag. 274. "That he is a main Scholard, *latins* "it hugely, and talks his own Mother-tongue as well as one of "your *Varſity Doctors.*" The Country People were in thoſe days fond of hearing *latin* in Sermons, as appears from the following account of Dr. *Pocock*, (ſee his *Life* by Dr. *Twells* prefixed to his Works, p. 22.) "one of the learned Dr. *Pocock*'s Friends, paſſing "through *Childrey*, which was the Doctor's Living, enquired who "was the Miniſter, and how they liked him; and received from "them this Anſwer. *Our Parſon is one Mr. Pocock, a plain, ho-"neſt Man; but Maſter*, ſaid they, *He is no Latiner* ——

℣. 55, 56. —— *he never ſcanted* —— *His Bounty unto ſuch as wanted.*] This is the property of a *pedantick Coxcomb*, who prates moſt learnedly amongſt illiterate perſons; and makes a mighty pother about Books and Languages there, where he is ſure to be admired, tho' not underſtood.

℣. 59. *For Hebrew Roots, although they're found.*] Dr. *Echard.* (ſee *Defence of his Reaſons for the Contempt of the Clergy*, &c. intitled,

He had ſuch plenty, as ſuffic'd
To make ſome think him circumcis'd:
And truly ſo he was, perhaps,
Not as a Proſelyte, but for Claps.

titled, *Grounds and Reaſons*, &c. p. 114.) tells us, " that ſome are " of opinion, that Children may ſpeak *Hebrew* at four years of " age, if they be brought up in a Wood, and ſuck of a Wolf." " and Sir *Thomas Browne* obſerves, (*Vulgar Errours*, book 5. chap. 22.) " that Children in the School of Nature, without In- " ſtitution, would naturally ſpeak the Primitive Language of the " World, was the opinion of the *Ancient Heathens*; and continued " ſince by *Chriſtians*, who will have it our *Hebrew Tongue*, as " being the Language of *Adam*."

ỳ. 60. *To flouriſh moſt in barren ground.*] If ſo, why may we not infer that *German Monk* to have been a Wag, who taking a catalogue of a Friend's Library, and meeting with a *Hebrew Book* in it, entered it under the title of *A Book that has the beginning where the end ſhould be.* (ſee *Tatler* N° 239.

* ỳ. 62. *To make ſome think him circumcis'd.*] Here again is an alteration without any amendment; for the following Lines,

And truly ſo he was, perhaps,
Not as a Proſelyte, but for Claps,

are thus changed in the editions of 1674. 1684. 1689. 1694. 1700.

And truly ſo perhaps he was,
'Tis many a pious Chriſtian's caſe.

Reſtor'd in the edition of 1704. the Heathens had an odd Opinion, and gave a ſtrange Reaſon why *Moſes* impoſed the Law of Circumciſion on the *Jews*, which how untrue ſoever, I will give the learned Reader an Account of, without Tranſlation, as I find it in the Annotations upon *Horace*, wrote by my worthy and learned Friend Mr. *William Baxter*, the great Reſtorer of the ancient, and Promoter of modern Learning. Hor. ſat. 9. ſermon. lib. 1. *Curtis, quia pellicula imminuti ſunt; quia Moſes Rex Judæorum, cujus Legibus reguntur, negligentia φιμωθεὶς medicinaliter exſectus eſt, et ne ſolus eſſet notabilis, omnes circumcidi voluit.* Vet. Schol. Vocem φιμωθεὶς quæ inſcitia Librarii exciderat repoſuimus ex conjectura, uti & *medicinaliter exſectus* pro *medicinalis effectus* quæ nihil erant. Quis miretur ejuſmodi convicia homini Epicureo atque Pagano excidiſſe? Jure igitur Henrico Glareano Diaboli Organum videtur. Etiam Satyra Quinta hæc habet; *Conſtat omnia miracula certa ratione fieri, de quibus Epicurei prudentiſſime diſputant.*

ỳ. 65.

He was in *Logick* a great Critick,
Profoundly ſkill'd in Analytick;
He cou'd diſtinguiſh, and divide
A Hair 'twixt *South* and *South-weſt* ſide;
On either which he wou'd diſpute,
Confute, change Hands, and ſtill confute;
He'd undertake to prove by force
Of Argument a Man's no Horſe;
He'd prove a Buzzard is no Fowl,
And that a *Lord* may be an *Owl*;
A Calf an *Alderman*, a Gooſe a *Juſtice*,
And Rooks *Committee-men* and *Truſtees*.

℣. 65. *He was in Logic a great Critick.*] See an account of *Tim. Dialogue between Timothy and Philatheus* vol. 1. p. 6. and *Subtle*'s advice to *Kuſtrel*, *Ben. Johnſon*'s *Alchymiſt*, Act 4. Sc. 2. a Definition of a *Critic*, *Tale of a Tub*, 3d edit. p. 87. *Tatler* N° 165. and a Banter upon *Critics*, Spect. N° 592. Some of the *Saints* of thoſe times were no great friends to *Logic*, as appears from the following paſſage: "Know you, that *Logic* and *Philoſophy* (in which you "are better vers'd than in the Word of God) are not Inventions "or Inſtitutions of *Jeſus Chriſt* and his *Apoſtles*, but of the *Devil* "and *Antichriſt*, with which they have mainly and principally up-"held their black, dark, and wicked Kingdom." ſee *J. Lilburn*'s *Anſwer to nine arguments*, written by *T. B.* 1645. p. 2.

℣. 66. *Profoundly skill'd in Analytick.*] "*Analytic Method* takes "the whole Compound as it finds it, whether it be a *Species* or an "Individual; and leads us into the knowledge of it, by reſolving "it into its principles or parts, its generic nature and ſpecial proper-"ties; and is called the Method of Reſolution." ſee Dr. *Watts*'s *Logic*, p. 341.

℣. 71. *He'd undertake to prove*, &c.] a Ridicule on *Burgerſdicius*, who uſes the following Syllogiſm.

Omnis homo eſt riſibilis:
Bucephalus non eſt riſibilis:
Ergo Bucephalus non eſt Homo.

℣. 75. *A Calf an Alderman.*] Such was Alderman *Pennington*, who ſent a perſon to *Newgate* for ſinging (what he call'd) *a Malignant Pſalm.* ſee a further account of him, Sir *William Dugdale*'s *ſhort view of the Troubles*, p. 567, 568. Lord *Clarendon*'s *Hiſtory of the Rebellion*, vol. 1. pag. 16. *Walker*'s *Hiſtory of Independency*, part 1. pag. 170. edit. 1661.

Ib. —— *A Gooſe a Juſtice.*] Lord *Clarendon* obſerves, (*Hiſtory*

He'd run in Debt by Diſputation,
And pay with Ratiocination.
All this by Syllogiſm, true
In Mood and Figure, he wou'd do.

of the Rebellion, vol. 3. p. 72.) "That after the *Declaration* of "*No more Addreſſes to the King*, they who were not above the con- "dition of ordinary *Conſtables* ſix or ſeven years before, were now "the *Juſtices of the Peace*,—who executed the commands of the "Parliament in all the Counties with Rigour and Tyranny, as "was natural for ſuch Perſons to uſe over and towards thoſe upon "whom they had looked at ſuch a diſtance—the whole Govern- "ment of the Nation remained in a manner wholly in their hands, "who in the beginning of the Parliament were ſcarce ever heard "of, or their names known but in the places where they inhabited." Dr. *Bruno Ryves* informs us, (*Mercurius Ruſticus*, N° 3, pag. 30.) That the "Town of *Chelmsford* in *Eſſex*, was governed at the "beginning of the Rebellion, by a *Tinker*, two *Coblers*, two "*Taylors*, and two *Pedlars*." The Fable in Sir *Roger L'Eſtrange*, (part 2. fab. 38.) of *the Aſſes made Juſtices*, is a juſt *Satire* upon thoſe times, (and I wiſh it had never ſuited more modern ones.) To ſuch Juſtices the *Tatler's* interrogatory (N° 14.) might have been properly applied, "Who would do juſtice on the Juſtices?" ſee an account of *Juſtice Shallow*, (*the Coxcomb*, act 5. *Beaumont* and *Fletcher*'s Works, 1679. vol. 2. p. 334.) and *John Taylor*'s *Baſket Juſtice*; Works p. 185. 190.

℣. 76. *And Rooks Committee-men*——] In the ſeveral Counties, eſpecially the Aſſociated ones, (*Middleſex*, *Kent*, *Surrey* *Suſſex*, *Norfolk*, *Suffolk*, and *Cambridgeſhire*; ſee *Echard*'s *Hiſt. of England*, vol. 2. p. 338.) which ſided with the Parliament, *Committees* were erected of ſuch Men as were for the *good Cauſe*, as they call'd it, who had Authority from the *Members* of the Two Houſes at *Weſtminſter*, to fine and impriſon whom they pleaſed: and they haraſſed and oppreſſed the Country in a moſt arbitrary and ſcandalous manner; on which account, they are with great propriety called *Rooks*: ſee an hiſtorical account of theſe *Committees*, in Dr. *Walker*'s *Sufferings of the Epiſcopal Clergy*, part 1.

℣. 79. *All this by Syllogiſm true.*] An argument in *Logic* conſiſting of three Propoſitions, wherein ſome things being ſuppoſed or taken for granted, a Concluſion is drawn different from the things ſuppoſed.

℣. 80. *In Mood and Figure.*] *Figure* in *Logic*, is a due diſpoſal of a middle term of a Syllogiſm with the two Extremes.

℣. 82,

For *Rhetorick*, he cou'd not ope
His mouth, but out there flew a Trope:
And when he happen'd to break off
I'th' middle of his Speech, or cough,
H' had hard Words ready to ſhew why,
And tell what Rules he did it by:
Elſe when with greateſt Art he ſpoke,
You'd think he talk'd like other Folk.
For all a *Rhetorician*'s Rules
Teach nothing but to name his Tools.
But, when he pleas'd to ſhew't, his Speech
In Loftineſs of Sound was rich;
A *Babyloniſh* Dialect,
Which learned Pedants much affect;
It was a party-colour'd Dreſs
Of patch'd and py-ball'd Languages:
'Twas *Engliſh* cut on *Greek* and *Latin*,
Like Fuſtian heretofore on Sattin.

℣. 82. — *A Trope.*] The turning a Word from its proper ſignification, to another.

℣. 84, 85. ——— *or cough, — And tell what Rules he did it by.*] "*Olivier Maillard*, etoit un *Cordelier*, qui prechoit avec re-
" putation dans le dernier ſiecle on a de lui deux Volumes en octavo
" de Sermons en *Latin* imprimez a *Paris* en 1511. 1513. "Les
" Predicateurs de ſon tems affectant de TOUSSER, comme un choſe
" qui donnoit de la grace à leurs declamations, il n'a pas manqué
" dans un ſermon en *François*, imprimè à *Bruges*, vers l'année
" 1500, de marquer a la marge par des *hem hem*, les endroits où
" il avoit *touſſé*." *Melanges d' Hiſtoire et de Litterature par Mr. de Vigneul Marville.* i. e. *le Chartreux Don Bonaventure d' Argonne.* V. 1. p. 106. (Mr. W.)

* ℣. 93. *A Babyloniſh Dialect.*] A Confuſion of Languages, ſuch as ſome of our modern Virtuoſi uſed to expreſs themſelves in.

℣. 97. *'Twas Engliſh cut on Greek and Latin.*] The leading Men of thoſe times were fond of appearing learned; and commonly mixed *Latin* with *Engliſh* in their Speeches: eſpecially the Country Juſtices, of which *Hudibras* was one. (ſee in proof, a Book intitled, *The Speeches and Paſſages of this Great and Happy Parliament* —— 164[illegible]. p. 207. 233, &c. 296, 297, &c. 402.) tho' they knew little

It had an odd promiſcuous Tone,
As if h' had talk'd three Parts in one;
Which made ſome think, when he did gabble,
Th' had heard three Labourers of *Babel*;
Or *Cerberus* himſelf pronounce
A Leaſh of Languages at once.

more of the *Latin tongue* than *Pratt* Chancellor of *France* (ſee *Hen. Stephens*'s *Prep. Treatiſe to his Apology for Herodotus*, p. 241.) who having read the Letter, which King *Henry* the Eighth ſent to the *French* King, *Francis* the Firſt, wherein this clauſe was, *Mitto tibi Duodecim Moloſſos*, I ſend you Twelve Maſtiff Dogs; he expounded it, *I ſend you a dozen Mules.* The Story is told of a Cardinal by Dr. *Fuller*, (*Worthies of Somerſetſhire*, p. 18.) ſee *Peter de Quir*'s *Letter* in the 396th *Spectator*.

℣. 98. *Like Fuſtian heretofore on Sattin.*] A Faſhion from the manner of expreſſion, probably not then in uſe; where the coarſe Fuſtian was pink'd, or cut into holes, that the fine Sattin might appear through it. ſee an account of the ſlaſhing, pinking, and cutting of Doublets, Dr. *Bulwer*'s *Artificial Changeling*, 1654. p. 537. The Author of a book intitled, *A ſhort Character of France*, 1659. p. 34. compares their fineſt pieces of Architecture, to *Sattin pink'd upon Canvas*. See likewiſe a Tract publiſhed the ſame year, intitled, *Gallus Caſtratus*, p. 14.

℣. 100. *As if h' had talk'd three Parts in one.*] The Phraſe alludes to the old *Catches* in three parts. (Mr. W.)

℣. 101, 102. *Which made ſome think, when he did gabble,—Th' had heard three Labourers of Babel.*] *Diodorus Siculus* (*Rer. Antiquar.* lib. 3. cap. 13. pag. 56. *Baſileæ* 1548. I take the liberty of quoting this Tranſlation, having no other Copy) makes mention of ſome *Southern Iſlands*, the Inhabitants of which having their tongues divided, were capable of ſpeaking two different Languages, and converſing with two different Perſons at the ſame time. (ſee likewiſe Dr. *Bulwer*'s *Artificial Changeling*, *ſcene* 14. p. 232, &c. *Torquemeda*'s *Spaniſh Mandeville*, 1st Diſc. fol. 17.) The marvellous *Rabelais* (ſee Works vol. 5. chap. 31. p. 45.) carries the Point a great deal further, in his romantic account of the Monſter *Hearſay*, whoſe Mouth he obſerves, was ſlit up to his Ears, and in it were ſeven Tongues, each of them cleft into ſeven parts, and he talk'd with all the ſeven at once, of different Matters and in divers Languages: ſee *Milton*'s deſcription of the *Confuſion of Languages*, *Paradiſe Loſt*, book 12. l. 48. &c.

* ℣. 103. *Or* Cerberus *himſelf*, &c.] *Cerberus*; a Name which Poets give a Dog with three Heads, which they feign'd Doorkeeper of Hell, that careſs'd the unfortunate Souls ſent thither, and

This he as volubly would vent
As if his Stock would ne'er be ſpent;
And truly, to ſupport that Charge,
He had Supplies as vaſt and large:
For he could coin or counterfeit
New Words, with little or no Wit;
Words ſo debas'd and hard, no Stone
Was hard enough to touch them on:
And when with haſty noiſe he ſpoke 'em,
The Ignorant for current took 'em;

and devour'd them that would get out again; yet *Hercules* tied him up, and made him follow. This Dog with three Heads denotes the paſt, the preſent, and the Time to come; which receive, and, as it were, devour all things. *Hercules* got the better of him, which ſhews that heroick Actions are always victorious over Time, becauſe they are preſent in the Memory of Poſterity.

℣. 109. *Cou'd coin or counterfeit new Words.*] The Preſbyterians coin'd a great number, ſuch as *Out-goings*, *Carryings-on*, *Nothingneſs*, *Workings-out*, *Goſpel-walking-times*, &c. which we ſhall meet with hereafter, in the Speeches of the Knight and Squire, and others in this Poem; for which they are banter'd by Sir *John Birkenhead*, (*Paul's Church-yard*, *cent.* 1. claſs 1. N° 16.) *The Children's Dictionary*; *an exact collection of all new Words born ſince November* 3. 1640, in *Speeches*, *Prayers*, *and Sermons*, *as well thoſe that ſignify ſomething*, *as nothing*; and *cent.* 2. claſs 5. § 109. *Bellum gramaticale*; that *Parliamentdome*, *Councildome*, *Committeedome*, and *Sworddome*; are better words than *Chriſtendome*, or *Kingdome*. The Author of the *Spectator* (N° 458.) obſerves, "That thoſe ſwarms of "*Sectaries*, that over-ran the Nation in the time of the Great Re"bellion, carried their Hypocriſy ſo high, that they had convert"ed our whole Language into a jargon of *Enthuſiaſm*."

℣. 111, 112. *Words ſo debaſed and hard, no Stone—Was hard enough to touch them on.*] Thus it ſtands in every Edition that I have met with, which induced me to think, that he alluded to the *Touch-Stone*; a Stone to try Gold and Silver on: but Mr. *Warburton* is of Opinion, that *No Tone* would be an emendation, *i. e.* Words ſo debaſed and hard, that it was the utmoſt difficulty to pronouce them; which reading he thinks is made good, by the 113 and the three following Lines.

℣. 113. *And when with haſty noiſe he ſpoke 'em.*]

Magnâ voce boat———
Celeri curſu verba fatigat.

That had the Orator, who once
Did fill his Mouth with Pebble Stones
When he harangu'd, but known his Phraſe,
He would have us'd no other Ways.
In *Mathematicks* he was greater
Than *Tycho Brahe*, or *Erra Pater*:
For he, by *Geometrick* Scale,
Could take the Size of *Pots of Ale*;

℣. 115. *That had the Orator*, &c.] This and the three following Lines, not in the two firſt editions of 1663, but added in the edit. 1674. *Demoſthenes* is here meant, who had a defect in his Speech.

℣. 120. *Than Tycho Brahe*—] An eminent *Daniſh Mathematician*. At *Gottorp* there was a large *Globe Celeſtial* within, and *Terreſtial* without, made after a Deſign of *Tycho Brahe*; twelve Perſons might ſit round a Table within-ſide of it, and make Celeſtial Obſervations in the turning of it; ſee *Northern Worthies*, in the Lives of *Peter the Great*, &c. 1728, p. 34. ſee further Account of *Tycho Brahe*, *Collier*'s *Hiſt. Dictionary*.

Ib.——*or Erra Pater*.] *William Lilly* the famous Aſtrologer of thoſe times, ſo called by Mr, *Butler*, *Memoirs of the years* 1649, and 1650. The Houſe of Commons had ſo great a regard to his Predictions, that the Author of *Mercurius Pragmaticus*, (N° 20.) ſtiles the Members, *the Sons of Erra Pater*. Mr. *Butler* probably named him ſo, from an old *Aſtrologer*, of whoſe Predictions *John Taylor* the *Water Poet* makes mention, in the Preface to his *Caſt over the Water*, Works, p. 156. and in Mr. *Reading*'s *Catalogue of Sion College Library*, there is a Tract, intitled, *Erra Pater*'s *Predictions*. The Elder *Loveleſs* (in *Beaumont* and *Fletcher*'s *Scornful Lady*, act 4. ſcene 1.) calls *Abigail*. *Dirty December*, with a Face as old as *Erra Pater*, and ſuch a Prognoſticating Noſe: and of *Charles* the Scholar, (in *Beaumont* and *Fletcher*'s *Elder Brother*,) 'tis obſerv'd, "That after ſix hours Conference with the Stars, he ſups with old "*Erra Pater*. (ſee *Younger Brother*, by *Beaumont* and *Fletcher*, act 1. ſc. 2.) and the Writer of *A Letter ſent to London from a Spy at Oxford*, 1643. p. 13. ſays, "Surely the Devil ow'd us a ſhame, that "none of us were ſkill'd in the *Book of Fortune*, *Erra Pater*, or "*Booker*'s *Almanack*." Some are of opinion, that by *Erra Pater*, he meant the *Wandering Jew*, (named *Joh. Buttadæus*) ſee an Account of him in the *Philoſophical Tranſactions*: Sr *Thomas Brown*'s *Vulgar Errours*. *London Spy*, vol 2. book 3. Lett. 1. vol 7. b. 4. Dr. *Derham*'s *Phyſico-Theology*, book 4. chap. 10. p. 173.

℣. 122. *Cou'd take the ſize of Pots of Ale*.] As a Juſtice of the Peace he had a right to inſpect Weights and Meaſures; ſee *Nelſon*'s *Office and Authority of a Juſtice of the Peace*, the ſixth edition, pag. 622.

For

Reſolve by Sines and Tangents, ſtraight;
If *Bread* or *Butter* wanted weight:
And wiſely tell what Hour o' th' day
The Clock does ſtrike, by *Algebra*.
Beſide, he was a ſhrewd *Philoſopher*,
And had read ev'ry Text and Gloſs over;
Whate'er the crabbed'ſt Author hath,
He underſtood b' implicit Faith:
Whatever *Sceptick* cou'd enquire for,
For ev'ry *why*, he had a *wherefore*:

For well his Worſhip knows, that Ale-houſe Sins
Maintain himſelf in Gloves, his Wife in Pins.
A Satyr againſt Hypocrites, p. 3, 4.

ỳ. 125, 126. *And wiſely tell, what Hour o' th' day—The Clock does ſtrike, by Algebra.*] There are many *Algebraic* Queſtions to which Mr. *Butler* may probably allude; ſee an odd Account of the meaſuring of Time, in Mr. *Scot*, (*Diſcovery of Witchcraft*, book 16. chap. 5. p. 478.) and of a Movement, that Meaſures Time after a particular Manner, *Philoſophical Tranſactions*, vol. 14. N° 161. p. 647.

ỳ. 129. *Whate'er the crabbed'ſt Author hath.*] This and the following line not in the two firſt editions of 1663, and firſt inſerted in that of 1674.

* ỳ. 131. *Whatever Sceptick*, &c.] *Sceptick*; *Pyrrho* was the Chief of *Sceptick* Philoſophers, and was at firſt, as *Apollodorus* ſaith, a Painter, then became the Hearer of *Driſo*, and at laſt the Diſciple of *Anaxagoras* whom he follow'd into *India*, to ſee the *Gymnoſophiſts*. He pretended that Men did nothing but by Cuſtom; that there was neither Honeſty nor Diſhoneſty, Juſtice nor Injuſtice, Good nor Evil. He was very ſolitary, lived to be 90 Years old, was highly eſteemed in his Country, and created Chief Prieſt. He lived in the time of *Epicurus* and *Theophraſtus*, about the 120th *Olympiad*. His Followers were call'd *Pyrrhonians*; beſides which, they were named the *Ephecticks* and *Aphoreticks*, but more generally *Scepticks*. This Sect made their chiefeſt Good to conſiſt in a Sedateneſs of Mind, exempt from all Paſſions, in regulating their Opinions, and moderating their Paſſions, which they call'd *Ataxia* and *Metriopathia*; and in ſuſpending their judgment in regard of Good and Evil, Truth and Falſhood, which they call'd *Epoche*. *Sextus Empiricus*, who liv'd in the ſecond Century, under the Emperor *Antoninus Pius*, writ ten Books againſt the Mathematicians or Aſtrologers, and three of the *Pyrrhonian* Opinion. The Word is deriv'd from the *Greek* σκέπτεσθαι, quod eſt, *conſiderare*, *ſpeculari*.

Knew more than forty of them do,
As far as Words and terms cou'd go.
All which he underſtood by rote,
And, as occaſion ſerv'd, wou'd quote:
No matter whether right or wrong,
They might be either ſaid, or ſung.
His Notions fitted things ſo well,
That which was which he cou'd not tell;
But oftentimes miſtook the one
For th' other, as great Clerks have done.
He cou'd reduce all Things to acts,
And knew their Natures by Abſtracts;
Where Entity and Quiddity,
The Ghoſts of defunct Bodies fly;

Ib——*enquire for*] *inquere for* in all Editions to 1689. inclus.

℣. 132. *For every why, he had a wherefore.*] i. e. He could anſwer one Queſtion by another, or elude one Difficulty by propoſing another. (Mr. W.) ſee *Ray*'s *Engliſh Proverbs*, 2d edit. pag. 348. *Shakeſpear*'s *Comedy of Errors*, act. 2. vol. 3. p. 17. Mr. *Theobald*'s edit. 1733.

℣. 139, 140. *His Notions fitted things ſo well—That which was which he cou'd not tell.*] This Satire is againſt thoſe *Philoſophers*, who took their Ideas of Subſtances, to be the Combinations of Nature, and not the arbitrary Workmanſhip of the Human mind; and that the Eſſence of each ſort is more than the *Abſtract Idea*; ſee Mr. *Lock on the Name of Subſtances*. This muſt give one a great Idea of our Author's penetration in *Metaphyſical Enquiries*. (Mr. W.)

* ℣. 143. *He cou'd reduce*, &c.] The old Philoſophers thought to extract Notions out of Natural Things, as Chymiſts do Spirits and Eſſences; and, when they had refin'd them into the niceſt Subtleties, gave them as inſignificant Names, as thoſe Operators do their Extractions: But (as *Seneca* ſays) the ſubtiler Things are render'd, they are but the nearer to Nothing. So are all their Definitions of Things by act, the nearer to Nonſenſe. This and the following line added 1674.

℣. 145, 146. *Where Entity and Quiddity,—The Ghoſts of defunct Bodies fly.*] He calls the abſtracted Notions of *Entity* and *Quiddity*, very properly the *Ghoſts of Bodies*; thereby laſhing the too nice diſtinctions of *Metaphyſicians*, who diſtinguiſh *Body*, *Entity*, and *Subſtance* ſo finely from each other; that they ſay, the two latter *Ideas* or *Notions* may remain, when the Body is gone and periſhed; and ſo while *Hudibras* was pulling down *Popery*, he was ſetting up *Tranſubſtantion*.

℣. 147.

Where Truth in Perſon does appear,
Like Words congeal'd in Northern Air.
He knew *what's what*, and that's as high
As Metaphyſick Wit can fly.
In *School Divinity* as able
As he that hight *Irrefragable*;

* ℣. 147. *Where Truth*, &c.] Some Authors have miſtaken Truth for a real Thing, when it is nothing but a right Method of putting thoſe Notions or Images of Things (in the underſtanding of Man) into the ſame State and Order, that their Originals hold in Nature; and therefore *Ariſtotle* ſays, *Unumquodque ſicut ſe habet ſecundum eſſe, ita ſe habet ſecundum veritatem.* Met. L. 2.

℣. 148. *Like Words congeal'd in Northern Air.*] See an Explication of this paſſage, and a merry account of Words freezing in *Nova Zembla*, *Tatler* N° 254. and *Rabelais*'s account of the bloody Fight of the *Arimaſpians* and *Nephelebites*, upon the confines of the *Frozen Sea*. (vol. 4. chap. 56. p. 229. *Ozell*'s edit. 1737.) To which Mr. *John Donne* probably refers, in his *Panegyric* upon *T. Coryat*, and his *Crudities*.

It's not that French, which made his Giants ſee
Thoſe uncouth Iſlands, where Words frozen be,
Till by the Thaw next Year they're voice again.

℣. 149, 150. *He knew what's what, and that's as high,—As Metaphyſic Wit can fly.*] A ridicule on the idle, ſenſeleſs Queſtions in the common Syſtems of Logic, as *Burgeſdicius*'s *Dictionary*, *Quid eſt quid?* from whence came the common Proverbial Expreſſion of *He knows what's what*; to denote a ſhrewd Man; (Mr. W.) *Metaphyſicks*, a Science, which treats of *Being* in general and its Properties, of Forms abſtracted from Matter; of Immaterial things, as God, Angels, &c.

℣. 152. *As he that hight Irrefragable.*] *Hight* ſignifies *call'd*, or *named*; in this Senſe it is uſed by *Chaucer*;

A worthy Duke that hight Pirithous,
That fellow was to Duke Theſeus.

Chaucer's *Knights Tale*, fol. 1. edit. 1602. See *Reve*'s *Tale*, folio 15. *Squire*'s *Tale*, fol. 23. *Merchaunt*'s *Tale*, fol. 28. *Frankelen*'s *Tale*, fol. 50. Dr. of *Phyſick*'s *Tale*, fol. 59. *Romant of the Roſe*, fol. 122. And *Spenſer* uſes it in like manner.

Malbecco he, and Hellenore ſhe hight.

Fairy Queen, vol. 2. book 3. canto 9. p. 489. Mr. *Hughes*'s edit. ibid. p. 490. ſee *Shakeſpear*; and *Beaumont* and *Fletcher*'s *Knight of the Burning Peſtle*.

Ib.——*Irrefragable.*] *Alexander Hales*, ſo called; he was an Engliſhman, born in *Gloceſterſhire*, and flouriſhed about the year 1236, at the time when what was called *School Divinity*, was much

in

A ſecond *Thomas*, or at once
To name them all, another *Dunce:*

in vogue; in which Science he was ſo deeply read, that he was called *Doctor Irrefragabilis*; that is the *Invincible Doctor*; whoſe Arguments could not be reſiſted. (vid. *Alexandri Alenſis Angli Doctoris Irrefragabilis Ordinis Minorum, ſumma Theolog. Colōn. Agripp.* 1622. 2 *Tom.* fol. *Royal Libr. Camb. Naucleri Chronograph.* vol. 2. *Generat.* 43. p. 994. *Alſtedii Theſaur. Chronolog.* 44. *Chronol. Scholaſtic.* p. 427, edit. 1628. Dr. *Aldrich*'s Preface to his *Artis Logicæ Compendium.*) ſee Titles of *Thomas Aquinas*, *Dunſcotus* and the reſt of the eminent *Schoolmen* in *Chamber*'s *Dictionary.* Theſe *Schoolmen* ſpun their Arguments very fine, and to a great length; and uſed ſuch nice Diſtinctions, that they are here juſtly compared to *Cobwebs.* Mr. *Pope* (ſee *Eſſay on Criticiſm*) ſpeaks of them with great contempt.

Once School Divines this zealous Iſle o'erſpread;
Who knew not Sentences, was deepeſt read;
Faith, Goſpel, all ſeem'd made to be diſputed,
And none had Senſe enough to be confuted.
Scotiſts, and Thomiſts now in peace remain,
Amidſt their kindred Cobwebs in Duck-lane.

Biſhop *Sanderſon* (ſee 2d *Lecture upon promiſſary Oaths*, tranſlated by the *Royal Martyr*, reprinted by Mr. *Lewis*, 1722, p. 34.) makes mention of one "*Paul Corteſius*, who, whilſt following *Thomas* "and *Scotus*, and many more, he compiled Commentaries upon "the *Four Books of Sentences*;" growing weary of the terms uſed by the *Schools*, as leſs *Ciceronian*, for *Church* choſe rather to ſay *Senate*; for *Eccleſiaſtical Laws*, *Senate Decrees*; for *Predeſtination*, *Preſignation*; for *Ordination of Prieſts*, *Initiation*; for *Angel*, *Genius*; for *Biſhop*, *Flamen*; and the like.

℣. 153, 154. *A ſecond Thomas, or at once—To name them all, another Dunce.*] Thus they ſtood in the two firſt Editions of 1663, left out in thoſe of 1674, 1684, 1689, 1700, and not reſtored till 1704. * *Thomas Aquinas*, a Dominican Friar, was born in 1224, ſtudied at *Cologne* and *Paris.* He new modell'd the School-Divinity, and was therefore called the *Angelick Doctor*, and *Eagle of Divines.* The moſt illuſtrious Perſons of his time were ambitious of his Friendſhip, and put a high value on his Merits, ſo that they offer'd him Biſhopricks, which he refuſed with as much Ardor as others ſeek after them. He died in the fiftieth year of his age, and was canonized by Pope *John* XXII. We have his Works in 18 Volumes, ſeveral times printed.

* *Johannes Dunſcotus* was a very Learned Man who lived about the end of the thirteenth, and beginning of the fourteenth Century. The *Engliſh* and *Scots* ſtrive which of them ſhall have the honour of his Birth. The *Engliſh* ſay, he was born in *Northumberland*; the

Scots

Profound in all the Nominal
And Real ways beyond them all;
For he a Rope of Sand cou'd twiſt
As tough as learned *Sorboniſt*;

Scots alledge he was born at *Duns* in the *Mers*, the neighbouring County to *Northumberland*; and hence was called *Dunſcotus*: *Moreri*, *Buchanan*, and other *Scotch* Hiſtorians are of this opinion, and for proof cite his Epitaph;

Scotia me genuit, Anglia ſuſcepit,
Gallia edocuit, Germania tenet.

He died at *Cologne*, *Novemb.* 8, 1308. In the Supplement to Dr. *Cave*'s *Hiſtoria Literaria*, he is ſaid to be extraordinary learned in Phyſicks, Metaphyſicks, Mathematicks and Aſtronomy; that his Fame was ſo great when at *Oxford*, that 30000 Scholars came thither to hear his Lectures: That when at *Paris*, his Arguments and Authority carried it for the immaculate Conception of the Bleſſed Virgin; ſo that they pointed a Feſtival on that account, and would admit no Scholars to Degrees, but ſuch as were of this mind. He was a great oppoſer of *Thomas Aquinas*'s Doctrine, and, for being a very acute Logician, was called *Doctor Subtilis*, which was the reaſon alſo, that an old Punſter always called him the *Lathy Doctor*.

℣. 155, 156. *Nominal and Real.*] *Gulielmus Occham* was Father of the *Nominals*, and *Johannes Dunſcotus* of the *Reals*. (ſee Dr. *Plott*'s *Oxfordſhire*, c. 9. p. 192.) Theſe two lines not in the two firſt editions of 1663, but added in 1674.

℣. 157, 158. *For he a Rope of Sand cou'd twiſt,—As tough as learned Sorboniſt.*] alter'd thus in edit. 1674. and continued 'till 1704:

And with as delicate a hand,
Cou'd twiſt as tough a Rope of Sand.

Mr. *Smith* of *Harleſton* is of opinion, that Mr. *Butler* alludes to the following Story. A Gentleman of *Paris*, who was reduced in Circumſtances, walking in the fields in a melancholy manner, was met by a Perſon in the habit of a *Doctor* of the *Sorbon*; who enquiring into his caſe, told him, that he had acquired ſo much by his Studies, that it was in his power to relieve him, and he would do it, provided the Gentleman would be at his devoirs, when he could no longer employ him? the agreement was made, and the Cloven Foot ſoon began to appear; for the Gentleman ſet the *Sorboniſt* to fill a Sieve with Water, which he performed after ſtopping the holes with Wax: Then he ordered him to make a *Rope of Sand*, which the Devil not being able to do ſcratch'd his Head, and march'd off in confuſion. I meet with a ludicrous and parallel Inſtance (*Facet. Facetiar. hoc eſt Joco-ſeriorum Faſcicul. Nov. de peditu, ejuſque ſpeciebus*, p. 27.) Cum quidam a Dæmone valde urgeretur, ut ſe ei dederet

And weave fine Cobwebs, fit for Scull
That's empty when the Moon is full;
Such as take Lodgings in a Head
That's to be let unfurniſhed.
He cou'd raiſe Scruples dark and nice,
And after ſolve 'em in a trice,
As if Divinity had catch'd
The Itch, on purpoſe to be ſcratch'd;
Or, like a Mountebank, did wound
And ſtab herſelf with Doubts profound,
Only to ſhew with how ſmall pain
The Sores of Faith are cur'd again;
Altho' by woful proof we find,
They always leave a Scar behind.
He knew the Seat of Paradiſe,
Cou'd tell in what Degree it lies:

dederet; aſſentit tandem, ſi Diabolus tria præſtet; petit igitur primo magnam vim auri; data eſt a Diabolo; ſecundo ut inviſibilis fieret; et ipſum Diabolus docuit: Tertiâ vice cum maximè anxius eſſet, quidnam peteret, quod Diabolus præſtare non poſſet; ei forte fortuna præ nimio metu elabitur Dipthongus (ſpecies peditus) hunc mihi modo ſi potes connecte: quod cum Diabolus præſtare non poſſet, et alias iſto tormentario bombo territus fugeret, ille miſer præſentiſſimo animæ periculo, hoc uno bono ereptus eſt. * *Sorbon* was the firſt and moſt conſiderable College of the Univerſity of *Paris*; founded in the Reign of St. *Lewis* by *Robert Sorbon*, which Name is ſometimes given to the whole Univerſity of *Paris*, which was founded about the Year 741, by *Charlemaigne*, at the perſuaſion of the learned *Alcuin*, who was one of the firſt Profeſſors there; ſince which time it has been very famous. This College has been rebuilt with an extraordinary Magnificence, at the charge of Cardinal *Richlieu*, and contains Lodging for thirty-ſix Doctors, who are called the *Society of Sorbon*. Thoſe which are received among them, before they have received their Doctor's Degree, are only ſaid to be of the *Hoſpitality of Sorbon*. Claud. Hemeraus de Acad. *Pariſ.* Spondan. in annal. *Mezeray* tranſlated by *Bulteel*, tom. 1. p. 104. ſeems to think that the Univerſity of *Paris* was founded in the year 790.

℣. 159, 160. *And weave fine Cobwebs fit for Scull—That's empty when the Moon is full.*] For the Scull of Lunaticks.

℣. 173, 174. *He knew the Seat of Paradiſe,—Cou'd tell in what Degree*

And, as he was diſpos'd, cou'd prove it,
Below the Moon, or elſe above it.
What *Adam* dreamt of, when his Bride
Came from her Cloſet in his Side:
Whether the Devil tempted her
By a *High-Dutch* Interpreter:

Degree it lies.] See ſeveral whimſical Opinions concerning the *Seat of Paradiſe*, collected in a book, intitled, *The Spaniſh Mandevile of Miracles*, tranſlated from the *Spaniſh* of *Don Antonio de Torquemeda* 1600, 2d dif. fol. 42, 43, &c. ſee likewiſe *Dupin*'s *Eccles. Hiſt.* abridg'd. *Calvini Comment, in Gen.* 2, 8. Sir. *W. Raleigh*'s Hiſt. *&c.*

℣. 175, 176. *And as he was diſpos'd, cou'd prove it—Below the Moon, or elſe above it.*] The *Spaniſh Mandevile* informs us, (fol. 45.) "That *Strabo* (whom he calls the *Theologian*) affirmed, that the "height of the Earth where *Paradiſe* was, reach'd to the Circle of "the Moon, through which cauſe it was not damnified by the "flood—." *Mohammed* the Impoſtor aſſured his Followers, that *Paradiſe* was ſeated in Heaven, and that *Adam* was caſt down from thence to this Earth, when he tranſgreſs'd: ſee Life of *Mahomet*, prefix'd to *De Ryer*'s *Alchoran*, p. 34. But it is probable that he alludes to the *Mountain of the Moon*, called *De Luna* by the *Portugueze* the firſt Diſcoverers of it, and near that part of the World where *Paradiſe* was ſituated according to ſome Writers. *Torquemeda*'s *Spaniſh Mandevile*, fol. 49.

℣. 177, 178. *What Adam dreamt when firſt his Bride—Came from the Cloſet of his ſide.*] The Knight here pretends to no more than what *Milton* has done, who repreſents *Adam* relating his Dream in a paſſage inexpreſſibly charming, book 8. ℣ 46. to 484. ſee ſomething to the ſame purpoſe, in the tenth *Iliad* of *Homer*, and the ninth *Æneid* of *Virgil*, Mr. *Pope*'s and Mr. *Dryden*'s Tranſlations. (Mr. B.)

℣. 180. *By a High-dutch Interpreter.*] *Ben Johnſon* (in his *Alchymiſt*) in banter probably of *Goropius Becanus*, who endeavours to prove, that *High Dutch* was the Language of *Adam* and *Eve* in *Paradiſe*, introduces *Surley*, aſking *Mammon* the following Queſtion; *Surley*, "Did *Adam* write in *High Dutch?*" *Mammon*, "He "did, which proves it to be the Primitive Tongue."

℣. 181. *If either of them had a Navel.*] Several of the *Ancients* have ſuppoſed, that *Adam* and *Eve* had no *Navels*; and among the *Moderns*, the late learned Biſhop *Cumberland* was of this Opinion; "All other Men (ſays he) being born of Women have a "*Navel*, by reaſon of the *Umbilical* Veſſels inſerted into it, which "from the *Placenta* carry Nouriſhment to Children in the Womb "of their Mothers; but it could not be ſo with our Firſt Parents; "beſides, it cannot be believed, that God gave them *Navels*; "which

If either of them had a Navel:
Who firſt made Muſick malleable:
Whether the Serpent, at the Fall,
Had cloven Feet, or none at all.
All this with a Gloſs or Comment,
He cou'd unriddle in a moment,
In proper Terms ſuch as Men ſmatter,
When they throw out and miſs the matter.
For his *Religion* it was fit
To match his Learning and his Wit:

" which would have been altogether uſeleſs, and have made them " ſubject to a dangerous Diſeaſe, called an *Omphalocele*." *Orig. Gent. Antiq.* pag. 409. (Mr. B.) See Diſſertation upon *Adam* and *Eve*'s Pictures with *Navels*. (*Browne*'s *Enquiries into vulgar Errors*, book 5. chap. 5. p. 274. and Dr. *Bulwer*'s *Artificial Changeling*, 1654. ſc. 21. p. 401.)

℣. 182. *Who made Muſick malleable:*] Pythagoras ex Malleorum Ictibus diverſe concrepantibus, Muſicæ ſeptem Diſcrimina Vocum invenit. *Wolfii Lexicon Memorab.* part 1. p. 390. " *Macrobius* " in his ſecond book, (ſee *Spectator* N° 334.) relates, that *Pythago-* " *ras* paſſing by a *Smith*'s *Shop*, found that the Sounds from the " Hammer were either more Grave or Acute, according to the dif- " ferent Weights of Hammers. The *Philoſopher* to improve this " hint ſuſpends different Weights by Strings of the ſame bigneſs, " and found in like manner that the Sounds anſwered to the " Weights. This being diſcovered, he finds out thoſe Numbers " which produced Sounds that were conſonants; as that two Strings " of the ſame ſubſtance and tenſion, the one being double the " length of the other, give that interval which is called *Diapaſon*, " or an *Eighth*. The ſame was alſo effected from two Strings of " the ſame length and ſize; the one having four times the Tenſion " of the other. By theſe Steps, from ſo mean a beginning, did " this Great Man reduce what was only before noiſe, to one of the " moſt delightful *Sciences*, by marrying it to the *Mathematicks*, and " by that means, cauſed it to be one of the moſt abſtract and " demonſtrative of Sciences." See Dr. *Long*'s *Aſtronomy*, 1742. p. 341.

℣. 189. *For his Religion*, &c.] Mr. *Butler* is very exact in delineating his *Hero*'s Religion; it was neceſſary that he ſhould be ſo, that the Reader might judge, whether he was a proper Perſon to ſet up for a Reformer, and whether the Religion he profeſs'd, was more eligible than that he endeavoured to demoliſh; whether the Poet has been juſt in the *Portrait*, muſt be left to every Reader's obſervation. (Mr. B)

℣. 191,

'Twas *Preſbterian* true Blue,
For he was of that ſtubborn Crew
Of Errant Saints, whom all men grant
To be the true Church *Militant*:
Such as do build their Faith upon
The holy Text of *Pike* and *Gun*;

℣. 191. *'Twas Preſbyterian true Blue.*] See note on part 3. cant. 2. ℣. 870.

℣. 193, 194, *Of Errant Saints, whom all men grant,—To be the True Church Militant.*] Where *Preſbytery* has been eſtabliſhed, it has been uſually effected by force of Arms, like the Religion of *Mahomet*: Thus it was eſtabliſhed at *Geneva*, in *Switzerland*, *Holland*, *Scotland*, &c. In *France* for ſome time; by that means it obtained a toleration; much Blood was ſhed to get it eſtabliſhed in *England*; and once during that *Grand Rebellion*, it ſeem'd very near gaining an Eſtabliſhment here; and in the years 1645, 1646. ſeveral *Ordinances* of *Lords and Commons* in *Parliament*, were made for that purpoſe; and theſe Ordinances for the *Preſbyterian Government* and *Diſcipline*, were begun to be put in Execution in the Cities of *London* and *Weſtminſter*, and Parts adjacent; but the *Independents* by *Cromwell*'s Artifices, gaining an aſcendant in the Parliament-houſe, put a ſtop to their Proceedings, and hindered their gaining the Settlement they had ſo long fought for: and if they could get full power, 'tis to be fear'd they would tolerate no other Religion: This was their practice in *Scotland*, whilſt they had power to do it; and they endeavoured to hinder it in *England*, whilſt they had encouragement from the two Houſes at *Weſtminſter*; declaring, "That to "make a Law for Toleration, was eſtabliſhing iniquity by Law:" nay, they aſſerted, "That a Toleration was the appointing a City "of Refuge in Men's Conſciences for the Devil to fly to, a Tole-"ration of Soul-Murther, the greateſt Murther of all others." (ſee Dr. *Bennet*'s *Introduction* to his *Abridgment of the London Caſes*, p. 6.) and 'tis obſerved by Dr. *Bruno Ryves*, *Mercurius Ruſticus*, N° 9. p. 102, "That where *Puritaniſm* prevails, it cancels all Obligations "both of Religion and Nature." Mr *Rapin Thoyras* was of the ſame opinion, (ſee *Diſſertations ſur les Whigs & Tories*, as quoted by the Author of *A Plea for the Sacramental Teſt*, 1736) by his declaring, "That it is certain, that if ever the *Presbyterians* are in a "condition to act, without being oppoſed, they will never be con-"tented, till they have totally deſtroyed the *Hierarchy*, and in ge-"neral the whole Church of *England*." (ſee their profeſs'd diſlike of a *Toleration*; Sir *Roger L' Eſtrange*'s *Diſſenters Sayings*, part 1, 2. *A Century of eminent Presbyterian Preachers*, 1723. c. 5 p. 66.)

℣, 195, 196. *Such as do build their Faith upon—The holy Text of Pike and Gun.*] Upon theſe *Cornet Joyce built his Faith*, when he carried

Decide all Controverſies by
Infallible *Artillery*;
And prove their Doctrine Orthodox
By Apoſtolick *Blows* and *Knocks*;
Call Fire, and Sword, and Deſolation,
A *godly thorough Reformation*,
Which always muſt be carry'd on,
And ſtill be doing, never done:
As if Religion were intended
For nothing elſe but to be mended.
A Sect whoſe chief Devotion lies
In odd perverſe Antipathies:

carried away the King by force from *Holdenby*: for when His Majeſty aſked him for a ſight of his *Inſtructions*, "*Joyce* ſaid, he ſhould "ſee them preſently; and ſo drawing up his Troop in the inward "Court, *Theſe Sir* (ſaid the Cornet) *are my Inſtructions*."—*Echard's Hiſt. of England*, vol. 2. p. 573.

℣. 199, 200. *Prove their Doctrine Orthodox—By Apoſtolick Blows and Knocks*, &c.] Many Inſtances of this kind are given by Dr. *Walker*, in his *Suff. rings of the Epiſcopal Clergy*. But I will take the liberty of giving one inſtance from Mr. *Clement Walker*. (ſee *Hiſtory of Independency*, part 2. p. 254.) "Sunday 9th of *September* 1649, at the "Church of St. *Peter's-Paul's-Wharf*, Maſter *Williams* reading "Morning Service out of the Book of Common Prayer, and having prayed for the King, (as in that *Liturgy* eſtabliſhed by Act of "Parliament he is enjoined) ſix Soldiers from *Saint Paul's* Church "(where they quarter) came with Swords and Piſtols cock'd, into "the Church, commanding him to come down out of the Pulpit, "which he immediately did, and went quietly with them into the "Veſtry, when preſently a Party of Horſe from St. *Paul's*, rode "into the Church with Swords drawn, and Piſtols ſpann'd, crying "out, *Knock the Rogues on the head, ſhoot them, kill them*; and preſently ſhot at random at the Crowd of unarm'd Men, Women, "and Children; ſhot an old Woman into the head, wounded grievouſly above forty more, whereof many are likely to die; frighted Women with Child, and rifled and plundered away their "Clokes, Hats, and other Spoiles of the *Egyptians*, and carried "away the Miniſter to *Whitehall*, Priſoner." (Mr. B.)

℣. 207, 208. *A Sect, whoſe chief Devotion lies—In odd perverſe Antipathies.*] The Religion of the *Presbyterians* of thoſe times, conſiſted principally in an Oppoſition to the Church of *England*, and in quarrelling with the moſt innocent Cuſtoms then in uſe, as the eating *Chriſtmas-pies* and *Plumb-Porridge* at *Chriſtmas*, which they reputed ſinful (Dr. B.)

℣. 210.

In falling out with that or this,
And finding ſomewhat ſtill amiſs:
More peeviſh, croſs, and ſplenetick,
Than Dog diſtract, or Monkey ſick.
That with more care keep Holy-day
The wrong, than others the right way:

℣. 210. *And finding ſomewhat ſtill amiſs.*] Mr. *Butler* deſcribes them to the ſame purpoſe, (*Character of a Fanatic.*)

His Head is full of Fears and Fictions,
His Conſcience form'd of Contradictions;
Is never therefore long content
With any Church or Goverment;
But fancies every thing that is,
For want of mending, much amiſs.

They were at that time much of the temper and diſpoſition of thoſe *Diſciplinarians* in Queen *Elizabeth*'s days; four *Claſſes* of whom complained to the Lord *Burleigh*, (then Lord Treaſurer) againſt the Liturgy then in uſe: he enquired whether they would have it quite taken away? They ſaid, *No:* he ordered them to make a better. The Firſt *Claſſis* made one agreeable to the *Geneva form*; *this* the *Second* diſliked, and corrected in ſix hundred particulars, *that* had the misfortune to be quarrell'd at by the *Third Claſſis*; and what the *Third* reſolved on, was found fault with by the *Fourth*. (*Fuller*'s *Church Hiſtory*, lib. 9. p. 178. *Vindication of Conformity to the Liturgy*, 1668. p. 24. Lord Biſhop of St. *Aſaph*'s *Anſwer* to Mr. *Neal*'s firſt vol. of *the Hiſtory of the Puritans*, p. 282.) and 'tis obſerved of Queen *Elizabeth*, (ſee *Salmonet*'s *Hiſtory of Great Britain*, p. 13.) that ſhe was often heard to ſay, that *She knew very well what would content the Catholicks*, but that *She never could learn what would content the Puritans.*

℣. 213, 214. *That with more care keep Holy-day,—The wrong, than others the right way*] They were ſo remarkably obſtinate in this reſpect, that they kept a *Faſt* upon *Chriſtmas-day*: (ſee Mr. *Neal*'s *Hiſtory of the Puritans*, vol. 3. p. 168. from *Ruſhworth*) and in 1647, they made an ordinance for aboliſhing *that*, and other *Saints-days*, (*Neal* ibid. p. 422. *Scobel*'s *Collections*, p. 128.) and an Order of Council, *December* 22, 1657. to aboliſh *Chriſtmas* and other *Holy-days*, (ſee *Mercurius Politicus*, N° 395. p. 191.) and 'tis obſerved by a Writer in thoſe times, (*Hiſt. of Engliſh* and *Scotch Presbytery*, ed. 1659. p. 174) that, upon the change of *Chriſtmas-day* into a Faſt, (in the year 1644.) this was the firſt time ſince the *Apoſtles*, that there was any *Faſt* kept upon that Day in the *Chriſtian Church*; and becauſe many would not faſt, they ſent Soldiers into their Houſes a little before Dinner, to viſit their Kitchens and

Compound for Sins they are inclin'd to,
By damning thoſe they have no mind to,
Still ſo perverſe and oppoſite,
As if they worſhip'd God for ſpight.
The ſelf-ſame thing they will abhor
One way, and long another for.
Free-will they one way diſavow,
Another, nothing elſe allow.
All Piety conſiſts therein
In them, in other Men all Sin.
Rather than fail, they will defy
That which they love moſt tenderly;
Quarrel with *Minc'd-pies*, and diſparage
Their beſt and deareſt Friend *Plum-porridge*;

Ovens, who carried away the Meat and eat it, though it was a *Faſting-day*; who were exempted from *Faſting*, provided they made others Faſt (ſee the remarkable behaviour of the Mayor of *Canterbury* on *Chriſtmas-day* 1648. *Hiſt. of Independency*, part 1. p. 92, 93. and Mr. *Ed. Bowle*'s Letter to *Thurloe*, State-Papers, vol. 6. p. 711.) Sir *John Birkenhead* (*Paul*'s *Church-yard*, cent. 2. claſs 4. N° 99.) puts this query, Whether the Parliament had not cauſe to forbid *Chriſtmas*, when they found their publick acts under ſo many *Chriſtmas pies*? The *Scotch Presbyterians* gave more early proof of their Obſtinacy in this reſpect; for when King *James* the Firſt deſired the Magiſtrates at *Edinburgh*, to feaſt the *French Embaſſadors* before their return to *France*; the Miniſters, to ſhew their rebellious Authority, proclaimed a *Faſt* to be kept the ſame day, (ſee Biſhop *Bramhall*'s *Fair Warning*, 4° edit. p. 27. *Vindication of the Church of England*, in *Anſwer to* Mr. *Pierce*'s *Vindication of the Diſſenters*, 1720, part 1. p. 136.)

℣. 215, 216, added in 1674.

℣. 227, 228. *Quarrel with Minc'd-pies, and diſparage,—Their beſt and deareſt Friend Plumb-Porridge.*] Sir *John Birkenhead* (ſee *Paul*'s *Church-yard*, cent. 2. claſs. 9. p. 175.) queries, Whether Maſter *Peters* did juſtly preach againſt *Chriſtmas-pies*, the ſame day that he eat two *Minc'd-pies* for his Dinner? and their folly in this reſpect is humorouſly banter'd by the Author of a Poem, intituled, Sir *John Birkenhead reviv'd*, p. 9.

All Plumbs the Prophets Sons deſpiſe
And Spice Broths are too hot;
Treaſon's in a December Pye,
And Death within the Pot:

Chriſtmas

Fat *Pig* and *Goose* itſelf oppoſe,
And blaſpheme *Cuſtard* thro' the *Noſe*.
Th' Apoſtles of this fierce Religion,
Like *Mahomet*'s, were Aſs and Widgeon.

Chriſtmas farewel, thy days (I fear)
And merry days are done;
So they may keep Feaſts all the year,
Our Saviour ſhall have none.
Gone are the Golden days of yore
When Chriſtmas was an high day,
Whoſe Sports we now ſhall ſee no more,
'Tis turn'd into Good Friday. (ib. p. 36.)

Ben Johnſon banters this preciſeneſs in his Character of *Rabby Buſy*. (*Bartholemew Fair*, act. 1. ſc. 3.) They would at that time declare a Man incapable of ſerving in Parliament, for having *Bays* in his *Windows*, or a *Minc'd-pye* at *Chriſtmas*; (ſee a Tract intituled, *Treaſon arraign'd*; in anſwer to another, intituled, *Plain Engliſh* 1660, p. 20.) and *Warner*, who was afterwards *Lord Mayor*, raiſed a Tumult in Chriſtmas about *Roſemary* and *Bays*. (*Hiſt. of Independency*, part 1. p. 83.) *E. H.* Eſq; notwithſtanding (ſee his Petition in the *Spectator*, N° 629.) ſets forth, that he was remarkable in the Country, for having dared to treat Sir *P. P.* a curſed *Sequeſtrator*, and three Members of the *Aſſembly of Divines*, with *Brawn* and *Minc'd-pyes* upon *New-year's Day*.

ỳ. 232. *Like Mahomet's, were Aſs.*] By the *Aſs* is meant the *Alborak*, a Creature of a mix'd nature between an Aſs and a Mule, which *Mahomet* ſaid he rode upon in his Night Journey to Heaven, (ſee his Life prefixed to the *Alchoran*, by *Sieur de Ryer*; *Turkiſh Spy*, vol. 2. c. 26.) *Abul Fæda* (de vitâ *Mohammedis*, c. 18. p. 33.) owns, That it was controverted among the Doctors, whether this Night Journey of *Mohammed* was real, or only imaginary and in a dream.

Ib.——*and Widgeon.*] When *Mohammed* fled from *Mecca*, he got into a Cave at *Mount Thur*, where he lay three days to avoid the ſearch of his Enemies: Two *Pigeons* laid their Eggs at the entrance, and a *Spider* cover'd the Mouth of it, which made them ſearch no farther. (ſee *Sales*'s *preliminary Diſcourſe to the Alcoran*, ſect. 2. p. 51. ſee more, id. ib. s. 4. p. 116.) It is farther fabled of him, that he had a *tame Pigeon* that uſed to pick Seeds out of his Ear, that it might be thought to whiſper and inſpire him. *Scot*'s *Diſcovery of Witchcraft*, book 12. chap. 15. pag. 252. ſee note by Mr. *Warburton*, upon *Venus*'s *Pigeons*, or rather *Widgeons*. *Shakeſpear*'s *Merchant of Venice*, act. 2. Works, vol, 2. Mr. *Theobald*'s edit. p. 30.

To whom our Knight, by faſt Inſtinct
Of Wit and Temper, was ſo linkt,
As if Hypocriſy and Nonſenſe
Had got th' Advowſon of his Conſcience.
Thus was he gifted and accouter'd,
We mean on th' Inſide, not the Outward,
That next of all we ſhall diſcuſs;
Then liſten, Sirs, it follows thus:
His tawny *Beard* was th' equal Grace
Both of his Wiſdom and his Face;

℣. 235, 236. *As if Hypocriſy and Nonſenſe—Had got th' Advowſon of his Conſcience.*] Dr. *Bruno Ryves* (*Mercurius Ruſticus*, N° 16. p. 190.) gives a remarkable inſtance of a *Fanatical Conſcience*, in a Captain, who was invited by a Soldier to eat part of a Gooſe with him; but refuſed, becauſe he ſaid it was *ſtolen*: but being to march away, he who would eat no ſtolen Gooſe, made no ſcruple to ride away upon a ſtolen Mare; for plundering Mrs. *Bartlet* of her Mare, this hypocritical Captain gave ſufficient teſtimony to the World, that the *Old Phariſee*, and *New Puritan* have Conſciences of the ſelf ſame temper, "*To ſtrain out a Gnat, and ſwallow a Camel.*" (How ſhould a Wretch have fared under the Diſcipline of *Charles* XII. King of *Sweden*, who commanded two brave Soldiers to draw lots for their Lives, and him to be ſhot, upon whom the Lot fell, for taking ſome *Milk* and *Curds* from a Child; and a Dragoon to be ſhot upon the ſpot for ill uſing his Hoſt, who attempted to prevent his killing ſome Fowls, *Guſtavus Adlerfeld*'s *Military Hiſtory of Charles* XII. vol. 2. p. 288, &c.) ſee the pretended Sanctity of thoſe *Hypocrites* fully expoſed, *Continuation of the Friendly Debate*, p. 268, &c. *Oldham*'s *Satyr againſt Vertue*, S. 6.

℣. 241. *His tawny Beard*, &c.] Mr. *Butler*, in his deſcription of *Hudibras*'s *Beard*, ſeems to have had an eye to *Jaques*'s deſcription of the *Country Juſtice*, in *Shakeſpear*'s Play, *As you like it*, act. 2. vol. 2. p. 220. It may be aſked, Why the Poet is ſo particular upon the Knight's Beard, and gives it the preference to all his other Accoutrements? The Anſwer ſeems to be plain: the Knight had made a Vow not to cut it till the Parliament had ſubdued the King; hence it became neceſſary to have it fully deſcribed: This *Beard*, and that of *Philip Nye*, mentioned by the Knight in his Epiſtle to his Miſtreſs, might probably be two of the moſt remarkable *Beards* of the times. (Mr. B. ſee a deſcription of *Beards*, with an account of *Hudibras*'s *Beard*, *Spect.* vol. 5. N° 331.

℣. 243.

In Cut and Dye ſo like a Tile,
A ſudden view it wou'd beguile:
The upper part thereof was Whey,
The nether Orange mix'd with Grey.
This hairy Meteor did denounce
The fall of Scepters and of Crowns:
With griſly Type did repreſent
Declining Age of Government;
And tell with Hieroglyphick Spade,
Its own Grave and the State's were made.
Like *Sampſon*'s Heart-breakers, it grew
In time to make a Nation rue;
Tho' it contributed its own Fall,
To wait upon the publick Downfal.
It was monaſtick, and did grow
In holy Orders by ſtrict Vow;

℣. 243. *In Cut and Dye ſo like a Tile*, &c.] They were then ſo curious in the Management of their Beards, that ſome (as I am informed) had Paſte-board Caſes to put over them in the Night, leſt they ſhould turn upon them, and rumple them in their Sleep.

℣. 247. *This hairy Meteor.*] *A Comet*, ſo called from *Coma*.

℣. 251. *And tell with Hieroglyphic Spade.*] Alluding to the picture of *Time and Death*. *Hieroglyphics*, ſee *Baily*'s *Dictionary*, *Monſieur Huet*'s *Treatiſe of Romances*, *London* 1672, p. 12. Mr. *Warburton*'s *Divine Legation of Moſes*.

℣. 253. *Like Sampſon*'s *Heart-breakers.*] *Heart-breakers*, *Love-locks*, *Cyrri Amatorii*: ſee Mr. *Pryn*'s Animadverſions upon *Love-locks*, *Hiſtrio-Maſtix*, p. 188, to 195, 209, 210, 211, 882, 883, 888.

℣. 254. *In time to make a Nation rue.*] *Sampſon*'s Strength conſiſted in the Hair of his head: when *Dalilah* had treacherouſly cut it off, the *Philiſtines* put out his Eyes; but as it grew again, his Strength returned; and then he pull'd down the Houſe over the heads of his Enemies, and was himſelf buried with them in the ruins, *Judges* 16.

℣. 257. *It was Monaſtick*, &c.] Alter'd to *Canonick* 1674. reſtor'd 1704. This *whimſical* Reſolution of the Knight was ſo peculiar, that the Poet cannot forbear deſcanting upon it, in his humourous Tale of the *Cobler and Vicar of Bray*; *Remains*, p. 135. edit. 1727.

Of Rule as ſullen and ſevere,
As that of rigid *Cordeliere*:
'Twas bound to ſuffer Perſecution,
And Martyrdom with Reſolution;
T' oppoſe it ſelf againſt the Hate
And Vengeance of th' incenſed State:
In whoſe Defiance it was worn,
Still ready to be pull'd and torn,
With red-hot Irons to be tortur'd,
Revil'd, and ſpit upon, and martyr'd.
Maugre all which, 'twas to ſtand faſt,
As long as Monarchy ſhou'd laſt,
But when the State ſhould hap to reel,
'Twas to ſubmit to fatal Steel,

This worthy Knight was one that ſwore
He wou'd not cut his Beard,
'Till this ungodly Nation was
From Kings and Biſhops clear'd.
Which holy Vow he firmly kept,
And moſt devoutly wore
A griſly Meteor on his Face;
'Till they were both no more. (Mr. B.)

He was not of the mind of *Selim* I. Emperor of the *Turks*, who was the firſt Emperor that ſhaved his Beard, after he aſcended the Throne, contrary to the *Koran*, and the received Cuſtom; and being reprimanded by the *Mufti*, he anſwered, *That he did it to prevent his Viſier's having any thing to lead him by.* (ſee Prince *Cantemir's Growth of the Othman Empire*, 1734, p. 145. Sir *Francis Bacon's Apothegms* N° 162, *Reſuſcitatio*, p. 242.)

℣. 260. *As that of rigid Cordeliere.*] A *Grey Friar* of the *Franciſcan* Order, ſo called from a *Cord* full of Knots which he wears about his middle: *Cordâ nodoſâ corpus domare conſuevit*; vid. *Geſt. Pontific. Leodiens.* tom. 3. p. 214. *Leodii.* 1626.

℣. 272. *'Twas to ſubmit to fatal Steel.*] *Arcite* (ſee *Chaucer's Knight's Tale.*) devotes his Beard to *Mars* the God of War, in the following manner.

And eke to this avow I will me bind,
My Beard, my Hair that hangeth low adown;
That never yet felt offencyoun
Of Raſour, ne of Sheer, I woll thee yeue. (give)

See *Don Quixote*, vol. 2. c. 4. p. 46.

℣. 275.

And fall, as it was conſecrate,
A Sacrifice to Fall of State;
Whoſe Thread of Life the Fatal Siſters
Did twiſt together with its Whiſkers,
And twine ſo cloſe, that Time ſhould never,
In Life or Death, their Fortunes ſever;
But with his ruſty Sickle mow
Both down together at a Blow.
So learned *Taliacotius*, from
The brawny Part of Porter's Bum,

℣. 275. *Whoſe Thread of Life the Fatal Siſters*, &c.] *Clotho*, *Lacheſis*, and *Atropos*, the three *Deſtinies*, whom the ancient Poets feign'd to ſpin, and determine how long the Thread of Life ſhould laſt. vid. *Virgilii Bucol.* Ecl. 4. 47. *Horatii Carm.* lib. 2. Od. 3. 15, 16. *Ovid. Metamor.* lib. 1. 653, 654. *Juv.* ſat. 12. 64, &c. vid. etiam ſat. 3, 27. ſat. 9. 135. *Martial*, lib. 4. Epigram 73. lib. 6. Epig. 58. *Oweni* Epig. ad *Hen. Principem*, lib. 2. Ep. 4. p. 147. Thus *Spenſer* deſcribes them, *Fairy Queen*, book 4. canto 2. ſ. 48. vol. 3. p. 475.

There he them found all ſitting round about,
The direful Diſtaff ſtanding in the mid;
And with unweari'd Fingers drawing out
The Lines of Life from living knowledge hid.
Sad Clotho *held the Rock, the whiles the Thread*
By grieſly Lacheſis *was ſpun with pain,*
That cruel Atropos *undid,*
With curſed Knife cutting the Twiſt in twain:
Moſt wretched Men, whoſe days depend on Threads ſo vain.

(ſee ſ. 47, 49, 50, 52. 53, 54. *The Complaint of the Black Knight*, *Chaucer*'s *Works*, edition 1602, fol. 260. *Shakeſpeare*'s *Midſummer-Night*'s *Dream*, act. 5. vol. 1. p. 144, 145. *Cotton*'s *Virgil-Traveſtie*, book 4. p. 140.)

℣. 281. *So learned Taliacotius*, &c.] *Gaſper Taliacotius* was born at *Bononia* A. D. 1553, and was Profeſſor of *Phyſic* and *Surgery* there; he died 1599; his Statute ſtands in the Anatomy Theatre, holding a Noſe in it's hand — He wrote a Treatiſe in Latin call'd *Chirurgia Nota*; in which he teaches the art of ingrafting Noſes, Ears, Lips, &c. with the proper Inſtruments and Bandages; this Book has paſs'd through two editions. Many are of opinion, that *Taliacotius* never put his ingenious contrivances in practice, they imagine that ſuch Operations are too painful and difficult to be attempted, and doubt of the ſucceſs: however, *Taliacotius* is not ſingular in his doctrine, for he ſhews in lib. 1. cap. 19. that *Alexander Benedictus* a famous Writer in Surgery, deſcribed the operation for

Cut ſupplemental Noſes, which,
Wou'd laſt as long as Parent Breech;
But when the Date of *Nock* was out,
Off dropt the ſympathetick Snout.

loſt Noſes before him; as does that great *Anatomiſt Veſalius:* and *Ambr. Pareus* mentions a Surgeon that practiced this Art with ſucceſs in ſeveral inſtances; our own Countryman Mr. *Charles Barnard* (Serjeant Surgeon to Queen *Anne*) aſſerts, That it has been practiced with wonderful dexterity and ſucceſs, as may be proved from Authorities not to be conteſted, whatever Scruples ſome who have not examined the Hiſtory, may entertain concerning either the truth or poſſibility of the fact—ſo that it is a moſt ſurprizing thing, that few or none ſhould have ſince attempted to imitate ſo worthy and excellent a pattern, *Wotton on Ancient and Modern Learning*, c. 36. (Dr. H.) (ſee an humorous deſcription of *Taliacotius* and his practice, *Tatler* N° 260.) Dr. *Fludd*, a *Roſicruſian Philoſopher*, and *Phyſician*, mentioned v. 541. has improved upon this Story. (*Defence of the Weapon Salve; or the Squeezing of Parſon Foſter's Spunge*, 1635, p. 132.) he informs us (as he pretends from unexceptionable Authority) of a certain Nobleman in *Italy*, who loſt a great part of his Noſe in a *Duel*; he was adviſed by one of his Phyſicians to take one of his Slaves, and to make a wound in his Arm, and to join the little remainder of his Noſe to the wounded Arm of his Slave, and to continue it there for ſome time, till the Fleſh of the Arm was united to his Noſe. The Nobleman prevailed upon one of his Slaves, on the promiſe of his Freedom and a Reward, to conſent to the Experiment; by which the double Fleſh was united, and a piece of fleſh was cut out of the Slaves Arm, which was ſo managed by a ſkilful *Surgeon*, as to ſerve for a natural Noſe: the Slave being rewarded and ſet free, went to *Naples*, where he fell ſick and died; at which inſtant a Gangrene appeared upon the Nobleman's Noſe: upon which that part of the Noſe which belonged to the dead Man's arm, was by the advice of his Phyſicians cut off; and being encouraged by the above-mentioned experiment, he was prevailed upon to have his own Arm wounded in like manner, and to apply it to the remainder of his Noſe, which he did; a new Noſe was cut out of it, which continued with him till death. ſee Sir *Kenelm Digby*'s *diſcourſe concerning Powder of Sympathy*, 1660. p. 115.

℣. 285. 286. *But when the Date of Nock was out,— Off drop'd the ſympathetic ſnout*] *Nock* ſignifies *Notch*, or *Nick*. (*Skinner*'s *Etymol. Ling. Anglican*) Sir *Roger L'Eſtrange* (*Key to the ſecond and third Parts*) ſays, that "by *Nock* is meant *Oliver Cromwell*," alluding probably, as he was a *Brewer*, to *Notch* the *Brewer*'s *Clerk*, in *Ben Johnſon*'s *Maſque of Augurs*; ſee Note canto 2. ℣. 690.

℣. 289.

His *Back*, or rather Burthen, ſhow'd,
As if it ſtoop'd with its own Load.
For as *Æneas* bore his Sire
Upon his Shoulders thro' the Fire,
Our Knight did bear no leſs a Pack
Of his own Buttocks on his Back:

ỳ. 289. *For as Æneas bore his Sire*, &c.] * *Æneas* was the Son of *Anchiſes* and *Venus*; a *Trojan*, who after long Travels came into *Italy*, and after the Death of his Father-in-Law *Latinus*, was made King of *Latium*, and reign'd *three* Years; his Story is too long to inſert here, and therefore I refer you to *Virgil*'s *Æneids*. *Troy* being laid in Aſhes, he took his aged Father *Anchiſes* upon his Back, and reſcued him from his Enemies; but being too ſollicitous for his Son and Houſhold Gods, he loſt his Wife *Creuſa*; which Mr. *Dryden* in his excellent Tranſlation thus expreſſeth:

Haſte, my dear Father ('tis no time to wait,)
And load my Shoulders with a willing Freight.
Whate'er befals, your Life ſhall be my Care,
One Death, or one Deliv'rance, we will ſhare.
My Hand ſhall lead our little Son, and you
My faithful Conſort, ſhall our Steps purſue.]

We meet with a like inſtance of filial Piety in *Oppius*'s carrying off his aged Father upon that dreadful proſcription of 300 of the *Senatorian*, and about 2000 of the *Equeſtrian Rank*, during the ſecond *Triumvirate*. (ſee *Echard*'s *Roman Hiſtory*, book 3. c. 3.) Mr. *George Sandys* (Notes upon the 13th book of *Ovid*'s *Metamorphoſis*, p. 248, edit. 1640.) produces two other inſtances; the firſt in the Piety of thoſe Women, who when *Conrade* III. beſieged *Guelphus* Duke of *Bavaria*, in the City of *Stensberg*, having their Lives granted them upon the Surrender of the City, with as much of their Goods as they could carry about them; took up their Huſbands and Sons on their backs, and by that honeſt deceit, preſerv'd them from Slaughter; ſee likewiſe *Spectator* N° 499.) the like liberty being given at the taking of *Cales* by the Earl of *Eſſex*, (who was willing to ſecure the Honour of the Women) a *Spaniſh* Lady neglecting every thing elſe that was precious, though young and beautiful, bore away her old and decrepit Huſband, whom before ſhe had hidden.

ỳ. 291, 292. *Our Knight did bear no leſs a pack,—Of his own Buttocks on his back.*] *Therſites* in *Homer* ſeems to have been in ſome reſpects of the ſame Make.

His Figure ſuch as might his Soul proclaim,
One Eye was blinking, and one Leg was lame;
His Mountain Shoulders half his Breaſt o'erſpread;
Thin Hairs beſtrew'd his long mis-ſhapen head;

Spleen

Which now had almoſt got the Upper-
Hand of his Head, for want of Crupper.
To poiſe this equally he bore
A *Paunch* of the ſame Bulk before:
Which ſtill he had a ſpecial Care
To keep well-cramm'd with thrifty Fare;
As White-Pot, Butter-milk, and Curds,
Such as a Country-Houſe affords;
With other Victual, which anon
We farther ſhall dilate upon,
When of his Hoſe we come to treat,
The Cup-board, where he kept his Meat,
His Doublet was of ſturdy Buff,
And tho' not Sword, yet Cudgel-Proof;
Whereby 'twas fitter for his Uſe,
Who fear'd no Blows, but ſuch as bruiſe.

Spleen to Mankind his envious Heart poſſeſt,
And much he hated all, but moſt the beſt. Mr. *Pope.*

He would have been a faſhionable ſubject in *Richard* the Third's days, who ſet up half the Backs of the Nation: and *high Shoulders*, as well as *high Noſes*, were the top of the Faſhion, *Spect.* N° 32.

℣. 299. *As White-pot.*] This Diſh is more peculiar to the County of *Devon*, than to any other, and on that account is commonly call'd *Devonſhire White-pot*,

Cornwal Squab-pie, and Devon White-pot brings,
And Leic'ſter Beans and Bacon fit for Kings.
Dr. *King*'s *Art of Cookery.* ſee *Spectator*, p. 99. 1st edit.

℣. 305. *His Doublet was of ſturdy Buff.*] "Who would have "thought (ſays Mr. *Butler*, *Memoirs of the years* 1649, 1650,) "that *Buff* and *Feather* were *jure divino*? from this we may infer their fondneſs in thoſe times for *Buff*; when probably lived that whimſical Fellow, call'd *Captain Buff*; (ſee *Baynard*'s *Hiſtory of Cold Bathing*, p. 18.) "Nothing could pleaſe him but *Buff*: *Buff* "*Shirt*, *Band*, *Beaver*, *Boots*, &c. all *Buff*; and he dwelt in a "*Buff budget*, like *Diogenes* in his Tub; and would eat nothing "but *Trype*, becauſe it look'd like *Buff*."

℣. 308. *Who fear'd no Blows but ſuch as bruiſe.*] This is to be explained by the Fantaſtick Rules of honour then in vogue. (Mr. W.)

℣. 310.

His *Breeches* were of rugged Woollen,
And had been at the Siege of *Bullen*;
To old King *Harry* ſo well known,
Some Writers held they were his own.
Thro' they were lin'd with many a Piece
Of Ammunition Bread and Cheeſe.
And fat Black-Puddings, proper Food
For Warriors that delight in Blood.
For, as we ſaid, he always choſe
To carry Victle in his Hoſe,
That often tempted Rats and Mice
The Ammunition to ſurpriſe:
And when he put a Hand but in
The one or t' other Magazine,
They ſtoutly in Defence on't ſtood,
And from the wounded Foe drew Blood.
And 'till th' were ſtorm'd and beaten out,
Ne'er left the fortify'd Redoubt;
And tho' Knights Errant, as ſome think,
Of old did neither eat nor drink,

ỳ. 310. *And had been at the Siege of Bullen.*] *Boloign* was beſieg'd by King *Henry* VIII. in perſon, *July* 14, 1544. and ſurrendered in *September*. ſee *Stowe*'s *Annals*, and *Echard*'s *Hiſtory of England*, vol. 1. p. 711. Mr. *Cotton* had this line probably in view, in dreſſing *Iulus*. (*Virgil-Traveſtie*, book 4. p. 81.)

ỳ. 319. *That often, &c.*] This and the ſeven following lines are not in the two firſt editions of 1663. and added in that of 1674.

ỳ. 326.—*The fortify'd Redoubt.*] A ſmall Fort, or Square figure, that has no defence but in the front. ſee *Baily*'s *Dict.*

ỳ. 327, 328. *And tho' Knights Errant, as ſome think,—Of old did neither eat nor drink.*] (See ſomething to the ſame purpoſe, *Dunſtable Downes*; Mr. *Butler*'s *Remains*, edit. 1727. p. 88.) he alludes probably to a ſaying of *Don Quixote*, (vol. 1. chap. 2. p. 88. edit. 1706.) "Though I think (ſays he) I have read as many "Hiſtories of *Chivalry* in my time as any other Man; I never could "find, that the *Knights Errant* ever eat, unleſs it were by meer "accident, when they were invited to *Great Feaſts*, and *Royal* "*Banquets*; at other times they indulged themſelves with little "other Food, beſides their Thoughts, (ſee vol. 3. chap. 13. p. 120.)

Becauſe when thorough Deſarts vaſt
And Regions deſolate they paſt,
Where Belly-Timber above Ground,
Or under was not to be found,
Unleſs they graz'd, there's not one Word
Of their Proviſion on Record:
Which made ſome confidently write,
They had no Stomachs, but to fight.
'Tis falſe: For *Arthur* wore in Hall
Round Table like a Farthingal,

120.) This humour is merrily banter'd by Mr. *Holdſworth*. "A "Man, ſays *Tim*, (*Dialogue betwixt Timothy and Philatheus*, 2d "edit. vol. 1. p. 245.) muſt be very romantic indeed, to ſuppoſe, "good natural corporeal men can ſubſiſt upon pure Spirituals, with- "out ſo much as a Civil Pair of Breeches, a Material Diſh of Vic- "tuals, an External Pot of Ale, a Secular Shirt, and a Temporal "Manſion: this indeed is in Mr. *Dryden*'s ſenſe, a very Fairy State, "and you might as well turn them looſe to reſide on School-Diſ- "tinctions, or keep houſe with the Four Cardinal Virtues." They did not probably fare ſo delicately, as *Mammon* propoſed to do, (ſee *Ben Johnſon*'s *Alchymiſt*, act 2. ſc. 2.) when he was prevailed upon by *Subtle*, to think, that all the imperfect Metals in his houſe ſhould be turn'd to Gold. Nor quite on ſo light a Diet, as that of the *Fairies*, deſcribed by Dr. *King*, in his *Orpheus* and *Eurydice*; nor yet ſo groſsly as is reported by *Athenæus* of *Milo*; who was ſaid in the *Olympic* Games, for the length of a furlong to have carried an Ox of four years old upon his Shoulders; and the ſame day to have carried it in his belly; or *Garagantua*, who ſwallow'd ſix Pilgrims in a Salad. ſee *Rabelais* vol. 1. p. 302.

℣. 337. 338. *'Tis falſe, for Arthur wore in Hall—Round Table like a Farthingal.*] By ſome of our Hiſtorians, mention is made of a famous *Britiſh* King of that name, in the Sixth Century; who inſtituted an Order of *Knights*, call'd the *Knights of the Round Table*. For to avoid any Diſpute about Priority of Place, when they met together at meat; he cauſed a *Round Table* to be made, whereat none could be thought to ſit higher or lower than another. (ſee *Robert of Glouceſter*'s *Chronicle*, by Mr. *Hearne*, p. 187, 188. *Aſſert. Arturii Regis a Lelando*, 1544. fol. 10. *Hiſtor. Brytannic. Defens. a Priſco.* 1572, p. 139. *of Honour Civil and Military*, by Sir *William Segar*, book 2. chap. 5. Mr. *Selden*'s Notes upon *Drayton*'s *Polyolbion*, 1622, part 1. p. 70. *Aſhmole*'s *Hiſtory of the Order of the Garter*, chap. 3. p. 70. *Guillim*'s *diſplay of Heraldry*, 1724. *Analog. Honor.* cap. 22. p. 233. *Life of Cervantes*, by Mr. *Jarvis*, 1742. p. 9.) *Iſaac Bickerſtaff*,

On which with Shirt pull'd out behind,
And eke before, his good Knights din'd,
Though 'twas no Table ſome ſuppoſe,
But a huge Pair of round Trunk Hoſe:
In which he carry'd as much Meat
As he and all the Knights cou'd eat,
When laying by their Swords and Truncheons,
They took their Breakfaſts, or their Nuncheons,
But let that paſs at preſent, leſt
We ſhou'd forget where we digreſt,
As learned Authors uſe, to whom
We leave it, and to th' Purpoſe come,
His puiſſant *Sword* unto his Side,
Near his undaunted Heart, was ty'd;

ſtaff, Eſq. (ſee *Tatler* N° 148.) obſerves of the renown'd King *Arthur*, That he is generally look'd upon as the firſt that ever ſate down to a whole roaſted Ox, (which was certainly the beſt way to preſerve the Gravy) and it is farther added, that he and his Knights ſate about it at his *Round Table*, and uſually conſum'd it to the very bones before they would enter upon any debate of moment. (ſee Dr. *King*'s *Art of Cookery*, Mr. *Pope*'s *Miſcellany Poems*, vol. 2. p. 27.)

℣. 342. *But a huge pair of round Trunk Hoſe*] Don *Quixote*'s advice to *Sancho Pancha*, when he was going to his Government, (vol. 4. chap. 63, pag. 415) was, not to wear *Wide-kneed Breeches*, or *Trunk'd Hoſe*; for they became neither Swords-men, nor Men of Buſineſs.

℣. 345.—*their Nuncheons.*] an Afternoon's Repaſt, ſee *Baily*'s *Dict.*

℣. 351. *His puiſſant Sword*] See an account of the Sword of *Attila* King of the *Huns*, *Piſtorii Bibliothec.* tom. 1. p. 185, 186. of King *Arthur*'s Sword *Caliburn*, *Jeffery of Monmouth*'s *Britiſh Hiſt.* part. 2. chap. 4. *Robert of Glouceſter*'s *Chron.* p. 174, *Piſtorii Bibliothec.* tom. 1. p. 505. *Orlando*'s Sword *Durandana*. *Don Quixote*, vol. 3. chap. 26. p. 255. of the Sword of *Bevis* of *Southampton*, called *Morglay*. *Gallant Hiſt. of Bevis of Southampton*, chap. 5. VULGAR: vol 3. N° 10. *Bibliothec. Pepyſian. Zelidaura Queen of Tartaria*, a *Dramatic Romance* made Engliſh, 1679. act 1. p. 19. The Swords of ſome ancient Heroes, note upon *Shakeſpear*'s King *Henry* IV. 2d part. act. 2. vol. 3. p. 477. and *Captain Bluff*'s, in *Congreve*'s *Old Batchelour*.

℣. 353.

With Baſket-hilt, that wou'd hold Broth,
And ſerve for Fight and Dinner both:
In it he melted Lead for Bullets,
To ſhoot at Foes, and ſometimes Pullets;
To whom he bore ſo fell a Grutch,
He ne'er gave Quarter t' any ſuch.
The trenchant Blade, *Toledo* truſty,
For want of fighting was grown ruſty,
And ate into it ſelf, for lack
Of ſome Body to hew and hack.

℣. 353. *With Basket hilt that would hold Broth*] Mr. *Pope* has a Thought much like this, (*Miſcel. Poems*, vol. 2. p. 17.)

In Days of old our Fathers went to war,
Expecting ſturdy Blows, and hardy Fare;
Their Beef they often in their Murrion ſtew'd,
And in their Basket hilt, their Bev'rage brew'd.

See *Chaucer*'s *Squire*'s *Tale*, Works, 1602, fol. 23.

℣. 359. *The trenchant Blade*] A ſharp cutting Blade.

As by his Belt he wore a long Pavade, (*Dagger*)
And of a Sword, full trenchant was the Blade.

Chaucer's *Reve*'s *Tale*, fol. 14. Sir *John Maundevile*'s *Travels*, laſt edit. chap. 23. p. 303. *Shakeſpear*'s *Timon of Athens*, act. 4. vol. 5. p. 276. *Skinneri Etymol. Voc. Antiqu. Anglic.*

Ibid. *Toledo Truſty.*] The capital City of new Caſtile. The two Cities of *Toledo* and *Bilbao* in *Spain*, were famed for making of Sword-blades, and other Armour.

Thy Bilboe, oft bath'd in the Blood of Foemans,
Like Caius Marius Conſul of the Romans.
The mighty Alexander of Macedo,
Ne'er fought as thou haſt done with thy Toledo.

(Works of *J. Taylor* the Water Poet, to Captain *O Toole*, p. 17.)

℣. 360. *For want of fighting, was grown ruſty.*] Mr. *Cotton* in his *Virgil-Traveſtie*, b. 4. p. 82. has borrow'd a Thought from hence; deſcribing *Iulus*'s Dreſs, when he attended Queen *Dido* a hunting, he has the following Lines.

Athwart his brawny Shoulders came
A Bauldriek, made and trimm'd with th' ſame: (*Belt*)
Where Twibil hung with Basket hilt,
Grown ruſty now, but had been gilt,
Or guilty elſe of many a thwack,
With Dudgeon Dagger at his back. ℣. 379.

See an account of *Cowſy*'s *Sword*; *Beaumont* and *Fletcher*'s *Elder Brother*, act 5. ſc. 1.

℣. 372.

The peaceful *Scabbard* where it dwelt,
The Rancour of its Edge had felt:
For of the lower End two Handful
It had devoured, 'twas ſo manful,
And ſo much ſcorn'd to lurk in Caſe,
As in it durſt not ſhew its Face.
In many deſperate Attempts,
Of Warrants, Exigents, Contempts,
It had appear'd with Courage bolder
Than Serjeant *Bum* invading Shoulder.
Oft had it ta'en Poſſeſſion,
And Pris'ners too, or made them run.

℣. 372. *Than Serjeant Bum invading Shoulder.*] How wittily does the Poet deſcribe an *Arreſt?* This Thought has been much admired, and has given a hint to two celebrated Writers to improve upon it, in as fine a vein of *Satire* and *Burleſque*, as ever appear'd in any Language: I think the Reader cannot be diſpleaſed to ſee them quoted in this place.

——*Behind him ſtalks*
Another Monſter, not unlike himſelf,
Sullen of Aſpect, by the Vulgar call'd
A Catchpole, whoſe polluted hands the Gods
With haſte incredible and Magic Charms
Erſt have endu'd, if he his ample Palm
Shou'd haply on ill-fated Shoulder lay
Of Debtor, ſtrait his Body, to the touch
Obſequious, (as whilom Knights were wont)
To ſome Inchanted Caſtle is convey'd,
Where Gates impregnable, and coercive Chains
In Durance ſtrict detain him, till in form
Of Money, Pallas ſets the Captive free. Phillips's *Splendid Shilling.*

" As for *Tipſtaffe* the youngeſt Son, he was an honeſt fellow; but " his Sons, and his Sons Sons have all of them been the verieſt " *Rogues* living; 'tis this unlucky Branch has ſtock'd the Nation " with that ſwarm of *Lawyers*, *Attorneys*, *Serjeants*, and *Bailiffs*, " with which the Nation is over-run—*Tipſtaffe* being a ſeventh Son " us'd to cure the *King*'s *Evil*; but his raſcally Deſcendants are ſo " far from having that healing Quality, that by a touch upon the " Shoulder, they give a Man ſuch an ill habit of body, that he " can never come abroad afterwards." *Tatler* N° 11. (Mr. B.)

℣. 378.

This Sword a Dagger had his Page,
That was but little for his Age:
And therefore waited on him ſo,
As Dwarfs upon Knights Errant do.
It was a ſerviceable Dudgeon,
Either for Fighting or for Drudging.
When it had ſtabb'd, or broke a Head,
It would ſcrape Trenchers, or chip Bread.
Toaſt Cheeſe or Bacon, tho' it were
To bait a Mouſe-trap, 'twould not care.
'Twould make clean Shoes, and in the Earth
Set Leeks and Onions, and ſo forth.
It had been 'Prentice to a Brewer,
Where this and more it did endure;

℣. 378. *As Dwarfs upon Knights Errant do*] A thing frequently mentioned by *Romance Writers*. ſee *Amadis de Gaul*, and *Amadis of Greece*; *or the Knight of the Burning Sword*.

℣. 379. *It was a ſerviceable Dudgeon.*] *Curio* ſpeaking of the *Juſtice* (ſee *Coxcomb*, act 5. *Beaumont* and *Fletcher*'s *Works* in folio, 1679, part. 2. p. 334.) ſays, "and his Juſtice be as ſhort as his Memory, a *Dudgeon Dagger* will ſerve him to mow down Sin withall" *Baily* ſays, that *Dudgeon Dagger* ſignifies a *Small Dagger*; and in this Senſe it is uſed by our Poet. The great *Gun* at *Guynes* in *Henry* 6th's time was called *Dygeon*. ſee *Higden's Polychronicon* by *Treviza*, lib. ult. cap. 20. fol. 336.

℣. 382. *It would ſcrape Trenchers.*] *Hudibras*'s *Dagger* puts me in mind of *Scrub*, *Squire Sullen*'s Servant, ſee *Farquhar*'s *Beaux Stratagem*) who had a new Office and Employment for every day of the Week: "a Monday (ſays he) I drive the Coach, of a Tueſday I drive the Plow, on Wedneſday I follow the Hounds, a Thurſday I *dun* the *Tenants*, on Friday I go to Market, on Saturday I draw Warrants, and on Sunday I draw Beer."

℣. 383. *Toaſt Cheeſe*] Like *Corporal Nims*'s Sword: (*Shakeſpear*'s King *Henry* V. act 2. vol. 4. p. 20.) "I dare not fight, (ſays he) but I will wink and hold out mine iron; it is a ſimple one, but what though? *it will toaſt cheeſe*, and it will endure cold as another man's Sword will, and there's an end."

℣. 387. *It had been 'Prentice to a Brewer*, &c.] A banter upon *O. Cromwell*, (and others) who, though of a good Family, was a Brewer at *Huntington*; to which Mr. *Butler* alludes, (in his Poem, intituled, *Oliver's Court*, ſee *Remains.*)

Who

But left the Trade, as many more
Have lately done on the ſame ſcore.
In th' Holſters at his Saddle-bow
Two aged Piſtols he did ſtow,
Among the Surplus of ſuch meat
As in his Hoſe he cou'd not get.
Theſe wou'd inveigle Rats with th' Scent,
To forage when the Cocks were bent;
And ſometimes catch 'em with a Snap,
As cleverly as th' ableſt Trap.
They were upon hard Duty ſtill,
And ev'ry Night ſtood Centinel,
To guard the Magazine i' th' Hoſe
From two-legg'd and from four-legg'd Foes.
Thus clad and fortify'd, Sir Knight,
From peaceful Home, ſet forth to fight.

Who fickler than the City Ruff,
Can change his Brewer's Coat to Buff,
His Dray-cart to a Coach, the Beaſt
Into two Flanders Mares at leaſt:
Nay hath the art to murder Kings,
Like David, *only with his Slings.*

He is girded likewiſe by the Author of a Poem, intitled, Sir *John Birkenhead* reviv'd, p. 36.

'Tis Noll's old Brew-houſe now I ſwear,
The Speaker's but his Skinker,
Their Members are like th' Council of War,
Carmen, Pedlars, Tinkers.

See two Songs intitled, *The Protecting Brewer*, and *The Brewer*. *Coll. of loyal Songs*, vol. 1. N° 72, 85. reprinted in 1731. And the Writer of a Tract, intitled, *A Parly between the Ghoſts of the late Protector, and the King of Sweden in Hell*, 1660, p. 12, merrily obſerves, that having form'd a Conſpiracy againſt *Beelzebub*, " They met in " a certain Blind Dog-hole, where a poor Fellow ſold *Cock-Ale* for " Six-pence a Bottle, and Three Pipes of *Gunpowder* inſtead of " *Tobacco*, for Two-pence: this Man the Protector had ſerv'd " with Drink, when he was a Brewer," ſee *Walker*'s *Hiſt. of Independency*, part 1. p. 32.

℣. 402—*Four-leg'd foes.*] *Mice* and *Rats*, ſee *Homer*'s *Battle of the Frogs and Mice*, *Archdeacon Parnell*'s *Tranſlation*, p. 49, 50, &c.

But firſt with nimble active Force
He got on th' Outſide of his *Horſe*,
For having but one Stirrup ty'd
T' his Saddle, on the further Side,
It was ſo ſhort, h' had much ado
To reach it with his deſp'rate Toe.
But after many Strains and Heaves,
He got up to the Saddle-Eaves.
From whence he vaulted into th' Seat,
With ſo much Vigour, Strength and Heat,
That he had almoſt tumbled over
With his own Weight, but did recover,
By laying hold on Tail and Main;
Which oft he us'd inſtead of Rein.
But now, we talk of mounting Steed,
Before we further do proceed;

℣. 407. *For having but one Stirrup ty'd—T' his Saddle*, &c.] *Julius Cæſar* was ſo excellent a Horſeman, in his Youth, "That being "mounted on the bare back, without Saddle or Bridle, he could "make his Horſe run, ſtop, and turn, and perform all his Airs "with his hands behind him." *Montaigne's Eſſays*, b. 1. c. 48. p. 426.

℣. 411, 412, 413. *But after many Strains and Heaves—He got up to the Saddle-Eaves;— From whence he vaulted into th' Seat*] The Knight was of very low ſtature, and as his Horſe was *ſturdy, large, and tall* (℣. 423.) and he furniſh'd with ſo many Accoutrements, no wonder he had great difficulty in mounting him: we muſt not imagine this to be fiction, but true in fact: for the Figure our *Hero* made on Horſeback was ſo remarkable as to be thus introduc'd by another celebrated *Satyriſt* and Poet, by way of compariſon. "Liſt (ſays *Cleveland*) a *Diurnal maker*, a Writer, and "you ſmother *Jeffery* in Swabber Slops." (*Jeffery* was the *Queen*'s *Dwarf*. See *Abſtract of Dr. Bulwer's Artificial Changeling*. *Britiſh Librarian*, 1737. N° 6. p. 307.) "the very name of *Dabler* over-"ſets him; he is ſwallow'd up in the Phraſe, like Sir *Samuel Luke* "in a great Saddle: nothing to be ſeen but the giddy Feather in "his Crown." From hence we apprehend the fine Raillery of this preceding part of his Character,

Great on the Bench, great in the Saddle,
That cou'd as well bind o'er as ſwaddle. (Mr. B.)

℣. 323.

It doth behove us to ſay ſomething
Of that which bore our valiant *Bumkin*.
The beaſt was ſturdy, large, and tall,
With Mouth of Meal, and Eyes of Wall;
I wou'd ſay Eye, for h' had but one,
As moſt agree, tho' ſome ſay none.
He was well ſtay'd, and in his Gate
Preſerv'd a grave, majeſtick State.
At Spur or Switch no more he ſkipt,
Or mended Pace, than *Spaniard* whipt:

℣. 423. *The Beaſt was ſturdy, large, and tall.*] In canto 2. ℣. 694. he calls him; — *Steed of Bones and Leather*,
And in part. 2, canto. 3. ℣. 496. *Leathern Bare-bones.*
which Deſcription nearly reſembles that of Don *Quixote*'s *Roſinante*, "whoſe Bones (*Cervantes* obſerves, vol. 1. chap. 1. p. 6) ſtuck out "like the *Corners* of a *Spaniſh Real*;" (and yet the *Don*, vol. 2. p. 263 ſtyles him, *The Glory of Horſe-fleſh*); or *Shakeſpear*'s Deſcription of *Petruchio*'s Horſe, (ſee *Taming the Shrew*, act. 3, vol. 2. p. 316.) and *Grandpree*'s Deſcription of the *Engliſh* Horſes before the Battle of *Agincourt*. (*Shakeſpear*'s *King Henry* 5th, act. 4. vol. 4. p. 72.) and is far from coming up to the beauty of *Cain*'s Horſe, as deſcribed by *Dubartas*, (*Divine Weeks*, p. 370.) or the *Dauphin*'s Horſe, (*Shakeſpear*'s *Henry* 5th, act. 3. vol. 4. p. 56.) or the Strength of *Hector*'s Horſe *Galathee*, *Deſtruction of Troy*, 3d book chap. 11. *Alexander*'s *Bucephalus*, or *Garagantua*'s Mare, (*Rabelais*, vol. 1. book. 1. chap. 16.) or thoſe famed Horſes of *Knights Errant*, (Don *Quixote*, vol. 4. chap. 90. p. 385. See *Guardian*, N° 86.)

℣. 430. *Or mended pace than Spaniard whipt.*] Alluding to the Story in the Fable (*Sir Roger L'Eſtrange*'s *Fables*, vol. 2. fab. 142.) of the *Spaniard under the Laſh*, who made a point of Honour of it, not to mend his pace for the ſaving his Carcaſe, and ſo march'd his ſtage with as much gravity as if he had been upon a *Proceſſion*: inſomuch that one of the *Spectators* adviſed him to conſider, that the longer he was upon the way, the longer he muſt be under the ſcourge, and the more haſte he made, the ſooner he would be out of his pain. "Noble Sir, (ſays the *Spaniard*) I kiſs your hand for "your courteſy, but it is below the Spirit of a Man to run like a "Dog: if ever it ſhall be your fortune to fall under the ſame Diſ-"cipline, you ſhall have my conſent to walk your courſe at what "rate you pleaſe yourſelf; but in the mean time with your good

And yet ſo fiery, he wou'd bound,
As if he griev'd to touch the Ground:
That *Cæſar*'s Horſe, who, as Fame goes,
Had Corns upon his Feet and Toes,
Was not by half ſo tender hooft,
Nor trod upon the Ground ſo ſoft.
And as that Beaſt would kneel and ſtoop
(Some write) to take his Rider up:
So *Hudibras* his ('tis well known)
Wou'd often do to ſet him down.
We ſhall not need to ſay what lack
Of Leather was upon his Back:
For that was hidden under Pad,
And Breech of Knight gall'd full as bad.
His ſtrutting Ribs on both ſides ſhow'd
Like Furrows he himſelf had plow'd:
For underneath the Skirt or Pannel,
'Twixt ev'ry two there was a Channel.
His draggling Tail hung in the Dirt,
Which on his Rider he wou'd flurt;
Still as his tender Side he prickt,
With arm'd Heel, or with unarm'd, kickt:
For *Hudibras* wore but one Spur,
As wiſely knowing, cou'd he ſtir

" favour, I ſhall make bold to uſe my own liberty." (See *Don Quixote*, part. 1. b. 3. c. 9. p. 246.)

℣. 431, 432. *And yet ſo fiery, he would bound,—As if he griev'd to touch the ground.)* See Deſcription of *Don Quixote*'s *Roſinante* (vol. 1. chap. 4. p. 28.)

℣. 433. *That Cæſar*'s *Horſe, who, as Fame goes—Had Corns upon his Feet and Toes*]* *Julius Cæſar* had a Horſe with Feet like a Man's *Utebatur equo inſigni; pedibus prope humanis, & in modum digitorum ungulis fiſſis. Suet. in Jul.* c. 61.] *Plin. Nat. Hiſt.* l. 8. c. 42. *Rabelais*'s *Works*, vol. 1. b. 1. c 16. *Chron. Chronic, Polit.* l. 2. p. 125. *Francof.* 1614. *Moutaigne*'s *Eſſays*, b. 1. c. 48. p. 427. Ed. 1711.

℣. 457.

To active Trot one Side of's Horſe,
The other wou'd not hang an Arſe.
A *Squire* he had, whoſe Name was *Ralph*,
That in th' Adventure went his half.
Though Writers, for more ſtately Tone,
Do call him *Ralpho*, 'tis all one:
And when we can with Meter ſafe.
We'll call him ſo; if not, plain *Raph*;
(For Rhyme the Rudder is of Verſes,
With which, like Ships, they ſteer their Courſes.)
An equal Stock of Wit and Valour
He had laid in, by Birth a Taylor.

℣. 457. *A Squire he had, whoſe Name was Ralph.*] Sir *Roger L'Eſtrange (Key to Hudibras)* ſays, this famous Squire, was one *Iſaac Robinſon*, a zealous Butcher in *Moor-Fields*, who was always contriving ſome new *Querpo Cut* in Church Government: but in a *Key* at the end of a *Burleſque* Poem of Mr. *Butler*'s, 1706, in *folio*, p. 12. 'tis obſerv'd, "That *Hudibras*'s Squire was one *Pemble* a "Taylor, and one of the *Committee of Sequeſtrators.*" As Mr. *Butler* borrow'd his Knight's name from *Spenſer*, 'tis probable, he named his Squire from *Ralph* the *Grocer*'s Apprentice, in *Beaumont* and *Fletcher*'s Play, call'd, *The Knight of the burning Peſtle.* It might be aſk'd how it came to paſs, that the Knight makes choice of a Squire of different Principles from his own? and why the Poet afterwards ſays,

Never did truſty Squire with Knight,
Or Knight with Squire, e'r jump more right:
Their Arms and Equipage did fit,
As well as Vertues, Parts and Wit. ℣. 625. &c.

when there is ſo manifeſt a diſagreement in the principal part of their Characters? To which it may be anſwer'd, That the end they propoſed by thoſe Adventures was the ſame, and tho' they differ'd about *Circumſtantials*, they agreed to unite their Forces againſt the Eſtabliſh'd Religion. The Poet by this piece of management, intended to ſhew the joint concurrence of *Sectaries* againſt all Law and Order at that time. Had the Knight and his Squire been in all Occurrences of one Opinion, we ſhould never have had thoſe eloqent Diſputes about *Synods*, *Oaths*, *Conſcience*, &c. which are ſome of the chief Beauties in the Poem; beſides, this conduct was neceſſary to give an agreeable diverſity of Character to the principal *Hero* of it. (Mr. B.)

℣. 466. *By Birth a Taylor.*] The Taylor's Trade was no con-

The mighty *Tyrian* Queen, that gain'd
With ſubtle Shreds a Tract of Land,
Did leave it with a Caſtle fair
To his great Anceſtor, her Heir;

temptible one in thoſe times, if what the Author of a Tract, intitled, *The Simple Cobler of Agawam in America*, 1647, p. 29, be true; who obſerves, "That there were numbered between *Temple-Bar* "and *Charing-Croſs* Eight Thouſand of that Trade." The deſcription of a *Taylor*, by the Author of *A Tale of a Tub*, p. 65, is very humorous, and agreeable to this of Mr. *Butler*. "About this "time it happen'd, that a *Sect* aroſe, whoſe Tenet obtain'd, and "ſpread far in the *Grand Monde*; and among every Body of good "faſhion. They worſhipped a ſort of Idol, who as their Doctrine "deliver'd, did daily create Men by a kind of manufactory Opera-"tion. This Idol they plac'd on the higheſt part of the Houſe on "an Altar erected about three foot: He was ſhewn in the Poſture "of a *Perſian Emperor*, ſitting on a ſuperficies, with his Legs in-"terwoven under him: this God had a *Gooſe* for his Enſign, whence "it is that ſome Men pretend to deduce his original from *Jupiter* "*Capitolinus*: at his left hand beneath his Altar, Hell ſeem'd to "open, and catch at the *Animals* the Idol was creating. To prevent "which, certain of his *Prieſts* hourly ſlung in pieces of the unin-"form'd Maſs or Subſtance, and ſometimes whole Limbs already "enliven'd; which that horrid Gulph inſatiably ſwallow'd, terri-"ble to behold. The *Gooſe* was alſo held a *Subaltern Divinity*, or "*Deus minorum gentium*, before whoſe Shrine was ſacrificed that "Creature, whoſe hourly Food is *Human Gore*, and who is in ſo "great repute abroad, by being the delight and favourite of the "*Ægyptian Cercopithecus*. Millions of theſe animals were ſlaughter-"ed every Day to appeaſe the hunger of that *conſuming Deity*: The "chief Idol was worſhipped alſo as the Inventor of the *Yard* and "*Needle*: whether as the God of Seamen, or on account of certain "other Myſtical Attributes, hath not been ſufficiently clear."

℣. 467, 468. *The mighty Tyrian Queen that gain'd—With ſubtle ſhreds a Tract of Land*, &c.] The paſſage referr'd to in *Virgil*, is thus tranſlated by Mr. *Cotton* (*Virgil Traveſtie* Book 1. p. 31.)

At laſt ſhe came, and all her People,
To yonder Town with the Spire Steeple;
And bought as much good feeding ground for
Five Marks, as ſome would give five Pound for;
Where now ſhe lives, a Houſewife wary,
Has her Ground ſtock'd, and keeps a Dairy.

Thebes was built in the ſame manner according to *Lidgate*. ſee Hiſtory of *Thebes*, *Chaucer*'s *Works*, folio 354. And *Thong-Caſtor* in *Lincolnſhire* by *Hengiſt* the *Dane*. See *Jeffery* of *Monmouth*'s *Britiſh Hiſtory*,

From him deſcended croſs-legg'd Knights,
Fam'd for their Faith, and warlike Fights
Againſt the bloody Canibal,
Whom they deſtroy'd both great and ſmall.
This ſturdy Squire, he had, as well
As the bold *Trojan* Knight, ſeen Hell,
Not with a counterfeited Paſs
Of Golden Bough, but true Gold-Lace.
His Knowledge was not far behind
The Knight's, but of another kind,
And he another way came by't:
Some call it *Gifts*, and ſome *New-light*.
A liberal Art, that coſts no Pains
Of Study, Induſtry, or Brains.

Hiſtory, book 6. chap. 11. p. 185. *Robert of Glouceſter's Chronicle* by Mr. *Hearne*, p. 115.

℣. 471. *From him deſcended croſs-legg'd Knights.*] The Knights *Templars* had their Effigies laid on their Tombs, with their Legs acroſs. See Note upon Part. 3. Canto 3. ℣. 761. He alludes to the Taylor's poſture in ſitting.

℣. 472. *Fam'd for their Faith.*] obliged to truſt much in their way of Trade. (Mr. W.)

℣. 476, 477, 478. *As the bold Trojan Knight, ſeen Hell,—Not with a counterfeited Paſs—Of Golden Bough*, &c.] He alludes to *Æneas*'s conſulting the *Sibyl*, concerning the method he ſhould take to ſee his beloved Father *Anchiſes*, in the Shades below; who has the following anſwer. *Æneid* 6.

Receive my Counſel. In this Neighbour Grove
There ſtands a Tree, the Queen of Stygian Jove
Claims it her own: thick Wood, and gloomy Night
Conceal the happy Plant from Human ſight.
One Bough it bears, but wond'rous to behold,
The ductile Rind, and Leaves of radiant Gold;
This from the vulgar Branches muſt be torn,
And to Fair Proſerpine, the Preſent born. Mr. *Dryden.*

Taylors call that Place *Hell* where they put all they ſteal.

℣. 481. *And he another way came by't:* &c.] The *Independents*, and *Anabaptiſts* (of which Sect *Ralph* probably was) pretended to great Gifts as they call'd them, by Inſpiration: and their Preachers, though they could ſcarce read, were call'd *Gifted Brethren*.

His Wit was ſent him for a Token,
But in the Carriage crackt and broken.
Like Commendation Nine-pence crookt
With—To and from my Love—it lookt.
He ne'er conſider'd it, as loth
To look a Gift-Horſe in the Mouth:
And very wiſely wou'd lay forth
No more upon it than 'twas worth.
But as he got it freely, ſo
He ſpent it frank and freely too.
For Saints themſelves will ſometimes be,
Of Gifts that coſt them nothing, free.

℣. 485. *His Wits were ſent him.*] In all editions, to 1704 inclusive.

℣. 487, 488. *Like Commendation Nine-pence crookt—With-To and from my Love-it look't.*] Until the year 1696, when all Money not mill'd was call'd in, a Nine-penny piece of Silver was as common as Sixpences or Shillings, and theſe Ninepences were uſually bent as Sixpences commonly are now, which bending was call'd, *To my Love, and from my Love*, and ſuch Ninepences the ordinary Fellows gave or ſent to their *Sweethearts*, as Tokens of Love. (Dr. B.) *The Shilling* (ſee *Tatler*'s *Dreams*, N° 240.) in the account of it's Rambles, ſays; "My Officer (a Recruiting Serjeant in the Rebellion) "chancing one Morning to walk abroad earlier than ordinary, "ſacrificed me to his Pleaſures, and made uſe of me to ſeduce a "Milk-maid: the Wench bent me, and gave me to her *Sweet-*"*heart*, applying more properly than ſhe intended, the uſual form "of, *To my Love, and from my Love.*" (See *Roſalin*'s *Compliment*, *Shakeſpear*'s *Love's Labour loſt*, act. 1. vol 2. p. 110.)

℣. 495. *For Saints themſelves*, &c.] The Author of a Tract, intituled, Sir *John Birkenhead reviv'd*, p. 29, girds thoſe *pretended Saints* in the following manner:

If theſe be Saints, it's vain indeed
To think there's Good or Evil;
The World will ſoon be of this Creed,
No God, no King, no Devil.
Of all thoſe Monſters which we read
In Afric, Inde, or Nile;
None like to thoſe, now lately bred
Within this wretched Iſle.

The

By Means of this, with *Hem* and *Cough*,
Prolongers to enlighten'd Snuff,
He cou'd deep Myſteries unriddle,
As eaſily as thread a Needle.
For as of Vagabonds we ſay,
That they are ne'er beſide their way;
Whate'er Men ſpeak by this *New Light*,
Still they are ſure to be i'th'right.
'Tis a *Dark-Lanthorn* of the Spirit,
Which none ſee by but thoſe that bear it:
A Light that falls down from on high,
For ſpiritual Trades to cozen by:
An *Ignis Fatuus*, that bewitches,
And leads Men into Pools and Ditches,

The Cannibal, the Tigre fell,
Crocodile, and Sycophant,
The Turk, the Jew and Infidel
Make up an Engliſh Saint.

℣. 507, 508. *A Light that falls down from on high—For Spiritual Trades to cozen by.*] *Mercers, Silkmen, Drapers*, &c. have a peculiar Light which comes from the top of their Shops, by which they ſhew their Goods to advantage, (call'd I think, a *Sky-light*) to this he probably alludes; deſigning at the ſame time, to ſneer ſuch a *Preacher*, as Dr. *Echard* makes mention of, (*Contempt of the Clergy*, p. 49.) who preaching about the Sacrament, and Faith, tells his Hearers, "That Chriſt is a Treaſury of all Wares and Commodities; "and therefore opening his wide throat, cries aloud: *Good People,* "*what do you lack, what do you buy? Will you buy any Balm of Gi-* "*lead, and Eye-ſalve; any Myrrhe, Aloes, or Caſſia? Shall I fit you* "*with a Robe of Righteouſneſs, or with a white Garment? See here!* "*what is it you want? Here's a very choice Armory: Shall I ſhew* "*you an Helmet of Salvation, a Shield, or Breaſt-plate of Faith?* "*Will you pleaſe to walk in, and ſee ſome precious Stones, a Jaſper, a* "*Saphyre, a Chalcedonyt? Speak, what do you buy?* Now for my "part (ſays Dr. *Echard*) I muſt needs ſay, and I much fancy I ſpeak "the mind of thouſands; that it had been much better for ſuch an "imprudent and ridiculous Bawler as this was, to have been con-"demn'd to have cry'd Oyſters and Brooms, than to diſcredit at "this unſanctified rate his Profeſſion, and our Religion."

℣. 509. *An Ignis Fatuus*—] A *Jack o' Lanthorn*, or *Will with the Wiſp*. This appears chiefly in Summer-nights in Church-yards, Meadows,

To make them *dip* themſelves, and ſound
For *Chriſtendom*, in dirty Pond;
To dive, like Wild-Fowl, for Salvation,
And fiſh to catch Regeneration.

Meadows, and Bogs; and is thought to be a viſcous ſubſtance, or fat exhalation kindled in the air to a thin flame, without any ſenſible heat, often cauſing people to wander out of the way. See accounts of the *Meteor*, call'd *The Ignis Fatuus, from Obſervations made in England by Mr. William Derham, Fellow of the Royal Society, and others in Italy, communicated by Sir Thomas Dereham Baronet, F. R. S.* which differ from that of Mr. *Francis Willoughby*, and Mr. *Ray*; who took theſe *Ignes Fatui*, to be the ſhining of a great number of the *Male Gloworms* in *England*, or the *Pyrauſtæ* in *Italy*, flying together. *Philoſophical Tranſactions*, vol. 36. N° 411. p. 204, &c.

℣. 511. *To make them dip themſelves*, &c.] Alluding to *Ralpho*'s Religion, who was probably an *Anabaptiſt* or *Dipper*: the different ways of adminiſtring Baptiſm, by the *Sectaries* of thoſe times, is expoſed in a *Satyr againſt Hypocrites*, p. 9.

Men ſay, there was a ſecret Wiſdom then,
That ruled the ſtrange opinions of theſe Men;
For by much waſhing Child got cold i' th' head,
Which was the cauſe ſo many Saints ſnuffled.
On, cry'd another Sect, let's waſh all o'er,
The Parts behind, and eke the Parts before—
— Then full of Sauce and Zeal ſteps up Elnathan,
This was his name now, once he had another,
Until the Ducking Pond made him a Brother;
A Deacon, and Buffeter of Satan. Ib. p. 21.

See an account of their Scandalous abuſes in *Dipping*, Sir *Roger L'Eſtrange*'s *Diſſenters Sayings*, part. 2. ſect. 2. p. 9. Sir *William Dugdale*'s *View of the Troubles*, p. 560. *Juvenal* makes mention of a wicked ſect of Worſhippers of *Cotytto*, or *Cotyttia* the Goddeſs of Impudence, call'd *Baptæ* or *Dippers*, Sat. 8, 89, 90, &c. vid. Not. *Henninii*, *Angeli Politiani Novar. & Antiquar. Obſervat.* &c cap. 10. *de Baptis & Cotytto. Fax. Art. a Grutero*, tom. 1. p. 21, &c.

℣. 512. *For Chriſtendom in dirty pond.*] See *Sancho Pancha*'s reaſoning againſt *Dirty Suds. Don Quixote*, vol. 3. chap. 32.

℣. 514. *And fiſh to catch Regeneration.*] Dr. *Bruno Ryves* obſerves, (*Mercurius Ruſticus*, N° 3. p. 26.) that at *Chelmsford* in *Eſſex*, there were two ſorts of *Anabaptiſts*, the one they call'd the *Old Men*, or *Aſperſi*; becauſe they were but ſprinkled; the other they call'd the *New Men*, or *Immerſi*, becauſe they were overwhelm'd in their rebaptization.

℣. 515.

This Light inſpires and plays upon
The Noſe of Saint, like Bag-pipe Drone,
And ſpeaks through hollow empty Soul,
As through a Trunk, or whiſp'ring Hole,
Such Language as no mortal Ear
But ſpirit'al Eaves-droppers can hear,
So *Phœbus*, or ſome friendly Muſe,
Into ſmall Poets Song infuſe;

℣. 515.—*and plays upon The Noſe of Saint*, &c.] They then affected to ſpeak through the noſe.

With Face and Faſhion to be known,
For one of pure Election;
With Eyes all white, and many a groan,
With Neck aſide to draw in tone,
With Harp in's Noſe, or he is none.

See *a New Teacher of the Town*, &c. *The Puritan. A Collection of Loyal Songs againſt the Rump*, vol. 2. N° 59. p. 260. See *Tale of a Tub*, 3d Edit. p. 203.

℣. 517, 518. *And ſpeaks through hollow empty Soul,—As through a Trunk, or whiſp'ring Hole.*] Alluding probably to the miſtaken notion, that the Oracles at *Delphos*, and other places were delivered in that manner. (See a confutation of that opinion, *Baltus*'s *Anſwer to Fontenelle*'s *Hiſtory of Oracles, tranſlated by Mr. Bedford*, p. 119, 127.) or to the *Brazen head* in *Don Quixote*, (vol. 4. chap. 62, p. 628.) where the Perſon who gave anſwers, did it through a Pipe, from the chamber below, and by the hollowneſs of the Trunk, received their Queſtions, and delivered his anſwers in clear articulate words; or the *Brazen head* in the *Hiſtory of Valentine and Orſon*, chap. 18, 19.

℣. 520. *By ſpirit'al Eave-droppers can hear.*] They are tax'd as encouragers of ſuch, by the Writer of *A Letter ſent to London from a Spy at Oxford, to Mr. Pym, Mr. Martyn*, &c. 1643. p. 14. "It "is a rare piece of wiſdom (ſays he) in you, to allow *Eves droppers*, "and *promoting Knaves*, to be as Mouſe-traps to catch words, undo "all ſuch as wiſh well to the King, and hang as many as dare to "drink Prince *Robert*'s (*Rupert*'s) health." *Eaves-droppers* are criminal in the eye of the Law, and puniſhable in the *Court Leet* by Fine, by *Stat. of Weſtminſter*, c. 33. See Mr. *Jacob*'s *Law Dictionary*.

℣. 521, *So Phœbus*, &c.] There is a near Relation between *Poetry* and *Enthuſiaſm*; ſomebody ſaid well, that a Poet is an *Enthuſiaſt* in jeſt, and an *Enthuſiaſt* a Poet in good earneſt: it is remarkable that *Poetry* made *Milton* an *Enthuſiaſt*, and *Enthuſiaſm* made *Norris* a *Poet*. (Mr. W.)

℣. 525,

Which they at ſecond hand rehearſe
Thro' Reed or Bag-pipe, Verſe for Verſe.
Thus *Ralph* became infallible;
As three or four-legg'd Oracle,
The ancient Cup, or modern Chair;
Spoke Truth point-blank, tho' unaware,
For Myſtick Learning, wond'rous able
In Magick *Taliſman* and *Cabal*,

ỳ. 525, 526, 527. *Thus Ralph became infallible,—As three or four legg'd Oracle,—The ancient Cup or modern Chair.*] Referring to the *Tripus*, or the three-footed Stool, upon which the Prieſteſs at *Delphos* ſat, when ſhe gave forth her Oracles. *Joſeph*'s *Divining-Cup*, Gen. 44. 5. vid. *Lamberti Danæi de Sortiariis*, cap. 1. p. 22. or the Pope's *infallible Chair.*

ỳ. 530. *In Magic.*] *Magic* in its primitive ſignification, was a harmleſs thing. Vocabulum hoc *Magus*, nec *Latinum* eſt, nec *Græcum*, ſed *Perſicum:* & idem linguâ *Perſica* ſignificat, quod apud nos *Sapientia:* vid. *Jo. Pici Mirandulæ Op.* tom. 1. p. 112. *Baſil* 1601. *Cornelii Agrippæ Epiſt. D. Johanni Trithemio Abbati*, &c. Ep. lib. 1. Ep. 23. Sir *Walter Raleigh*'s *Hiſtory of the World*, 1ſt book of the firſt part, chap. 11. ſect. 2. *Jo. Gerhardi Loc. Commun.* tom. 6. p. 446. *Baſnagii Annal. Politico-Eccleſiaſtic.* tom. 1. p. 127, 47. Dr. *Lightfoot*'s *Harmony of the four Evangeliſts. Turkiſh Spy*, vol. 1. b. 5. chap. 18. Afterwards they became Jugglers and impoſtors; ſee the remarkable Juggle of ſome *Perſian Magicians*, to hinder *Iſdigerdes* their King, in the 5th Century, from turning *Chriſtian*, with their puniſhment. *Baſnagii Annal.* tom 3. p. 259.

Ibid.—*Taliſman.*] *Taliſman* is a Device to deſtroy any ſort of Vermin, by caſting their Images in Metal, in a preciſe Minute, when the Stars are perfectly inclin'd to do them all the Miſchief they can. This has been experimented by ſome modern *Virtuoſi* upon Rats, Mice, and Fleas, and found (as they affirm) to produce the effect with admirable ſucceſs. Sigilla Syderum apud *Cornelium Agrippam*, *Paracelſum*, *& id genus Nugæ* aliæ *Taliſman Arabibus* vocantur, *Judæis* vero ſcuta *Davidis*, τὰ Ἀπολλωνίου τελέσματα. [*Tyanæi*] *Selden de Diis Syris*, edit. 1629. p. 116, 117. See a large Diſſertation on the Original of *Taliſmans*, upon *Samuel* 6. 5. Mr. *John Gregory*'s *Golden Mice*, Works, chap. 8. 4th Edit. p. 35 to 42 incluſive. *William Lilly*'s *Hiſtory of his Life and Times*, 1715. p. 98. Mr. *Pope*'s *Temple of Fame*, *Miſcel. Poems*, vol. 1. p. 45. *Webſter*'s *diſplaying of ſuppoſed Witchcraft*, chap. 7. p. 156. chap. 17. p. 339. printed in folio, 1677. and of the *Abraxas*, or *Magical Stones*, and *Taliſmans*, Mr. *Wright*'s *Travels through France*, &c. 1730. p. 415.

Ibid.

Whoſe primitive Tradition reaches
As far as *Adam*'s firſt green Breeches:
Deep-ſighted in Intelligences,
Ideas, Atoms, Influences;
And much of *Terra Incognita*,
Th' intelligible World, cou'd ſay;

Ibid .— *and Cabal*] * *Raymund Lully* interprets *Cabal*, out of the *Arabick*, to ſignify *Scientia ſuperabundans*; which his Commentator *Cornelius Agrippa*, by over-magnifying, has render'd a very ſuperfluous Foppery." vid. *Jo. Pici Mirandulæ de Magia & Cabala*, Apol. tom. 1. p. 110, 111. Sir *Walter Raleigh*'s *Hiſtory of the World*, firſt part, firſt book, p. 67. edit. 1614. *Purchaſe his Pilgrims* 2d part, lib. 6. p. 796, 797, 798. *Scot*'s *Diſcovery of Witchcraft*, chap. 11. *Dee*'s *Book of Spirits, with Dr. Meric Caſaubon*'s *Preface*. *Churchill*'s *Voyages*, &c. 2 vol. p. 528. 2d edit. *Baily*'s *Dict.* folio edit. under the word *Cabala*; *Jacob*'s *Law Dictionary*, under the word *Cabal*; and *Britiſh Librarian*, N° 6. for June, 1737. p. 340, &c.

℣. 532. *As far as Adam*'s *firſt Green Breeches.*] The Author of *Magia Adamica* endeavours to prove the Learning of the ancient *Magi* to be deriv'd from that Knowledge, which God himſelf taught *Adam* in *Paradiſe* before the Fall. *Wierus* ſpeaks to the ſame purpoſe, *Et hodiè adhuc titulis, quos præ foribus ſplendidos ſuſpendunt, Hi Magi, ementiti circumferuntur libri ſub nomine Adæ, Abelis*, &c. *de Præſtigiis Dæmonum*, lib. 2. cap. 3. p. 152, cap. 4. p. 160. *Spaniſh Mandevile*, b. 3. fol. 75. Notes upon *Creech*'s *Lucretius*, vol. 2. p. 518. ed. 1714. I am of opinion, that he deſign'd to ſneer the *Geneva* Tranſlation of the Bible, publiſh'd in *Engliſh* with Notes, in 4to and 8vo in the year 1599, and in folio 1615, in which, in the third of *Geneſis* 7th verſe, are the following words: *And they ſew'd fig-tree leaves together, and made themſelves Breeches* (inſtead of *Aprons*, in the authoriz'd tranſlations): from this tranſlation ſome of the ſofter Sex (ſee *Dialogue between Timothy and Philatheus*, vol. 1. p. 276.) have undertaken to prove, "that the Women "had as good a title to the *Breeches* as the Men." *Roger* the Chaplain (ſee *Beaumont* and *Fletcher*'s *Scornful Lady*, act. 4. ſc. 1.) thus reproaches *Abigail*; Go *Dalilah*, you make Men fools, and wear *Fig-Breeches*.

℣. 533. *Deep-ſighted in Intelligences*] So the *Peripatetics* call'd (as I am inform'd) thoſe *Angels* or *Spirits*, which they ſuppoſed to move the Cœleſtial Orbs. vid. *Joan. Trithemii Abbatis Spanheymen. de ſeptem ſecundeis, id eſt intelligentiis*, ſive *ſpiritibus orbis poſt deum moventibus—Francofurti* 1545, *Pub. Libr. Cambridge*, xix. 9. 8.

* ℣. 535. *And much of Terra Incognita,—Th' intelligible World, could ſay.*] The intelligible World is a kind of *Terra del Fuego*, or

Pſittacorum

A deep occult Philoſopher,
As learn'd as the *Wild Iriſh* are,
Or Sir *Agrippa*, for profound
And ſolid Lying much renown'd:
He *Anthropoſophus*, and *Floud*,
And *Jacob Behmen* underſtood:

Pſittacorum Regio, diſcover'd only by the Philoſophers; of which they talk, like Parrots, what they do not underſtand.

℣. 538. *As learn'd as the Wild Iriſh are.*] See *Cambden*'s *Britannia*, 1695, col. 1046.

℣. 539. *Or Sir Agrippa,*] *Cornelius Agrippa* was Secretary to the Emperour *Maximilian*, Doctor in Divinity at *Dole* and *Pavia*, Syndic and Advocate to the City of *Metz*, Phyſician to the Dutcheſs of *Anjou* Mother of King *Francis* the Firſt, Counſellor and Hiſtoriographer to the Emperor *Charles* the Fifth. *Naudæus*'s *Hiſtory of Magic*, chap. 15. p. 190.

℣. 541. *He Anthropoſophus*] *Anthropoſophia Theomagica, or a Diſcourſe of the Nature of Man in the State after Death*, which was the Title of a Book; (ſee *Tale of a Tub*, 3d edit. p. 116. *Catal. Biblioth. Harleian.* vol. 2. p. 920. N° 14263.) which contain'd a great deal of unintelligible *Jargon*, ſuch as no one could underſtand what the Author meant, or aim'd at. See an Anſwer to it, *Catal. Bibliothec. Harleian.* vol. 2. N° 14261.

Ibid. ——*and Floud.*] See an account of *Fludd*, and his Works, *Wood*'s *Athen. Oxon.* 1st edit. vol. 1. col. 509, 510, or 519, 520. *Catal. Bibliothec. Harleian.* N° 12530,31. vol. 2. p. 761. Mr. *Webſter*, in his *Diſplaying of Witchcraft*, chap. 1. p. 9. (notwithſtanding he was eſteem'd an *Enthuſiaſt* in *Philoſophy*) ſays, "he "was a man acquainted with all kinds of Learning, and one of the "moſt *Chriſtian Philoſophers* that ever writ."

℣. 542. *And Jacob Behmen underſtood*] He was generally eſteem'd a Religious Perſon: but what *Underſtanding* he muſt have who underſtands *Jacob Behmen*, may be gueſt from his own account of his Works to *Caſper Lindern* in his ſecond Epiſtle dated *Gerlitz*, on the day of *Mary*'s *Aſcenſion* 1621. p. 32. edit. *London*, 1649. which is as follows. I. "*Aurora* climbeth up out of Infancy, and ſhews you "the Creation of all Beings; yet very myſteriouſly, and not ſuf- "ficiently explain'd; of much and deep magical [*Cabaliſtical*] "or Parabolical Underſtanding or Meaning. II. The Three Prin- "ciples of the Divine Eſſence, a Key and an Alphabet for all thoſe "who deſire to underſtand my Writings; it treateth of the Crea- "tion, alſo of the Eternal Birth or Generation of the Deity, &c.— "It is an Eye to know the Wonders in the Myſtery of God. III. "The Threefold Life: A Key for above and below to all Myſteries "whatſoever the Mind is able to think upon.—It ſerveth every

"one

Knew many an Amulet and Charm,
That wou'd do neither good nor harm:
In *Roſy-crucian* Lore as learned,
As he that *Verè adeptus* earned:

" one according to his property, (i. e. ſays the Margin, Conſtella-
" tion, Inclination, Diſpoſition, Complexion, Profeſſion and Con-
" dition) He may therein ſound the Depths and the Reſolve of all
" Queſtions, whatſoever Reaſon is able to deviſe or propound.
" IV. Forty Queſtions about the Soul, all Things which are ne-
" ceſſary for a Man to know. V. The Fifth Book hath Three
" Parts, The Second of Chriſt's Paſſion, Suffering and Death;
" wholly brought forth and enlarged and confirm'd out of the Cen-
" ter, through the Three Principles very deep. VI. The Six
" Points. How the Three Principles mutually beget, bring forth,
" and bear each other—wholly induc'd out of the Ground, (that is,
" out of the Nothing into the Something) and all in the Ground
" [and Center] of Nature. This Book is ſuch a Myſtery, however
" in Plainneſs and Simplicity it is brought to light, that no Reaſon
" (or natural Aſtral Head-piece, though never ſo acute, and lite-
" rally learned) can fathom, or underſtand the ſame, without the
" Light of God: It is the Key to all. VII. For Melancholly.
" VIII. De Signatura Rerum, a very deep Book: What the Be-
" ginning, Ruin and Cure of every thing is; This entereth wholly
" into the Eternal, and then into the Temporal, inchoative, and
" external Nature, and its Form." Of all which I can only ſay, what *Jacob* himſelf ſays in the next page.—He that can underſtand *it*, let him underſtand *it*. (Mr. S. W.)

℣. 545. *In Roſy-crucian Lore as learned,*] The Author of a *Tale of a Tub*, makes the following obſervation upon the *Roſicrucians*, (p. 191) " Night being the univerſal Mother of Things, wiſe *Phi-*
" *loſophers* hold all Writings to be fruitful in the proportion they
" are dark, and therefore the true *Illuminated*, (a name of the *Ro-*
" *ſicrucians*) that is to ſay, The darkeſt of all, have met with ſuch
" numberleſs Commentators, whoſe Scholaſtic Midwifry hath deli-
" ver'd them of Meanings, that the Authors themſelves perhaps
" never conceiv'd, and yet may be very juſtly allow'd the lawful
" Parents of them. The Words of ſuch Writers being juſt like
" Seeds, however ſcatter'd at randome, when they light upon ſuch
" fruitful Ground, will multiply far beyond either the hopes, or
" the imagination of the Sower." As *Alchymiſts*, or Pretenders to the Grand Secret of Tranſmutation of Metals, *Lemery* (Preface to
" his book of *Chymiſtry*) gives the following Definition of their
" Art. *Ars ſine arte, cujus Principium mentiri, Medium laborare, & Finis mendicare.* An Art without an Art, whoſe Beginning is Lying, and whoſe Middle is nothing but Labour, and whoſe End

is

He underſtood the Speech of Birds
As well as they themſelves do Words:

is Beggary. And as ſuch they are banter'd by the Author of the *Guardian*, N° 166. and Sir *Roger L'Eſtrange*, in the *Fable* of the *Alchymiſt* (part 2. *Fab.* 13.) "*A Chymical Pretender* (ſays he) who "had written a diſcourſe plauſible enough on the Tranſmutation of "Metals, and turning Braſs and Silver into Gold, thought he could "not place ſuch a Curioſity better than in the hands of *Leo* the "Tenth, and ſo he made His Holineſs a Preſent of it. The Pope "receiv'd it with great Humanity, and with this Compliment over "and above; Sir, (ſays he) I ſhould have given you my Acknow-"ledgments in your own Metal, but Gold upon Gold would have "been falſe Heraldry; ſo that I ſhall rather make you a return "of a dozen empty Purſes to put your Treaſure in: for though "you can make Gold, I don't find that you can make Purſes." (See *Ben Johnſon*'s *Maſque of the Fortunate Iſles*, vol. 1. p. 132. edit. 1640. *Alchymiſt*, act. 2. ſc. 3. vol. 2. p. 545. *J. Taylor*'s *Figure-Flinger*, *Works*, p. 13. Dr. *Meric Caſaubon*'s *Pref. to* Dr. *Dee of Spirits*, Sign. E. 4. *Anatomy of Melancholly, by Democritus junior*, p. 281. *Scot*'s *Diſcovery of Witchcraft*, 14th book, from p. 353 to 370, excluſive. See an account of *Roſicrucius*'s *Sepulcher*, *Spectator*, N° 379.)

℣. 546. *As he that Verè Adeptus earned.*] A Title aſſum'd by ſuch *Alchymiſts*, as pretended to have found out the *Philoſopher*'s *Stone*, called *Adept Philoſophers*; ſee a Tract, intitled, *The Golden Calf*, written in *Latin*, by *John Frederic Helvetius*, publiſh'd 1670. p. 67, 104, 115. *Publick Library*, *Cambridge*, xiv. 6. 24. *Montaigne*'s *Eſſays*, vol. 2. book 2. ch. 12. p. 389. edit. 1711. Dr. *Wotton*'s *Reflections upon ancient and modern Learning*, chap. 10. p. 121. &c.

℣. 547. *He underſtood the Speech of Birds,*] Dr. *Shuckford* obſerves, *Connection*, vol. 1. b. 2. p. 107. 2d edit.) "that the Au-"thor of the latter *Targum* upon *Eſther*, reports, that *Solomon* "underſtood the Language of Birds, and ſent a Bird of a meſſage "to the Queen of *Sheba*; and *Mahomet* was ſilly enough to believe "it; for we have the ſame Story in his *Alchoran*." That this opinion was ancient, appears from the following account, Inveterata fuit *Gentilium* opinio, inter ſe colloqui *Bruta*, & eorum ſermones a multis intelligi: unde Ars Οἰωνικὴ, vel interpretandi Voces Animalium; in quâ excelluiſſe dicuntur apud Veteres, *Melampus*, *Tyreſias*, *Thales Mileſius*, *Appollonius Thyanæus*. *Democritus* autor quoque eſt quod dentur Aves, quarum ex confuſo ſanguine naſcatur Serpens, quem ſi quis ederit, Avium Linguas & colloquia interpretatum, teſte *Plinio*, lib. 10. cap. 44. *Not.* in *lib.* 5. *Hiſtoriæ Danicæ Saxonis Grammatici*. p. 112. vide plura *Jo. Fra. Pici Mirandulæ Oper.* tom. 2. p. 282. *Chaucer*'s *Dream of the Cuckow*

and

Cou'd tell what ſubtleſt *Parrots* mean,
That ſpeak and think contrary clean,
What *Member* 'tis of whom they talk
When they cry *Rope*, and *Walk*, *Knave*, *walk*.

and Nightingale, *Spectator* N° 512. *Notes upon Creech's Lucretius*, book 5. vol. 2. p. 558. See this whimſical opinion banter'd by *Ben Johnſon*, *Fortunate Iſles*, vol. 1. p. 133.

℣. 549. *Cou'd tell what ſubtleſt Parrots mean*] Vid. *Ovidii Amor.* lib. 2. eleg. 6. 37, 38. *in Mortem Pſittaci.* Prol. ad *Perſii Sat.* v. 8. *Plinii Nat. Hiſt.* lib. 10. cap. 44. Mr. *Willoughby* in his *Ornithology*, (book 2. p. 109.) gives the following remarkable ſtory, "which *Geſner* ſaith was told him by a certain friend; of a "*Parrot*, which fell out of King *Henry* the Eighth's Palace at *Weſt-*"*minſter*, into the River of *Thames* that runs by, and then very "ſeaſonably remembering the Words it had often heard ſome, whe-"ther in danger or in jeſt, uſe, cryed out amain, *A Boat, a Boat* "*for Twenty Pound.* A certain experienc'd Boatman made thither "preſently, took up the Bird, and reſtored it to the King to whom "he knew it belong'd, hoping for as great a Reward as the Bird "had promiſed. The King agreed that he ſhould have as the Bird "anew ſhould ſay; and the Bird anſwers, *Give the Knave a Groat.*

℣. 551, 552. *What Member 'tis of whom they talk,—When they cry Rope*—] When *Rope was cry'd*, I imagine it was upon the *Puiſne Baron Tomlinſon*; for in a ludicrous Speech made and printed on occaſion of the *Baron*'s ſwearing the Sheriffs, *Warner* and *Love*, into their Office: part of his Charge to them is as follows, "You "are the chief Executioners of Sentences upon Malefactors, whe-"ther it be whipping, burning, or hanging. Mr. Sheriff, I ſhall "intreat a Favour of you; I have a Kinſman at your end of the "Town, a *Rope-maker*, I know you will have many occaſions "before this time twelvemonth, and I hope I have ſpoken in time; "pray make uſe of him, you will do the poor man a favour, and "yourſelf no prejudice." See *Phœnix Britannicus.* (Mr. B.)

Ibid.—*and, Walk, Knave walk.*] A Tract was publiſhed by Mr. *Edmund Gayton*, probably with a deſign to banter Colonel *Hewſon*, with this Title, "*Walk Knaves walk*: *a Diſcourſe* intended to "have been ſpoken at Court; and now publiſhed for the ſatisfac-"tion of all thoſe that have participated of Publick Employments, "by *Hodge Turbervill*, Chaplain to the late Lord *Hewſon*; *London* "printed 1659. See *Edmund Gayton*, *Wood*'s *Athen. Oxon.* vol. 2. and *Phœnix Britannicus.* See Mr. *Warburton*'s Note on *Shake-ſpear*'s *Comedy of Errors*, act. 4. vol. 3. p. 45.

He'd extract Numbers out of Matter,
And keep them in a Glaſs, like Water;
Of Sov'reign Pow'r to make Men wiſe;
For dropt in blear thick-ſighted Eyes,
They'd make them ſee in darkeſt Night,
Like Owls, tho' purblind in the Light.
By help of theſe (as he profeſt)
He had *firſt Matter* ſeen undreſt:
He took her naked all alone,
Before one *Rag* of *Form* was on.
The *Chaos* too he had deſcry'd,
And ſeen quite thro', or elſe he ly'd:
Not that of Paſte-board, which Men ſhew
For Groats, at Fair of *Barthol'mew*;

℣. 553. *He'd extract Numbers out of Matter*, &c.] A Sneer probably upon the *Pythagoreans* (and *Platoniſts*) for their explication of Generation; which Dr. *Wotton* (ſee *Reflections upon ancient and modern Learning*, chap. 8. p. 100) has given us from *Cenſorinus* and *Ariſtides*, in the following words. "Perfect Animals are generated "in Two diſtinct Periods of time, ſome in Seven Months, ſome in "Nine; thoſe Generations that are compleated in Seven months "proceed in this order: In the firſt Six days after Conception the "humour is Milky; in the Eighth it is turn'd into Blood, which "number 8 bears the proportion of $1\frac{1}{3}$ to 6; in Nine days more "it becomes Fleſh; 9 is in a ſeſcuple proportion to 6; in Twelve "days more the *Embryo* is form'd; 12 is double to 6: Here then "are theſe Stages 6, 8, 9, 12; 6 is the firſt perfect number, becauſe "it is the ſum of 1, 2, 3, the only numbers by which it can be di-"vided; now if we add theſe four numbers 6, 8, 9, 12, together, "the ſum is 35, which multiplied by 6, make 210, the number "of days from the Conception to the Birth; which is juſt Seven "months allowing 30 days to a month. A like proportion muſt "be obſerved in the larger period of Nine months; only 10, the "ſum of 1, 2, 3, 4, added together, muſt be added to 35, which "makes 45; that multiplied by 6, gives 270, or nine times 30, "the number of days in larger births."

℣. 562. *Before one Rag of Form was on.*]

——Rudis indigeſtaque moles. *Ovid. Metam.* 1. 7.

℣. 563. *The Chaos too he had deſcry'd,*] vid. *Ovidii Metamorph.* lib. 1. 1, 2, 3, &c. *Dubartas's Divine Weeks*, p. 10, 11.

℣. 568.

But it's great Grandſire, firſt o' th' Name,
Whence that and *Reformation* came,
Both Couſin-Germans, and right able
T' inveigle and draw in the Rabble.
But *Reformation* was, ſome ſay,
O' th' younger Houſe to *Puppet-play*.
He cou'd foretel whats'ever was
By Conſequence to come to paſs.
As Death of great Men, Alterations,
Diſeaſes, Battles, Inundations;

℣. 568. *And Reformation came*] *Reformation* was the pretext of all the *Sectaries*; but it was ſuch a Reformation, as tended to bring all things into Confuſion. (Dr. B.)

℣. 572. *O' th' younger houſe to Puppet-play.*] The *Sectaries* who claim'd the only right to the name of Reformed, in their pretence to Inſpiration, and being paſſive under the Influence of the Holy Spirit, took the hint from thoſe Machines of Wood and Wire, that are moved by a ſuperior hand. (Mr. W.)

℣. 573. *He cou'd foretel, &c.*] The Rebellious Clergy would in their Prayers pretend to foretel things, to encourage people in their Rebellion; I meet with the following inſtance in the Prayers of Mr. *George Swathe*, Miniſter of *Denham* in Suffolk, (ſee Appendix to a Tract, intitled, *Schiſmaticks delineated from Authentick Vouchers*; *London* 1739. p. 32.) "O my good Lord God, I praiſe Thee for "diſcovering the laſt week in the day-time a Viſion: that there "were two Great Armies about *York*, one of the Malignant Party "about the King, the other Party, Parliament and Profeſſors; and "the better ſide ſhould have help from Heaven againſt the worſt; "about, or at which inſtant of time we heard, the Soldiers at *York* "had rais'd up a ſconce againſt *Hull*, intending to plant Fifteen "pieces againſt *Hull*: againſt which Fort Sir *John Hotham*, Keeper "of *Hull* by a Garriſon, diſcharged Four great Ordnance, and "broke down their Sconce, and kill'd divers *Cavaliers* in it—Lord, "I praiſe Thee, for diſcovering this Victory at the inſtant of time "that it was done, to my Wife, which did then preſently confirm "her drooping heart, which the laſt week had been dejected three "or four days, and no arguments could comfort her againſt the "dangerous times approaching; but when ſhe had prayed to be "eſtabliſhed in Faith in Thee, then preſently thou didſt by this "Viſion ſtrongly poſſeſs her Soul, that Thyne and Our Enemies "ſhould be overcome." (ſee Don *Quixote*, vol. 3. chap. 8. p. 69, 70.)

All this without th' Eclipſe o' th' Sun,
Or dreadful Comet, he hath done,
By inward Light, a way as good,
And eaſy to be underſtood.
But with more lucky hit than thoſe
That uſe to make the Stars depoſe,
Like Knights o' th' Poſt, and faſly charge
Upon themſelves, what others forge:
As if they were conſenting to
All Miſchiefs in the World Men do:

℣. 578. *Or dreadful Comet*—] ſee an account of a dreadful Comet that appeared in the year 1577. Appendix *Jo. Glaſtoniens. Chronic.* 1726. a *Tho. Hearne*, p. 521. and Sir *Iſaac Newton*'s Calculations concerning the *dreadful Comet* that appear'd in the year 1680, *Spectator* N° 101. Dr. *Harris*'s *Aſtronomical Dialogues*, 2d edit. p. 141.

℣. 579. *By inward Light*—] They were great Pretenders, as has already been obſerv'd, to Inſpiration, (ſee Preface to Sir *William Davenant*'s *Gondibert*, ed. 1651. p. 33.] tho' they were really as ignorant of what they call'd the *inward Light*, as that Woman, (ſee *Prefatory Treatiſe* to *Hen. Stephens*'s *Apology* for *Herodotus*, p. 311.) who requeſted a certain *Prieſt* "to put for her in his Maſs, a half-penny worth, or five farthing's worth of the *Holy Ghoſt*:" of this caſt probably was the *Banbury Elder*, (*Ben Johnſon*'s *Bartholomew-Fair*, act 1. ſc. 2.)

℣. 585, 586. *As if they were conſenting to—All Miſchiefs in the World Men do*] It is injurious to the Stars (ſays *Gaſſendus*, *Vanity of Judiciary Aſtrology*, chap. 13. p. 76.) to diſhonour them with the "imputation of ſuch power and efficacy as is incompetent to them; "and to make them many times the Inſtruments not only to Mens "Ruins, but even to all their vicious Inclinations and deteſtable "Villanies." 'Tis obſerved by Dr. *James Young* (*Sidrophel vapu-"lans* p. 36.) of Sir *Chriſtopher Heyden*, the great Advocate for *Aſtrologers*, that he affirm'd, "That the Efficacy of the Stars cannot "be fruſtrated without a Miracle: where then (ſays he) is the Pro-"vidence of God, and Free-will?—We are not Free Agents, but "like *Bartholomew Puppets*, act and ſpeak as *Mars* and *Jupiter* "pleaſe to conſtrain us;" or as the Aſtrologer ſpoken of by St. "*Auſtin*, "It is not we that luſted but *Venus*, not we that ſlew "but *Mars*, not we that ſtole but *Mercury*; not God that help'd "but *Jupiter*; and ſo Free-born Man, is made a Star-born Slave." Vid. *Fra. Valeſii* lib. *de Sacra Philoſophia*, p. 284, 285.

℣. 589

Or, like the Devil, did tempt and ſway 'em.
To Rogueries, and then betray 'em.
They'll ſearch a Planet's Houſe to know
Who broke and robb'd a Houſe below:
Examine *Venus*, and the *Moon*,
Who ſtole a Thimble or a Spoon:
And tho' they nothing will confeſs,
Yet by their very Looks can gueſs,
And tell what guilty Aſpect bodes,
Who ſtole, and who receiv'd the Goods.
They'll queſtion *Mars*, and, by his Look,
Detect who 'twas that nimm'd a Cloke:
Make *Mercury* confeſs, and 'peach
Thoſe Thieves, which he himſelf did teach.
They'll find, i' th' Phyſiognomies
O' th' Planets, all Men's Deſtinies;
Like him that took the Doctor's Bill,
And ſwallow'd it inſtead o' th' *Pill*;

℣. 589. *They'll ſearch a Planet's Houſe.*] See *Gaſſendus*'s *Vanity of Judiciary Aſtrology*, chap. 12. *Tatler* N° 56.

℣. 597. *They'll queſtion Mars*, &c.] "A Ship (ſays *Gaſſendus*, "*Vanity of Judiciary Aſtrology*, p. 113.) is not to be put to Sea, "whilſt *Mars* is in the middle of Heaven; becauſe *Mars* being "the Patron of Pirates, He threateneth the taking and robbing the "Ship by them."

℣. 599, 600. *Make Mercury confeſs, and 'peach—Thoſe Thieves, which he himſelf did teach.*] *Mercury* was the God of *Merchants* and of *Thieves*; and therefore he is commonly pictur'd with a Purſe in his hand. vide *Sexti Philoſoph. Pyrrh. Hypot.* lib. 3. p. 154. edit. 1621. *Antiquity explain'd*, by *Montfaucon*, vol. 1. part 1. book 3. ch. 8. p. 78. tranſlated by Mr. *Humphreys*. *Fr. Valeſii*, lib. *de Sacra Philoſophia*, cap. 31. p. 281. *Gaſſendus*'s *Vanity of Judiciary Aſtrology*, p. 37, 113. ſee an account of *Mercury*'s *Thefts*. Mr. *G. Sandys*'s *Notes upon the 2d book* of *Ovid*'s *Metamorphoſis*, p. 42. Notes upon *Creech*'s *Lucretius*, vol. 2 edit. 1714. p. 589. Dr. *James Young*'s *Sidrophel Vapulans*, 1699. p. 36. *Tatler*. N° 56.

℣. 603, 604. *Like him that took the Doctor*'s *Bill—And ſwallow'd it inſtead o' th' Pill.*] The Countryman's *ſwallowing* the Paper on which the Preſcription was written, upon the Phyſician's ordering

Caſt the Nativity o' th' Queſtion,
And from Poſitions to be gueſt on,
As ſure as if they knew the moment
Of Native's Birth, tell what will come on't.
They'll feel the Pulſes of the Stars,
To find out Agues, Coughs, Catarrhs;
And tell what *Criſis* does divine
The Rot in Sheep, or Mange in Swine;
In Men, what gives or cures the Itch,
What makes them Cuckolds, poor or rich:

him to take it; was literally true. See *Hen. Stephens*'s *Prep. Treatiſe to a Defence of Herodotus*, publiſh'd 1607, p. 24.) This Man did by the *Doctor*'s Bill, as *Clayton* did, when he *claw'd* the *pudding*, by *eating Bag and all*; (*Ray*'s *Proverbs*, 2d edit. p. 282.) and why might not this operate upon a ſtrong imagination, as well as the *ugly* Parſon in *Oldham*, (ſee *Remains*, 1703. p. 108.) "The "very ſight of whom in a Morning (he obſerves,) would work "beyond *Jalap*, or *Rhubarb*; and that a Doctor preſcribed him to "one of his *Patients* as a remedy againſt Coſtiveneſs." or what is mentioned by Dr. *Daniel Turner*, (ſee book *de Morbis Cutaneis*, chap. 12. 3d edit. p. 165.) who informs us, "That the bare imagination of a *Purging Potion* has "wrought ſuch an alteration on "the Blood and Humours of ſundry Perſons, as to bring on ſe-"veral Stools like thoſe they call *Phyſical*; and he mentions a "young Gentleman his Patient, who having occaſion to take many "Vomits; had ſuch an antipathy to them, that ever after, he "could vomit as ſtrongly by the Force of imagination, by the "bare ſight of an *Emetic Bolus*, drinking Poſſet-drink at the ſame "time, as moſt could do by Medicine." The application of a Clyſter-pipe, without the Clyſter, has had the ſame effect upon others. See *Montaign*'s *Eſſays*, vol. 1. book 1. chap. 20. p. 122.

℣. 605. *Caſt the Nativity o' th' Queſtion,*] Mr. *Smith* of *Harleſton*, is of opinion, that when any one came to an *Aſtrologer* to have his Child's Nativity caſt, and had forgot the Hour and Minute when it was born, which were neceſſary to be known, in order to the erecting a Scheme for the purpoſe; the *Figure-caſter* looking upon the Enquirer as wholly influenced, entirely guided by the Stars in the affair, took the poſition of the Heavens the minute the queſtion was aſk'd, and form'd his Judgment accordingly of the Child's future Fortune; juſt as if the Child had been born the very ſame moment that the Queſtion was put to the *Conjurer*.

℣. 614. *What makes them Cuckolds*] "This is worthy of our "remembrance, that in the Revolution of the Planets, if the *Moon*

"come

What gains or loſes, hangs or ſaves;
What makes Men great, what Fools or Knaves.
But not what wiſe, for only of thoſe
The Stars (they ſay) cannot diſpoſe,
No more than can the Aſtrologians.
There they ſay right, and like true *Trojans*.
This *Ralpho* knew, and therefore took
The other Courſe, of which we ſpoke.
Thus was th' accompliſh'd Squire endu'd
With Gifts and Knowledge, per'lous ſhrewd.
Never did truſty Squire with Knight,
Or Knight with Squire e'er jump more right.
Their Arms and Equipage did fit,
As well as Vertues, Parts, and Wit:
Their Valours too were of a rate,
And out they ſally'd at the Gate:
Few Miles on Horſeback had they jogged,
But Fortune unto them turn'd dogged;
For they a ſad Adventure met,
Of which anon we mean to treat;
But e're we venture to unfold
Atchievements ſo reſolv'd and bold,

" come to that place where *Saturn* was in the root, then the Perſon " ſhall marry an old wither'd Crone, and in all likelihood deſ- " piſe and cuckold her, *Gaſſendus*'s *Vanity of Judiciary Aſtrology*, c. 16. p. 104.

℣. 619. *No more than can the Aſtrologians*] *i. e.* The *Aſtrologers* themſelves can no more *diſpoſe* of (i. e. *deceive*) a Wiſe man, than can the Stars. What makes the obſcurity, is the uſing the word *diſpoſe* in two ſenſes; to ſignify *influence*, where it relates to the Stars; and [*deceive*] where it relates to the *Aſtrologers*. (Mr. *W.*)

℣. 622. *The other Courſe*—] i. e. Religious Impoſtures; by which the Author finely inſinuates, that even Wiſe men at that time were deceiv'd by thoſe Pretences.

This Ralpho knew, and therefore took ——— (Mr. W.)

℣. 625, 626. *Never did truſty Squire with Knight— Or Knight with Squire*, &c.—] 'Twas *Cervantes*'s obſervation upon *Don Quixote*,

We ſhou'd, as learned Poets uſe,
Invoke th' Aſſiſtance of ſome *Muſe*;
However Criticks count it ſillier
Than Jugglers talking to Familiar:
We think 'tis no great matter which,
They're all alike, yet we ſhall pitch
On one that fits our Purpoſe moſt,
Whom therefore thus do we accoſt.
Thou that with Ale, or viler Liquors,
Didſt inſpire *Withers*, *Pryn*, and *Vickars*,

ote, and *Sancho Pancha*; (vol. 3. chap. 2. p. 18.) " That one would " think that They had been caſt in the ſame Mold."

℣. 637, 638. *We ſhould as learned Poets uſe,—Invoke th' Aſſiſtance of ſome Muſe.*] The Poet cannot permit the uſual *Exordium* of an *Epic Poem* to paſs by him unimitated; though he immediately ridicules the Cuſtom, the *Invocation* he uſes is very ſatyrical, and reaches abundance of Writers: and his compliance with the Cuſtom, was owing to a ſtrong propenſity he found in himſelf to ridicule it. (Mr. B.) See *Invocation of the Muſes*, *Byſhe*'s *Art of Poetry*, 7th edit. p. 70, &c. and a Sneer upon this Cuſtom, Mr. *S. Weſley*'s *Poems*, 2d edit. p. 157. See original of Exordiums. Mr. *Pope*'s Note upon *Homer*'s *Iliad*, book 1. p. 4. 3d edit.

℣. 641. *We think*, &c.] It ſhould be *They think*, i. e. the *Criticks* for the Author in ℣. 645, one that fits our purpoſe moſt, declares the Muſes are not all alike. (Mr. W.)

℣. 645, 646. *Thou that with Ale or viler Liquors,—Didſt inſpire Withers*, &c.] See an account of *Withers*, Note upon *Dunciad*, book 1, ℣. 126. Biſhop *Kennet*'s *Regiſter* and *Chronicle*, p. 644, 649. Theſe Gentlemen might in Mr. *Shakeſpear*'s Style, (ſee his Play intituled, *Much ado about Nothing*, vol. 1. p. 478.) be born under a *Rhyming Planet*, and yet the Mill of the *Dutch Mechanic* (*Spectator*, N° 220.) for making Verſes, might have ſerv'd their purpoſe full as well. They certainly fall under the Cenſure of *Cervantes*, (ſee Preface to the 4th vol of *Don Quixote*.)

Ib.——*Pryn.*] *Anthony Wood* gives the following account of Mr. *Pryn*'s elegant Apparatus for the ſollicitation of the *Muſes*.— his " cuſtom was, when he ſtudied, to put on a long quilted Cap, which " came an inch over his Eyes—ſeldom eating any dinner, would " every three hours or more be manching a roll of Bread; and " now and then refreſh his exhauſted Spirits with Ale brought him " by his ſervant." *Athen. Oxon.* vol. 2. col. 315. (Mr. W.) Mr. *Cowley* in his *Miſcellanies* (ſee *Dunciad Varior.* 1729, Note on verſe 191. book 1.) ſpeaks of him as follows.

One

And force them, tho' it was in ſpite
Of Nature, and their Stars, to write;
Who, as we find in ſullen Writs,
And croſs-grain'd Works of modern Wits,
With Vanity, Opinion, Want,
The Wonder of the Ignorant,
The Praiſes of the Author, penn'd
B' himſelf, or Wit-inſuring Friend;
The Itch of Picture in the Front,
With Bays and wicked Rhyme upon't.
All that is left o' th' forked Hill,
To make Men ſcribble without Skill;

——— *One lately did not fear*
Without the Muſes leave to plant Verſe here,
But it produc'd ſuch baſe, rough, crabbed, hedge
Rhymes, as e'n ſet the Hearers ears on edge:
Written by William Pryn Eſqui—re the
Year of our Lord Six hundred thirty three.
Brave Jerſey Muſe! and He's for his high Stile,
Call'd to this day the Homer of the Iſle.

Another Poet ſpeaks of *Withers* and *Pryn* in the following manner.

When each notch'd Prentice might a Poet prove,
Warbling thro' the Noſe a Hymn of Love;
When ſage George Withers, and grave William Pryn,
Himſelf might for a Poet's ſhare put in.

On Mr. *Cleveland*, by *A. B.*

Ib.———*and Vickars.*] See an account of *John Vickars*, and his Poetry, *Wood*'s *Athenæ Oxon.* vol. 2. 2[d] edit. col. 152. and *Fowlis*'s *Hiſtory of wicked Plots*, &c. p. 179. * *Vickars* was a man of as great intereſt and authority in the late Reformation, as *Pryn*, or *Withers*, and as able a Poet: he tranſlated *Virgil*'s *Æneids* into as horrible *Traveſty* in earneſt, as the *French Scarron* did in *Burleſque*, and was only out-done in his way by the politique Author of *Oceana*.

ỳ 649.——*ſullen Writs,*] For Satyrical Writings, well expreſs'd, as implying, That ſuch Writers as *Withers*, *Pryn* and *Vickars*, had no more than Ill-nature towards making a *Satyriſt*. (Mr. W.)

ỳ. 653, 654. *The Praiſes of the Author penn'd—B' himſelf, or wit-enſuring Friend*;] A Sneer upon the too common practice of thoſe times, in prefixing of panegyrical verſes, to the moſt ſtupid performances; ſee an account of *Vicars*'s *Miſchief's Myſtery*, &c. *Wood*'s *Athenæ Oxon.* vol. 2.

ỳ. 657. *All that is left o' th' Forked Hill,*] *Parnaſſus*, alluding to it's Two Tops.

Nec

Canſt make a Poet, ſpite of Fate,
And teach all People to tranſlate;
Tho' out of Languages, in which
They underſtand no Part of Speech:
Aſſiſt me but this once, I'mplore,
And I ſhall trouble thee no more.
In Weſtern Clime there is a Town,
To thoſe that dwell therein well known.

Nec fonte Labia prolui Caballino
Nec in Bicipiti ſomniaſſe Parnaſſo
Memini, ut repente ſic Poeta prodirem.
Au. Perſii Sat. Prol.

I never did in cleft Parnaſſus dream,
Nor taſte the Heliconian Stream. Mr. *Dryden.*

vid. *Heliodori Æthiopic.* lib. 2. chap. 6. p. 110. *Spectator*, N° 514.

℣. 658. *To make men ſcribble without Skill*] To ſuch *Perſius* alludes, Prolog. ℣. 12, 13, 14. *John Taylor* the Water-Poet, thus deſcribes ſuch Pretenders, (*Revenge: To William Fenner*, Works, p. 144.)

An Aſs in Cloth of Gold is but an Aſs,
And rhyming Raſcals may for Poets paſs,
Among misjudging and illiterate Hynds;
But Judgment knows to uſe them in their kinds,
Myſelf knows how (ſometimes) *a Verſe to frame,*
Yet dare I not put on a Poet's Name;
And I dare write with Thee at any time,
For what thou dar'ſt in either Proſe or Rhime:
For thou of Poeſie art the very ſcum,
Of riff-raff rubbiſh Wit the total ſum;
The loathſome glanders of all baſe abuſe;
The only filch-line of each lab'ring Muſe;
The Knave, the Aſs, the Coxcomb, and the Fool
The Scorn of Poets, and True Wit's Cloſe ſtool.

℣. 660, 661, 662. *And teach all People to tranſlate;—Tho' out of Languages, in which—They underſtand no part of Speech*] A Gird probably upon ſome Poetical Tranſlators, of which number *Vickars* was one. *George Fox* the *Quaker*, though an illiterate Creature, pretended to be inſpired in one night, with twenty-four Languages; and ſet his hand as Author, to ſix Languages, in his *Battle-door*; printed 1660, viz. *Latin, Italian, Greek, Hebrew, Chaldee, Syriac.* (See *Fra. Bugg*'s Note upon *George Fox*'s Will. *Quaker and Methodiſt compared*, 1740, p. 63.)

℣. 663. *Aſſiſt me but this once, I'mplore*, &c.] See *Spectator*, N° 523.

℣. 665. *In Weſtern Clime there is a Town*] *Brentford*, which is eight miles Weſt from *London*, is here probably meant; as may be gather'd,

Therefore there needs no more be ſaid here,
We unto them refer our Reader:
For Brevity is very good,
When w'are, or are not underſtood.
To this Town People did repair
On Days of Market, or of Fair;
And to crack'd Fiddle, and hoarſe Tabor,
In Merriment did drudge and labour:
But now a Sport more formidable
Had rak'd together Village Rabble:
'Twas an old Way of recreating,
Which learned Butchers call *Bear-baiting*.
A bold advent'rous Exerciſe,
With ancient *Heroe* in high Prize;
For Authors do affirm it came
From *Iſthmian* or *Nemean* Game;
Others derive it from the *Bear*
That's fix'd in Northern Hemiſphere,
And round about the Pole does make
A Circle like a Bear at Stake:

gather'd from part 2. cant. 3. ℣. 995, &c. where he tells the Knight what befell him there.

And tho' you overcame the Bear,
The Dogs beat you at Brentford Fair;
Where ſturdy Butchers broke your Noddle.

℣. 678. *Which learned Butchers call Bear-baiting.*] This Game is uſher'd into the Poem with more ſolemnity than thoſe celebrated ones in *Homer* and *Virgil*. As the Poem is only adorn'd with this Game, and the *Riding Skimmington*, ſo it was incumbent on the Poet to be very particular and full in the Deſcription: and may we not venture to affirm, they are exactly ſuitable to the nature of theſe Adventures; and conſequently to a *Briton* preferable to thoſe in *Homer*, or *Virgil*. (Mr. B.)

℣. 682. *From Iſthmian*, or *Nemean Game.*] See *Montfaucon's Antiquity explain'd*, vol. 3. part 2. b. 3. p. 174. *Archbiſhop Potter's Antiquities of Greece*, vol. 1. chap. 24. 25.

℣. 683, 684. *Others derive it from the Bear—That's fix'd in Northern Hemiſphere*, &c.] Vid. *Ovidii Metamorph.* lib. 2. l. 494. &c.

℣. 689.

That at the Chain's End wheels about,
And overturns the Rabble-Rout.
For after ſolemn Proclamation
In the Bear's Name (as is the Faſhion
According to the Law of Arms,
To keep Men from inglorious Harms)
That none preſume to come ſo near
As forty foot of Stake of Bear;
If any yet be ſo fool-hardy,
T' expoſe themſelves to vain jeopardy;
If they come wounded off, and lame,
No Honour's got by ſuch a Maim.
Altho' the Bear gain much, b'ing bound
In Honour to make good his Ground;
When he's engag'd, and takes no notice,
If any preſs upon him, who 'tis;
But let's them know at their own coſt,
That he intends to keep his Poſt.
This to prevent, and other Harms,
Which always wait on Feats of Arms,
(For in the Hurry of a Fray,
'Tis hard to keep out of Harm's way)
Thither the *Knight* his Courſe did ſteer,
To keep the Peace 'twixt *Dog* and *Bear*;
As he believ'd he was bound to do
In Conſcience and Commiſſion too.

℣. 689, 690. *For after ſolemn Proclamation—In the Bear's name*, &c.] Alluding to the *Bull-running* at *Tutbury* in *Staffordſhire*; where ſolemn Proclamation was made by the *Steward*, before the Bull was turn'd looſe; "That all manner of perſons give way to the "*Bull*, none being to come near him by *forty foot*, any way to "hinder the *Minſtrels*, but to attend his or their own ſafety, every "one at his Peril." (See Dr. *Plot*'s *Staffordſhire*, p. 439, 440.)

* ℣. 714.

And therefore thus beſpoke the Squire:
We that are wiſely mounted higher
Than Conſtables in curule Wit,
When on Tribunal Bench we ſit,
Like Speculators ſhou'd foreſee,
From *Pharos* of Authority,
Portended Miſchiefs farther then
Low *Proletarian* Tything-men.

* ℣. 714. *We that are,* &c.] This Speech is ſet down, as it was deliver'd by the Knight, in his own words: but ſince it is below the gravity of Heroical Poetry to admit of humour, but all men are oblig'd to ſpeak wiſely alike, and too much of ſo extravagant a Folly would become tedious and impertinent; the reſt of his Harangues have only his ſenſe expreſs'd, in other words, unleſs in ſome few places, where his own Words could not be ſo well avoided.

℣. 715. *Than Conſtables*—] Had that remarkable Motion in the *Houſe of Commons* taken place, the Conſtables might have vied with Sir *Hudibras* for an equality at leaſt; "That it was neceſſary for "the *Houſe of Commons* to have a *High Conſtable* of their own, that "will make no ſcruple of laying his Majeſty by the heels;" but they proceeded not ſo far as to name any Body; becauſe *Harry Martyn* (out of tenderneſs of conſcience in this particular) immediately quaſh'd the motion, by ſaying, *the Power was too great for any Man.* (*Mercurius Pragmaticus*, N° 6. 1647. p. 45.) See *Ben Johnſon*'s merry account of a *High Conſtable*, *Tale of a Tub*, act. 3. ſcene 6.

Ib.——*in curule Wit.*] See an account of the *Sella Curulis*; *Auli Gellii Noct. Attic.* lib. 3. cap. 18.

℣. 718. *From Pharos of Authority.*] Meaning, that as a Juſtice of the Peace, upon the *Bench*, he was mounted above the Crowd.—For the meaning of the word *Pharos*, be pleas'd to conſult *Collier*'s *Dictionary*, and *Baumgarten*'s *Travels*, *Churchill*'s *Collections*, vol. 1. p. 39. edit. 1732.

℣. 720. *Low Proletarian Tything-men.*] The loweſt of the People. *Aulus Gellius* (*Noct. Attic.* lib. 16. cap. 16.) thus explains the word *Proletarius.* Qui in *Plebe Romanâ* tenuiſſimi, pauperrimique erant, nec amplius quam mille quingentum æris in cenſum deferebant: *Proletarii* appellati ſunt. vid. *Salmuthi Not. in Panciroll.* par. 2. tit. 10. *de Reb. Memorab.* p. 188. *Marcelli dilucidat. in tit. Liv.* lib. 24. *Gruteri Fax Artium*, tom. 6. par. 2. p. 36.—Erant *Romæ* qui generationi liberorum vacabant, & *Proletarii* dicebantur. *Facet. Facetiar. de Hanreitate* 68, p. 482.

Gobelinus Perſona Scriptor non Protelarius.
Meibom. Rer. Germanic. Scriptor. tom. 3. p. 48.

℣. 725,

And therefore being inform'd by Bruit
That *Dog* and *Bear* are to diſpute;
For ſo of late Men fighting name,
Becauſe they often prove the ſame:
(For where the firſt does hap to be,
The laſt does *coincidere*.)
Quantum in Nobis, have thought good,
To ſave th' expence of Chriſtian Blood,
And try if we by Mediation
Of Treaty and Accommodation,
Can end the Quarrel, and compoſe
The bloody Duel, without Blows.
Are not our Liberties, our Lives,
The Laws, Religion, and our Wives,
Enough at once to lie at Stake
For *Cov'nant* and the *Cauſe*'s ſake?

℣. 729, 730. *And try if we by Mediation—Of Treaty*, &c.] A Gird upon the *Parliament*, for their unreaſonable Inſtructions to their Commiſſioners, in all the Treaties ſet on foot, in order to defeat them.

℣. 736. *For covenant*——] This was the *Solemn League and Covenant*; which was firſt framed, and taken by the *Scotiſh Parliament*, and by them ſent to the *Parliament of England*, in order to be unite the two Nations more cloſely in Religion. 'Twas receiv'd and taken by both Houſes, and by the City of *London*; and order'd to be read in all the Churches throughout the Kingdom; and every perſon was bound to give his conſent by holding up his hand at the reading of it. (See a Copy of it, Lord *Clarendon*'s *Hiſt. of the Rebellion*, vol. 2. p. 287. (Dr. B.) and an *Encomium* upon it by the *Preſbyterians*, Sir *Roger L' Eſtrange*'s *Diſſenters Sayings*, part. 1. § 6. p. 18. &c. part 2. § 6. p. 34. &c. *Century of eminent Preſbyterian Preachers*, &c. chap. 6. p. 69. 1723. *A Looking-glaſs for Schiſmaticks*, &c. 1725, chap. 3. p. 86. *Calamy*'s *Sermon before the Lord-Mayor, Jan.* 14. 1645. intitled, *The great Danger of Covenant-refuſing, and Covenant-breaking. Impartial Examinat. of Mr. Neal*'s 3d *vol. of the Hiſt. of the Puritans*, p. 167. Bp. *Patrick*'s *Continuat. of the Friendly Debate*, p. 61. ſee Dr. *Featly*'s opinion of it, *Mercurius Ruſticus*, N° 18. p. 203, 204. *The iniquity of the Covenant diſcover'd, to a Gentleman deſiring information*, 1643.

Ib.——*and the Cauſe's ſake*] Sir *William Dugdale* (*View of the Troubles*, &c. p. 369. *Saunderſon*'s *Hiſt. of King Charles*, p. 638) informs

But in that Quarrel *Dogs* and *Bears*,
As well as we, muſt venture their's?
This Feud by *Jeſuits* invented,
By *evil Counſel*, is fomented;
There is a *Machiavilian* Plot,
(Tho' ev'ry *Nare olfact* is not)
A deep Deſign in't to divide
The well-affected that confide,
By ſetting Brother againſt Brother,
To claw and curry one another.
Have we not Enemies *plus ſatis*,
That *Cane & Angue pejus* hate us?
And ſhall we turn our Fangs and Claws
Upon our own ſelves, without Cauſe?

forms us, that Mr. *Bond* preaching at the *Savoy*, told his Auditors from the Pulpit, " That they ought to contribute, and pray, and " do all they were able to bring in their Brethren of *Scotland*, for " ſettling of *God's Cauſe*: I ſay (quoth he) this is *God's Cauſe*: and " if our God hath any *Cauſe*, this is it; and if this be not *God's* " *Cauſe*, then *God is no God for Me; but the Devil is got up into* " *Heaven*." Mr. *Calamy* in his ſpeech at *Guildhall*, 1643. (ſee *L'* " *Eſtrange's Diſſenters Sayings*, part 1. p. 35.) ſays, I may truly " ſay, as the *Martyr* did, that if I had as many lives as hairs on " my head, I would be willing to ſacrifice all theſe lives in *this Cauſe*."

Which pluck'd down the King, the Church and the Laws,
To ſet up an Idol, then nick nam'd The Cauſe,
Like Bell and Dragon to gorge their own Maws.
The Rump Carbonaded, a Collection of Loyal Songs, vol. 2. N° 26.

℣. 739. *This feud by Jeſuits invented.*] As *Don Quixote* took every occurrence for a Romantic Adventure, ſo our Knight took every thing he ſaw to relate to the Differences of State then conteſted; It is neceſſary to carry this in our Eye, to diſcover the Beauties of the Paſſage. (Mr. W.) (See an explication of *Feud*, and *Deadly Feud*, *Somner's Treatiſe of Gavelkind*, Bp. *Kennet's* edit. 1726, p. 107.)

℣. 741—*A Machiavilian Plot.*] See Sir *Roger L'Eſtrange's Fable*, intitled, *Machiavel condemn'd*, part. 3. fab. 493. *Boccalini's Advertiſements from Parnaſſus. cent.* 1. *advert.* 89. edit. 1656. p. 175. and *Scrub's* humorous definition of a *Plot*, *Farquhar's Beaux Stratagem*, act. 4. p. 60. edit. 1728.

℣. 751,

That ſome occult Deſign doth lie
In bloody *Cynarctomachy*,

℣. 751, 752. *That ſome occult deſign doth lie — In bloody Cynarctomachy.*] * *Cynarctomachy* ſignifies nothing in the world, but a Fight between *Dogs* and *Bears*, though both the Learned and Ignorant agree, that in ſuch words very great Knowledge is contain'd: and our Knight, as one, or both of thoſe, was of the ſame Opinion." This was not only the Knight's opinion, but that of his Party, as is plain from what follows. Extract of a Paper, call'd, *A Perfect Diurnal of ſome Paſſages of Parliament, and from other parts of the Kingdom, from Monday, July 24. to Monday 31 of July*, 1643. N° 5. Thurſday, July 27. " From Colonel *Cromwell* there is certain " News come, he hath taken *Stamford*, and *Burleigh-houſe*; a great " receptacle for the *Newark Cavaliers*, for their inroad into *North-* " *thamptonſhire*, and parts thereabouts: One thing is certified from " thoſe parts, which I can not omit, and will cauſe admiration to " ſuch as hear it, *viz.* Did any Man imagine upon the firſt foment- " ing of this bloody and unnatural War againſt the Parliament; " that ſuch numbers of *Engliſh* and *Iriſh Papiſts* ſhould be admitted " into his Majeſty's protection, to be Aſſerters of the *Proteſtant Re-* " *ligion*; much leſs did any think, that *Brute* and *Savage Beaſts* " ſhould be fetch'd from Foreign Parts, to be a terror to the *Engliſh* " *Nation*, to compel their obedience to the King? and yet we find " it true, and are credibly informed, that upon the *Queen's* coming " from *Holland*, ſhe brought with her beſides a Company of Savage- " *Ruffians*, a Company of *Savage Bears*; to what purpoſe you may " judge by the ſequel; for thoſe *Bears* were left about *Newark*, " and were brought into Country Towns conſtantly on the Lord's " Day to be *baiten*, (ſuch is the Religion theſe here related would " ſettle amongſt us) and if any went about but to hinder or but " ſpeak againſt their damnable Prophanations, they were preſently " noted as *Roundheads* and *Puritans*, and ſure to be plunder'd for it; " but ſome of Colonel *Cromwell*'s Forces coming by accident unto " *Uppingham* Town in *Rutland* on the *Lord's Day*, found theſe Bears " playing there in the uſual manner: and in the height of their " ſport, cauſed them to be ſeiz'd upon, tied to a tree and ſhot." (Mr. S. W.)

We robb'd——
The Whole of Food to pamper out the Few,
Exciſed your Wares,
And tax'd you round, Sixpence the Pound,
And maſſacred your Bears.

The Rump ululant. Collect. of Loyal Songs, vol. 2. p. 247. There was an *Ordinance of Lords and Commons aſſembled in Parliament* for ſuppreſſing of publick *Play-houſes*, dancing on the Ropes, and *Bear-baiting*, *die Sabbati* 17 Julii 1647. and 'twas an article in their inſtructions

Is plain enough to him that knows,
How Saints lead Brothers by the Noſe.
I wiſh myſelf a Pſeudo-Prophet,
But ſure ſome Miſchief will come of it;
Unleſs by providential Wit,
Or Force, we averruncate it.
For what Deſign, what Intereſt
Can Beaſt have to encounter Beaſt?
They fight for no eſpouſed *Cauſe*,
Frail *Privilege*, *Fundamental Laws*,

ſtructions to the *Major-Generals* afterwards, in the year 1655, amongſt other *unlawful Sports* (as they call'd them) to ſuppreſs *Bear-baitings*, *Mercurius Politicus*, N° 289. p. 5852. That probably might be deem'd a *malignant Bear*, which was forced upon old Mr. *Jones*, Vicar of *Wellingborough* in *Northamptonſhire*, by Lieutenant *Grimes* a deſperate *Browniſt*; "which running between "his legs took him upon her Back, and laying aſide the untracta-"bleneſs of her nature grew patient of her burthen: but when the "Rebels diſmounted him, and one of their Ringleaders beſtrid the "Bear, ſhe diſmounted her Rider; and as if ſhe had been robb'd of "her Whelps, did ſo mangle, rend and tear him with her teeth and "paws, that the preſumptuous wretch died of his wounds ſoon "after." *Mercurius Ruſticus* N° 9. p. 94.

* ℣. 758. *Or force, we averruncate it.*] Another of the ſame kind, hich though it appear ever ſo learned and profound, means noing elſe but the weeding of Corn.

℣. 761. *They fight for no eſpouſed Cauſe.*] Alluding to the clamours of the Rebels, who falſly pretended, that their Liberty, Property, and privileges were in danger. For this they are juſtly banter'd by a *Satyriſt* of thoſe times. ((Sir *J. Birkenhead, reviv'd*, p. 7.

For Liberty and Privilege,
Religion and the King,
We fought, but oh, the Golden Wedge
That is the only thing:
There lies the Cream of all the Cauſe:
Religion is but Whig,
Pure Privilege eats up the Laws,
And cries, for King—a fig.

See their Clamours admirably well banter'd in Mr. *Cleveland*'s *Character of a London Diurnal*, Works, 1677. p. 111, 112.

℣. 762. *Frail Privilege,—*] Mr. *Warburton* is of opinion that FRAIL'D Privilege, that is *broken*, violated, would have been better, ſince it alludes to the impeachment of the Five Members, which

Nor for a *thorough Reformation*,
Nor *Covenant*, nor *Proteſtation*,
Nor *Liberty of Conſciences*,
Nor Lords and Commons *Ordinances*;
Nor for the *Church*, nor for *Church-Lands*,
To get them in their own no hands;

was then thought to be the higheſt Breach of Privilege; and was one of the moſt profeſs'd Cauſes for taking arms.

℣. 764. — *nor Proteſtation.*] This *Proteſtation*, with the deſign and conſequences of it may be ſeen in Lord *Clarendon*'s *Hiſt. of the Rebellion*, vol. 1. p. 198. and Mr. *Echard*, (*Hiſt. of England*, vol. 2. p. 232.) obſerves, "That there was one Clauſe that was look'd "on as a Preſervative againſt any Alteration againſt Church Go- "vernment: but to undeceive all perſons as to that Clauſe; the *Com-* "*mons* made ſuch an Explanation, to ſhew that the Biſhops and the "Church were to receive no real Benefit by it." Mr. *Allen Blaney*, Curate of *Newington*, *Surrey*, was ſummon'd before the Parliament for preaching againſt the *Proteſtation*, *Nalſon*'s *Collections*, vol. 2. p. 288.

℣. 765. *Nor for free liberty of Conſcience.*] Thus the two firſt Editions read: the word *Free* was left out in 1674, and all the ſubſequent Editions; and Mr. *Warburton* thinks for the worſe. *Free Liberty* being a moſt beautiful, and ſatirical *Periphraſis*, for *Licentiouſneſs*, which is the *Idea* the Author here intended to give us.

℣. 766. *Lords and Commons Ordinances.*] The King being driven from the Parliament, no Legal Acts of Parliament could be made: therefore when the Lords and Commons, had agreed upon any Bill, they publiſhed it, and required Obedience to it, under the Title of, *An Ordinance of Lords and Commons*. And ſometimes, *An Ordinance of Parliament*. (Dr. B.) See theſe *Ordinances* proved illegal, by the Members of the Univerſity of *Oxford*, in a Tract, intitled: *Reaſons of the preſent Judgment of the Univerſity of Oxford concerning the Solemn League and Covenant*, &c. publiſhed in the year, 1646. p. 46. Mr. *Cleveland* ſpeaking of theſe *Ordinances*, (*Character of London Diurnal*, merrily obſerves, "That an *Ordinance* is a Law ſtill-born; "dropp'd before quickned with the Royal Aſſent. 'Tis one of the "Parliament's *By-Blows*, (*Acts* only being Legitimate) and hath no "more *Sire*, than a *Spaniſh* Jennet that is begotten by the Wind." See *Walker*'s *Hiſt. of Independency*, part 1. p. 15. edit. 1661.

℣. 767, 768. *Nor for the Church, nor for Church-Lands,—To get them into their own hands.*] The way of *ſequeſtering*, and invading Church-livings by a *Committee* for that purpoſe, is well known. It was ſo notoriouſly unjuſt and tyrannical, that even *Lilly* the Sidrophel of this Poem, could not forbear giving the following remarkable Inſtance. "About this time (1646) ſays he, the moſt fa-

"mous

Nor *evil Counſellors* to bring
To juſtice, that ſeduce the King;
Nor for the Worſhip of us Men,
Tho' we have done as much for them.
Th' *Ægyptians* worſhipp'd *Dogs*, and for
Their Faith made internecine War.

" mous *Mathematician* of all *Europe*, Mr. *William Oughtred*, Parſon " of *Aldbury* in *Surry*, was in danger of *Sequeſtration* by the *Com-* " *mittee* of, or for *Plundered Miniſters*; (*Ambodexters* they were) " ſeveral conſiderable Articles were depoſed, and ſworn againſt " him, material enough to have *ſequeſtered* him; but that upon his " day of hearing, I applied myſelf to Sir *Bulſtrode Whitelocke*, and " all my own Friends, who in ſuch numbers appear'd in his behalf, " that though the Chairman, and many other *Preſbyterian* Mem- " bers were ſtiff againſt him; yet he was clear'd by the major num- " ber: the Truth is, he had a conſiderable Parſonage, and that only " was enough to ſequeſter any moderate Judgment: he was alſo " well known to affect His Majeſty: in theſe times many worthy " Miniſters loſt their Livings or Benefices for not complying with " the *Three-penny Directory*. Had you ſeen (O Noble Squire) what " pitiful *Ideots* were preferr'd into ſequeſter'd Church Benefices, you " would have been griev'd in your Soul; but when they came be- " fore the *Claſſis* of *Divines*, could theſe *Simpletons* only ſay, They " were converted by hearing ſuch a Sermon, ſuch a Lecture of " that godly man *Hugh Peters*, *Stephen Marſhall*, or any of that " *Gang*, he was preſently admitted." *Lilly*'s *Life*, p. 58, 59. (Mr. B.) They ſequeſtered the Eſtates of dead men; ſee an account of the Sequeſtration upon Sir *William Hunſby*'s Eſtate after his death; though he never was queſtion'd for Delinquency during his life. *Hiſtory of Independency*, part 1. p. 128.

℣. 769, 770. *Nor evil Counſellors—To juſtice*, &c.] Alluding to the unreaſonable Clamours of the Members at *Weſtminſter*, againſt the King's Friends, whom they ſtiled *Evil Counſellors*, and order'd a *Committee*, October 1641, to prepare Heads for a Petition to the King againſt them, (*Nalſon*'s *Collections*, vol. 2. p. 510.) which Perſons they mark'd out as *Delinquents*, with a requeſt previous to the *Treaty* of *Newport* in the *Iſle of Wight*, to have them excepted from Pardon. And theſe were ſuch as were unwilling to give up the *Conſtitution*. (See their Names, *Impartial Examination of Mr. Neal*'s 3d *vol. of the Hiſtory of the Puritans*, p. 333, 334, 335.)

℣. 773. *Th' Ægyptians worſhipp'd Dogs.*] *Anubis*, one of their Gods, was figur'd with a *Dog*'s *Face*. (See *Montfaucon*'s *Antiquity explain'd*, vol. 2. part 2. b. 1. p. 197.) The Worſhip of the *Egyptians* is expos'd by *Juvenal*, *Sat.* 15. lin. 1, &c.

775 Others ador'd a *Rat*, and ſome
For that Church ſuffer'd Martyrdom.

Quis neſcit Voluſi Bithynice, qualia demens
Ægyptus portenta colat, Crocodilon adorat
Pars hæc——
How Ægypt, mad with Superſtition grown,
Makes Gods of Monſters, but too well is known:
One Sect devotion to Nile's Serpent pays,
Others to Ibis, that on Serpents preys.
Where Thebes, thy hundred Gates lie unrepair'd,
And where maim'd Memnon's magic Harp is heard;
Where theſe are mould'ring, let the Sots combine
With pious care a Monkey to enſhrine:
Fiſh-Gods you'll meet with Fins and Scales o'ergrown,
Diana's Dogs ador'd in ev'ry Town,
Her Dogs have Temples, but the Goddeſs none.
'Tis mortal Sin an Onion to devour,
Each Clove of Garlick is a ſacred pow'r.
Religious Nations ſure, and bleſs'd abodes,
Where ev'ry Orchard is o'er-run with Gods!
To kill is Murder, Sacrilege to eat
A Kid or Lamb, Man's Fleſh is lawful meat.

Mr. *Dryden.*

The *Egyptians* likewiſe worſhipp'd *Cats*, ſee an inſtance of their extreme Severity in puniſhing a noble *Roman* with Death, who kill'd a Cat by miſtake: notwithſtanding the *Egyptian Nobility* interpos'd in his behalf. Vid. *Diodori Siculi Rer. Antiqu.* lib. 2. cap. 4. p. 36. *Antiquity exp'ain'd by Montfaucon*, vol. 2. part 2. b. 1. ch. 17. p. 202.) ſee an account of *Egyptian Deities*, from *Athenæus*, in Dr. *Lightfoot*'s *Miſcellanies*, chap. 55. Works, vol 1. p. 1027. Mr. *Purchaſe* gives from Saint *Jerome*, and *Ortelius*, one remarkable inſtance. *Crepitus Ventris inflati, Peluſiaca religio eſt.* (*Pilgrims*, vol. 5. book 6. chap. 4. p. 641.)

℣. 775. *Others ador'd a Rat*—] the *Ichneumon*, the Water-Rat of the *Nile*. *Diodorus Siculus* mentions this (*Rer. Antiquar.* lib. 2. cap. 4. p. 36. vid. *Voſſ. de Idololatriâ*, lib. 3. p. 1131, 1132.) The *Ichneumon* was a great enemy to the *Aſp* and *Crocodile*, (vid. *Diodori Siculi*, id. ib. p. 37.) *Plinii Nat. Hiſt.* lib. 4. cap. 34, 35.) The manner of deſtroying them is deſcribed by *Dubartas*, (*Divine Weeks*, p. 200.) in the following manner.

Thou mak'ſt the Ichneumon, whom the Memphs adore,
To rid of Poyſons Nile's manured Shore:
Altho' indeed he doth not conquer them,
So much by Strength, as ſubtle Stratagem.——
So Pharaoh's Rat e'er he begins the fray
'Gainſt the blind Aſpick, with a cleaving Clay

Upon

The *Indians* fought the Truth
Of th' *Elephant* and *Monkey*'s Tooth:

Upon his Coat he wraps an earthen Cake,
Which afterwards the Sun's hot beams do bake:
Arm'd with this Plaiſter, th' Aſpick he approacheth,
And in his throat his crooked Tooth he broacheth;
While the other bootleſs ſtrives to pierce and prick
Through the hard temper of his Armour thick.
Yet knowing himſelf too weak with all his wile
Alone to match the ſcaly Crocodile,
He with the Wren his ruine doth conſpire:
The Wren, who ſeeing him preſs'd with Sleep's deſire,
Nile's Pois'ny Pyrate, preſs the ſlimy Shore,
Suddenly comes, and hopping him before,
Into his Mouth he ſkips, his Teeth he pickles,
Cleanſeth his Palate, and his Throat ſo tickles,
That charm'd with Pleaſure, the dull Serpent gapes
Wider and wider with his ugly Chaps:
Then like a ſhaft the Ichneumon inſtantly
Into the Tyrant's greedy Gorge doth fly,
And feeds upon that Glutton, for whoſe Riot,
All Nile's fat Margent could ſcarce furniſh Diet.

And Mr. *Rollin* (*Ancient Hiſt. of the Egyptians*, &c. 2d edit. vol 1. p. 42.) obſerves, that he is ſo great an enemy to the *Crocodile*, that he deſtroys his Eggs, but does not eat them. (See more *Chronic. Chronicor, Eccleſ.* lib. 2. p. 411. *Gruteri Fax Artium*, tom. 1. p. 116. *Purchaſe his Pilgrims*, vol. 5 p. 640. *Montaigne*'s *Eſſays*, vol. 2. chap. 12. p. 186. *Spectator*, N° 126. *Mice* were likewiſe worſhipped in ſome places; *Mendeſii Murem colunt*. Not. Select. in *Juven.* ed. *Henninii*, p. 890. vid. *Chartarii Imagin. Deor. qui ab Antiquis colebantur*, p. 63. *Memoirs of Martin Scriblerus*, book 1. chap. 14. *Scot*'s *Diſcourſe of Devils and Spirits*, chap. 23. *Diſcovery of Witchcraft*. p. 525.

℣. 778.———*and Monkey's Tooth.*] 'Twas worſhipped by the People of *Malabar* and *Ceylon*. *Malaberes* & *Cheilonenſes* Πιθηκαλεῖροι ſunt. Notum è *Linſchotano Cheilonenſes Luſitanis* anno 1554. pro ſolo dente Simiæ, religiosè ab illis culto, & in monte *Adami* intercepto, obtuliſſe 700000 Ducatorum *Spicileg. Hen. Chriſtoph. Hennin.* ad Sat. 15 *Juvenal.* p. 667. ſee *Linſcoten*'s *Voyages*, chap. 44. p. 81. printed by *John Wolf*. *Le Blanc*'s *Travels*. * "When "'twas burnt at the inſtance of the *Prieſts*, as ſoon as the fire was "kindled, all the People preſent were not able to endure the hor- "rible *Stink* that came from it, as if the fire had been made of the "ſame ingredients, with which Seamen uſed to compoſe that kind "of *Granados*, which they call *Stinkards*." See an account of a Law-Suit between a couple of Convents for a Human Tooth found

And many, to defend that Faith,
Fought it out *mordicus* to death:
But no Beaſt ever was ſo ſlight,
For Man, as for his God, to fight.
They have more Wit, alas! and know
Themſelves and us better than ſo.
But we, who only do infuſe
The Rage in them like *Boute-feus*;
'Tis our Example that inſtils
In them th' Infection of our Ills.
For, as ſome late Philoſophers
Have well obſerv'd, Beaſts, that converſe
With Man, take after him, as Hogs
Get Pigs all th' Year, and Bitches Dogs.
Juſt ſo, by our example, Cattle
Learn to give one another battle.
We read in *Nero*'s time, the Heathen
When they deſtroy'd the *Chriſtian Brethren*,
They ſew'd them in the Skins of *Bears*,
And then ſet Dogs about their ears:

in a Catacomb, each of them pretending that it belong'd to a Saint who was of their Order. *Tatler*, N° 129.

℣. 780. *Fought it out Mordicus to death.* Vid. *Stephani Theſaur, Linguæ Latinæ* ſub voce *Mordicus.* When *Cateſby* adviſed King *Richard* the Third to fly and ſave his life, (ſee *Shakeſpear*'s *King Richard the Third*, act 5. ſc. the laſt) he anſwer'd,

Slave, I have ſet my Life upon a Caſt,
And I will ſtand the Hazard of the Dye.

℣. 786.—*like Boute-feus.*] * *Boute-feus* is a *French* word, and therefore it were uncivil to ſuppoſe any *Engliſh* Perſon (eſpecially of Quality) ignorant of it, or ſo ill bred as to need any Expoſition.

℣. 795, 796, 797. *We read in Nero's time, the Heathen—When they deſtroy'd the Chriſtian Brethren,—They ſew'd them in the Skins of Bears,* &c.] This is confirm'd by *Tacitus*, (*Annal.* lib. 15. p. 168. *Lugd. Batav.* 1589.) Et pereuntibus addita ludibria, ut Ferarum tergis contexti, laniatu Canum interirent. In this he was imitated by *Bazilowits*, the Great Duke (or rather Tyrant) of *Muſcovy:* who uſed to puniſh his Nobility who offended him in this manner: covering them with *Bears Skins*, and baiting them with fierce

From whence, no doubt, th' Invention came
Of this lewd antichriſtian Game.
To this, quoth *Ralpho*, verily
The Point ſeems very plain to me:
It is an antichriſtian Game,
Unlawful both in Thing and Name.
Firſt for the Name, the Word *Bear-baiting*
Is carnal, and of Man's creating:

fierce *Engliſh Maſtiffs*. (*Rerum Muſcovitic. Comment. à Sigiſmundo.* 1600. pag. 196.)

℣. 800. *Of this lewd Antichriſtian Game.*] Alluding probably to *Pryn's Hiſtrio-maſtix*, (p. 556. and 583.) who has endeavour'd to prove it ſuch, from the 61 Canon of the ſixth Council of *Conſtantinople*, which he has thus tranſlated: "Thoſe ought alſo to be "ſubject to Six years Excommunication, who carry about *Bears*, or "ſuch like Creatures for Sport, to the hurt of ſimple People." Our Knight was not the only ſtickler in thoſe times againſt *Bear-baiting*. Colonel *Pride*, a *Foundling* and *Drayman*, was likewiſe a *Hero* in theſe kind of Exploits; as we learn from a Ballad upon him; which having deſcrib'd his zeal againſt *Cock-fighting*, goes on thus:

But flush'd with theſe Spoils, the next of his Toils
Was to fall with Wild-beaſts by the ears;
To the Bearward he goeth, and then open'd his Mouth,
And ſaid, Oh! are you there with your Bears?
The Crime of the Bears was, they were Cavaliers,
And had formerly fought for the King;
And had pull'd by the Burrs the Round-headed Curs,
That they made their Ears to ring.

(*Collection of Loyal Songs*, reprinted 1731. vol. 1. p. 184.) Indeed the Rebels ſeemed enemies to all kinds of publick Diverſions, if we may believe a merry *Cavalier*, who triumphs at the approach of a free Parliament, in the following words.

A Hound and a Hawk no longer
Shall be tokens of Diſaffection:
A Cock-fight ſhall ceaſe
To be Breach of the Peace;
And a Horſe-race an Inſurrection.

℣. 806. *Carnal, and of Man's creating.*] This is a Banter upon the Members of the Aſſembly of Divines, who in their Note upon *Geneſis*, chap. 1. ver. 1. libel the King for *Creating of Honours*. (See Mr. *Butler's Remains*, p. 226.)

For certainly there's no ſuch Word
In all the *Scripture* on Record :
Therefore unlawful, and a Sin ;
And ſo is (ſecondly) the *Thing*.
A vile *Aſſembly* 'tis, that can
No more be prov'd by Scripture, than
Provincial, *Claſſick*, *National*,
Mere human Creature-Cobwebs all.

℣. 807, 808. *For certainly there's no ſuch Word—In all the Scripture on record*] "The *Diſciplinarians* held, That the Scripture of "God is in ſuch ſort the rule of human Actions, that ſimply, "whatever we do, and are not by it directed thereto, the ſame "is Sin." *Hooker*'s *Eccleſiaſtical Polity*, book 2, §. 2. Of this ſtamp were the *French Huguenots* mentioned by *Montlue*, who were ſo nicely ſcrupulous, that they made a conſcience of paying their Landlords their Rents, unleſs they could ſhew a Text for it. (*L'Eſtrange*'s *Fables*, part 2. fab. 26.) In a Tract printed in thoſe times, intitled, *Accommodation diſcommended, as incommodious to the Commonwealth*; p. 3, are the following words. "Firſt, *Accommo-* "*dation* is not the language of *Canaan*, and therefore it cannot "conduce to the peace of *Jeruſalem*. 2. It is no *Scripture-word:* "now to vilify the Ordinances which are in Scripture, and to ſet "up *Accommodation*, which is not in Scripture; no not ſo much as "in the *Apocrypha*, is to relinquiſh the *Word*, and follow the In-"ventions of Man, which is plain Popery." Mr. *Cowley*, in his Tract, intitled *A Puritan and Papiſt*, publiſhed in the times, (and reprinted 1681-2. p. 6.) expoſes them, for their folly in this reſpect :

What mighty Sums have they ſqueez'd out o'th' City,
Enough to make them poor, and ſomething witty;
Exciſe, Loan, Contributions, Pole-Monies,
Bribes, Plunder, and ſuch Parliament Privileges;
Are words which you ne'er learn'd in Holy-Writ,
Till the Spirit of your Synod mended it.

℣. 811. *A vile Aſſembly 'tis*, &c.] Meaning the *Aſſembly of Divines*, compoſed chiefly of *Preſbyterians*; for pretending that their Form of Church Government, by *Claſſical*, *Provincial*, and *National Aſſemblies*, was founded on the Authority of Scripture, when no ſuch Words as *Claſſical* &c. are to be met with there. (Dr. B.) Sir *John Birkenhead* (ſee *Aſſembly-man*, p. 22.) ſpeaks of them as follows. "Weigh him ſingle, and he has the Pride of Three *Tyrants*, "the Forehead of Six *Goalers*, and the Fraud of Six *Brokers*; and "take them in the bunch, and their *whole Aſſembly* are a Club of "*Hypocrites*, where ſix Dozen of *Schiſmaticks* ſpend two hours for "four

Thirdly, It is idolatrous;
For when Men run a whoring thus
With their Inventions, whatſoe'er
The Thing be, whether *Dog* or *Bear*,
It is Idolatrous and *Pagan*,
No leſs than worſhipping of *Dagon*.
Quoth *Hudibras*, I ſmell a *Rat*;
Ralpho, thou doſt prevaricate:
For though the *Theſis* which thou lay'ſt
Be true *ad amuſſim*, as thou ſay'ſt;
(For that *Bear-baiting* ſhould appear
Jure divino lawfuller
Than *Synods* are, thou doſt deny,
Totidem verbis; ſo do I:)
Yet there's a Fallacy in this;
For if by ſly *Homæoſis*.

" four Shillings apiece." What opinion the learned Mr. *Selden* had of them appears from the following account. " The Houſe of " Parliament once making a queſtion, whether they had beſt admit " Biſhop *Uſher* to the Aſſembly of Divines? He ſaid, they had as " good enquire, whether they had beſt admit *Inigo Jones*, the " King's *Architect*, to the *Company* of Mouſe-trap makers." *Append. ad Libr. Nigr. Scaccarii per Th. Hearne*, vol. 2. p. 594. See the Noble *Hiſtorian*'s Character of them, (*Hiſt. of the Rebellion.* vol. 1. p. 414. Mr. *Milton*'s, in the *Impartial Examination of Mr. Neale*'s 2d *vol. of the Hiſtory of the Puritans*, p. 380. and the opinion of Dr. *Gregory Williams*, Lord Biſhop of *Oſſory*. *Century of eminent Preſbyterian preachers, pref.* p. 3, 4. and Mr. *Whitelock*'s in his *Memorials*, p. 71.)

℣. 816, 817. *For when Men run a whoring thus — With their Inventions*, &c.] See *Pſalm* 106. 38.

℣ 820.—*worſhipping of Dagon*] See 1 Maccab. x. 84. xi. 4.

℣. 821. *Quoth Hudibras, I ſmell a Rat.*] See *Don Quixote*, vol. 2. chap. 10. p. 131.

℣. 824. *ad amuſſim.*] Exactly. vid. *Eraſmi* Adag. chil. 1. cent. 5. prov. 96.

830. — *Homæoſis.*] An explanation of a Thing, by ſomething reſembling it.

Tuſſis pro crepitu, an Art
Under a Cough to ſlur a F--t,
Thou woud'ſt ſophiſtically imply,
Both are unlawful, I deny.
And I (quoth *Ralpho*) do not doubt
But *Bear-baiting* may be made out
In Goſpel-times, as lawful as is
Provincial, or *Parochial Claſſis*:
And that both are ſo near of kin,
And like in all, as well as Sin,
That put 'em in a bag, and ſhake 'em,
Your ſelf o' th' ſudden wou'd miſtake 'em,
And not know which is which, unleſs
You meaſure by their Wickedneſs:
For 'tis not hard t' imagine whether
O' th' two is worſt, tho' I name neither.
Quoth *Hudibraſs*, thou offer'ſt much,
But are not able to keep touch.
Mira de lente, as 'tis i' th' Adage,
Id eſt, to make a Leek a Cabbage;
Thou wilt at beſt but *ſuck a Bull*,
Or Shear Swine, all Cry and no Wool;

ỳ. 831, 832. *Tuſſis pro crepitu, an Art*, &c.] Theſe two lines left out in the Editions 1674, 1684, 1689, 1700. and reſtor'd 1704. See *Ray's Proverbs*, 2d edit. p. 179.

ỳ. 849. *Mira de lente, as 'tis i' th' Adage, — That is, to make a Leek a Cabbage*-] *Rodolphus Agricola*, Vir immortalitate dignus, libro *Dialectices* tertio, teſtatur apud *Græcos* proverbio dici ſolere, *Egregia de lente*, quoties res humilis et puſilla magnis laudibus attolleretur: perinde quaſi *lentem*, *minutum*, ac vile legumen ſplendidis encomiis efferas: Opinor *Græcis* efferri hunc in modum, Δεινὰ περὶ φακῆς. *Eraſmi Adag. Chil.* 4. Cent. 5. *Prov.* 30.

ỳ. 851. *Thou wilt at beſt but ſuck a Bull.*] Alluding to that proverbial ſaying; *As wiſe as the Waltham Calf, that went nine miles to ſuck a Bull.* The *Cynick* ſaid of two impertinent Diſputants, (ſee *Spectator* N° 138) "The one of theſe Fellows is *milking* a *Ram*, and the other "holds the Pail. This and the following line thus alter'd 1674.

Thou

For what can *Synods* have at all,
With *Bear* that's *Analogical?*
Or what relation has debating
Of Church-Affairs, with *Bear-baiting?*
A juſt Compariſon ſtill is
Of things *ejuſdem generis.*
And then what *Genus* rightly doth
Include and comprehend them both;
If *Animal*, both of us may
As *juſtly* paſs for *Bears* as they;
For we are Animals no leſs,
Although of diff'rent *Specieſes.*
But, *Ralpho*, this is no fit place,
Nor time to argue out the Caſe:
For now the Field is not far off,
Where we muſt give the World a proof
Of Deeds, not Words, and ſuch as ſuit
Another manner of Diſpute.
A Controverſy that affords
Actions for Arguments, not Words:

Thou canſt at beſt but overſtrain
A Paradox, and thy own Brain.

Thus they continued in the editions 1684, 1689, 1700, reſtored in 1704, in the following blundering manner. *Thou'lt be at beſt but ſuch a Bull*, &c. and the blunder continu'd I believe, in all the editions to this time.

℣. 852. *Or ſhear Swine, all Cry and no Wool.*] "Now that ever "a wiſe Woman ſhould ſee her Maſter come to this, to run a *Wool-* "*gathering:* I would it were ſo well; but the *Wool* that we ſhall "have, is as much as the Devil (God bleſs us) got, when *he ſhore a* "*Hog*, (*Don Quixote*, vol. 3. chap. 13. p. 116. *Gayton*'s Notes, book 1. chap. 5. p. 17.)

℣. 854.——*Analogical.*] i. e. Proportional.

℣. 860. *Include*, &c.] In the two firſt editions of 1663.

Comprehend them incluſive both

℣. 862. *As likely*—] In the two firſt editions.

℣. 871, 872. *A Controverſy that affords—Actions for Arguments not Words:*] Alluding to the character of *Drances* in *Virgil*'s *Æneid*, lib. 11. 338, 339. *—Lingua*

Which we muſt manage at a rate
Of Prow'ſs and Conduct adequate
To what our Place and Fame doth promiſe,
And all the Godly expect from us.
Nor ſhall they be deceiv'd unleſs
We're ſlurr'd and outed by Succeſs:
Succeſs, the Mark no mortal Wit,
Or ſureſt Hand, can always hit:
For whatſoe'er we perpetrate,
We do but row, w'are ſteer'd by Fate,

———*Lingua melior, ſed frigida bello*
Dextra———

Such perſons may in the ſtile of the Writer of *The famous Hiſtory of Guy Earl of Warwick*, cant. 4. be call'd "Good proper Fellows "of their tongues, and tall."

✶. 876. *All the Godly*, &c.] The *Presbyterians*, and Sectaries of thoſe times, call'd themſelves the *Godly*, and all that were for the Church and King the *Ungodly*; though they themſelves were a pack of the moſt *ſanctified Knaves* that ever lived upon earth: and 'twas the obſervation of *Harry Martin*. *L'Eſtrange*'s *Fables*, part 2. moral to fab. 87. "That one *Godly Knave* was worth fifty *Arrant Knaves*, "and in proof, he offer'd to be judged by the Four *Evangeliſts*." *Rebel.* "I laugh to think how when I counterfeit a whining Paſſion, "and talk of God and Goodneſs, walk with a ſad and mortified "countenance, how I'm admired among the Brethren, and ſtiled "A Man of God." *Committee-man Curried*, by *Sam. Sheppard*, act. 3. p. 9. 1674. *Royal Library Cambridge*. They acted very much like that conſummate Hypocrite, *Richard Duke of Glouceſter*, in whoſe mouth *Shakeſpear* (ſee *Richard the Third*, act. 1. vol. 5 p. 422.) puts the following Words:

But then I ſigh, and with a piece of Scripture
Tell them, that God bids me do good for evil:
And thus I cloke my naked Villany,
With old odd ends ſtol'en forth of Holy Writ,
And ſeem a Saint when moſt I play the Devil.

Mr. *Cowley* (ſee *Cuter of Coleman ſtreet*, act. 1. ſc. 2.) deſcribes them in the character of *Barebottle*, the *Soap-boiler*; "He was a "very Rogue that's the truth on't, in the buſineſs between Man "Man; but as to *Godward*, he was always accounted an upright "Man, and very devout." (ſee the *Fable of the Hypocrite*, *L'Eſtrange* vol. 1. *Fable* 497.)

4. 882.——— *w' are ſteer'd Fate.*] The *Presbyterians* in thoſe days, were exceeding zealous for the doctirine of *Predeſtination*; and of

Which in Succeſs oft diſinherits,
For ſpurious Cauſes, nobleſt Merits.
Great Actions are not always true Sons
Of great and mighty Reſolutions:
Nor do the bold'ſt Attempts bring forth
Events ſtill equal to their Worth;
But ſometimes fail, and in their ſtead
Fortune and Cowardice ſucceed.
Yet we have no great Cauſe to doubt,
Our Actions ſtill have born us out:
Which tho' th' are known to be ſo ample,
We need not copy from Example;
We're not the only Perſon durſt
Attempt this Province, nor the firſt.
In Northern Clime a val'rous Knight
Did whilom kill his *Bear* in Fight,

of opinion, that all things muſt happen as was *decreed* or *fated*. (Dr. B.) The Author of *A Tale of a Tub*, (p. 199.) ſpeaking of *Jack* (the *Calviniſt*, or *Presbyterian*) ſays, "He would ſhut his Eyes as "he walk'd along the ſtreets, and if he happen'd to bounce his head "againſt a poſt, or fall into the kennel (as he ſeldom fail'd to do "one or both) he would tell the gibing Prentices that look'd on, "that he ſubmitted with entire reſignation as to a *trip* or a *blow* of "*fate*, with which he found by long experience, how vain it was "either to wreſtle or cuff; and whoever durſt undertake to do either, "would be ſure to come off with a ſwinging Fall, or a bloody Noſe: "It was ordained, ſaidhe, ſome few days before the Creation, that my "Noſe and this very Poſt ſhould have a Rencounter, and therefore "Providence thought fit to ſend us both into the World in the ſame "Age, and to make us Countrymen and Fellow Citizens. Now "had my Eyes been open it is very likely the Buſineſs had been a "great deal worſe; for how many a confounded ſlip is daily got by "Man, with all his foreſight about him." Of this opinion was that *Lay-elderly* Coachman, (ſee *L'Eſtrange's Fables*, vol. 2. *fab.* 276.) who, as a Perſon of Honour was following his *Bowl* upon a caſt, and crying *Rub, rub, rub*, to it, croſs'd the Green upon him, with theſe words in his mouth: *My Lord, leave that to God.* ſee *Spectator*, N° 142. and an account of the *Stoical* Interpretation of *Fate*, *Ægidii Menagii Obſervat.* in *Diogenem Laertium*, lib. 7. ſegm. 150. p. 321.

℣. 897, 898. *In Northern Clime a val'rous Knight—Did whilom kill his Bear in Fight*, &c.] Whether this is true *Hiſtory*, or Fiction, I real-

And wound a Fidler: We have both
Of theſe the Objects of our Wroth,
And equal Fame and Glory from
Th' Attempt, or Victory to come.
'Tis ſung, there is a valiant *Mamaluke*
In foreign Land, yclep'd———
To whom we have been oft compar'd
For Perſon, Part, Addreſs, and Beard;

really cannot tell: though in both *Romance* and *Hiſtory* there are inſtances of Knights killing of *Bears*, ſee the *Hiſtory* of *Fortunatus*, (who *kill'd a Wild Bear*,) chap. 8. *Vulgaria*, vol. 3. N° 3. *Biblioth. Pepyſian. Amadis of Greece*, or *the Knight of the Burning Sword*, ch. 2. p. 2, 3, 4. *Engliſh Lovers*, a Romance, 1662, part 2. b. 2. p. 170. and *Robinſon Cruſoe*. An account of the remarkable defeat of a *Wild bear* in the preſence of *Baſilides* (*Bazilowitz*) Tyrant of *Muſcovy*. (Rer. *Muſcoviticar. Comment. Sigiſmundi*, &c. 1600. p. 318.) and a later inſtance of the King of *Sweden*'s hunting and killing *Wild Bears* with only a *Forked-ſtick* in his hand, *Military Hiſt. of Charles* XII. *King of Sweden*, by *Guſtavus Adlerfeld*, 1740. vol. 1. p. 21.

℣. 903.—*Mamaluke.*] * *Mamaluke* was the Name of the Militia of the *Sultans of Ægypt*; it ſignify'd a *Servant* or *Soldier*; they were commonly Captives, taken from amongſt the *Chriſtians*, and inſtructed in Military Diſcipline, and did not marry: their Power was great, for, beſides that the *Sultans* were choſen out of their Body, they diſpos'd of the moſt important Offices of the Kingdom; they were formidable about 200 Years, 'till at laſt, *Selim*, *Sultan* of the *Turks*, routed them, and kill'd their *Sultan*, near *Aleppo*, 1516. and ſo put an end to the Empire of the *Mamalukes*, which had laſted 267 Years. *Paulus Jovius*, &c.] ſee *Baumgarten*'s *Travels*, *Churchill*'s *Voyages*, &c. vol. 1. p. 407. &c. edit. 1732. *Purchaſe*'s *Pilgrims*, part. 2. lib. 6. p. 841, 842. Ibid. vol. 5. book 6. p. 657, 658. *Fuller*'s *Hiſtory of the Holy War*, book 2. chap. 40. p. 97. book 4. chap. 19. p. 200. *Sandys*'s *Travels*.

℣. 904 *In foreign Land, yclep'd.*——] The Writers of the *General Hiſtorical Dictionary*, vol. 6. p. 291. imgaine, "that the Chaſm here "is to be fill'd with the words *Sir Samuel Luke*, becauſe the Line "before it, is of Ten ſyllables, and the meaſure of the Verſe gene-"rally uſed in this Poem is of Eight.

℣. 905. *To whom we have been oft compar'd.*] See Preface, and

Mr.

Both equally reputed ſtout,
And in the ſame Cauſe both have fought:
He oft in ſuch Attempts as theſe
Came off with Glory and Succeſs:
Nor will we fail in th' Execution,
For want of equal Reſolution.
Honour is like a Widow, won
With briſk Attempt and putting on;

Mr. *Butler*'s *Memoirs*. 1646, 1650, where he has given a moſt ludicrous deſcription of Sir *Samuel Luke*'s Perſon, in *Proſe* and *Verſe*. Sir *Samuel* was Governor of *Newport Pagnel* in the County of *Bucks*. In the *MS. Collections* of my worthy friend the Rev^d^ Dr. *Philip Williams*, late Preſident of Saint *John*'s *College*, *Cambridge*, and now Rector of *Barrow* in *Suffolk*, vol. 3. N° 62, there is an original Letter from Sir *Samuel Luke*, to Mr. *Pym*, intimating that the Earl of *Eſſex*'s Forces had beat the King's Garriſon out of *Newport*, Oct. 29, 1643, and a letter in the ſame volume (N° 67. November 2.) deſiring the weekly Sum of 1000*l*. for the Garriſon of *Newport*, to be raiſed in the Counties of *Bedford*, *Hertford*, and *Northampton*; and another in vol. 4. N° 3. to Mr. *Lenthall* the *Speaker*, giving an account of the State of *Newport Pagnel*, of which he was then Governor. ſee *Whitelocke*'s *Memorials*, 2^d^ edit. 1732. p. 144. *W. Lilly*'s *Hiſtory of his Life and Times*, edit. 1715. p. 46. In January 11. 1646, " an Order for Four Thouſand five " hundred Pounds for Sir *Samuel Luke* his Arrears out of *Gold-* " *ſmiths*-Hall," (*Whitelock* ibid. p. 234.) and yet, notwithſtanding his active behaviour againſt the King, and his Friends at that time, (ſome remarkable inſtances of which are upon record, and among the reſt, that of his plundering the Duke of *Vendoſme* about February 1642, at *Uxbridge*, in his return from viſiting the King at *Oxford*, tho' he had obtain'd a Paſs from the *Claſe Committee*, that he might be free from any *Lett* or Moleſtation in his Journey; *Mercurius*, *Ruſticus*, N° 8. p. 87, 88.) I cannot but think, that the Writer of Mr. *Butler*'s ſhort Life, is miſtaken in his obſervation; " That Sir *Samuel Luke* to his diſhonour, was an eminent Commander under " the *Uſurper Cromwell*." For Sir *Samuel Luke*, and his Father Sir *Oliver Luke*, are both in the liſt of the *Secluded Members*, who were turn'd out, or forcibly kept out of the Houſe, to make way for the King's Tryal and Murder. (See *Ruſhworth*'s *Collections*, vol. 7. b. 1355. *Walker*'s *Hiſtory of Independency*, part 1. b. 36, 46. *Impartial Examination* of Mr. *Neal*'s 4th vol. of the *Hiſt. of the Puritans*, p. 250, &c.)

℣. 913. *Honour is like a Widow won*] See *Hudibras at Court*, *Remains*.——*Ray*'s *Proverbs*.——and the Conditions of marrying

With ent'ring manfully, and urging,
Not ſlow Approaches, like a Virgin.
This ſaid, as yerſt the *Phrygian* Knight,
So ours with ruſty Steel did ſmite
His *Trojan* Horſe, and juſt as much
He mended Pace upon the Touch;
But from his empty Stomach groan'd
Juſt as that hollow Beaſt did ſound,
And angry anſwer'd from behind,
With brandiſh'd Tail and Blaſt of Wind.
So have I ſeen, with armed Heel,
A Wight beſtride a *Common-weal*;

ing Widows by the *Salique* and *Saxon Laws*. *Stephani Jo. Stephanii* in lib. 5. *Hiſt. Daniæ Saxonis Grammatici*, pag. 122. and *Spectator* N° 566.

℣. 917, 918. *This ſaid, as yerſt the Phrygian Knight,—So ours with ruſty Steel did ſmite—His Trojan Horſe*, &c.] Alluding to *Laocoon*, who ſuſpecting the treachery of the *Grecians*, ſmote their *Wooden Horſe* with a Spear.

——Equo ne credite *Teucri*, &c.
Virgil Æn. 2. 48. &c. ſee Mr. *Dryden*'s Tranſlation.

℣ 921, 922. *But from his empty Stomach groan'd—Juſt as the hollow Beaſt did ſound.*] *J. Taylor*, the Water-Poet, Works, p. 3, Thus deſcribes the *Trojan Horſe*:

When aged Ganymede carouſing Nectar.
Did leave the Greeks much matter to repine on;
Until the Wooden Horſe of truſty Sinon
Foal'd a whole Litter of mad Colts in Harneſs,
As furious as the Hoſt of Holofernes.
See *Don Quixote*, vol. 4. chap. 41. p 394.

℣. 925, 926. *So have I ſeen with armed Heel,—A Wight beſtride a Common-weal*, &c.] Alluding probably to that harmleſs inoffenſive Perſon *Richard Cromwell*; who was diſpoſſeſs'd of the Government as *Protector*, in a ſmall time; which is hinted at by the following *Loyal Songſters*.

But Nol a Rank Rider gets firſt in the Saddle,
And made her ſhow tricks, and curvet, and rebound
She quickly perceiv'd he rode widdle-waddle,
And like his Coach-horſes, threw his Highneſs to ground.

Then

While ſtill the more he kick'd and ſpurr'd,
The leſs the ſullen Jade has ſtirr'd.

Then Dick being lame, rode holding by the Pummel,
Not having the wit to get hold of the Rein;
But the Jade did ſo ſnort at the ſight of a Cromwell,
That Poor Dick and his Kindred turn'd Footmen again.
A Ballad. Collect. of Loyal Songs, reprinted 1731. vol. 2. p. 231.

The Notes upon this *Canto* cannot be better concluded, than with a Compliment paid to Mr. *Butler*, by a Poet, who was the beſt imitator of the Life and Spirit of *Hudibras*. It is a good defence of our Poet, for abruptly breaking the thread of his narration at the end of this Canto.

But ſhall we take the Muſe abroad,
To drop her idly on the road;
And leave our Subject in the Middle,
As Butler did his Bear and Fidle?
Yet he, conſummate Maſter, knew
When to recede, and where purſue:
His noble Negligences teach
What other Folks deſpair to reach;
He, Perfect Maſter, climbs the Rope,
And ballances your Fear and Hope:
If after ſome diſtinguiſh'd Leap
He drops his Pole, and ſeems to ſlip;
Strait gath'ring all his active Strength,
He riſes higher half his length.
With wonder you approve his Slight;
And owe your Pleaſure to your Fright.
But like poor Andrew, I advance
False Mimic of my Maſter's Dance,
A-round the Cord a-while I ſprawl,
And then, tho' low, in Earneſt fall.
Prior's *Alm. Cant.* 2. (Mr. B.)

Pl. II.





HUDIBRAS.

The ARGUMENT of THE SECOND CANTO.

The Catalogue and Character
Of th' Enemies beſt Men of War;
Whom, in a bold Harangue, the Knight
Defies, and challenges to fight:
H' encounters Talgol, *routs the* Bear,
And takes the Fidler *priſoner,*
Conveys him to inchanted Caſtle,
There ſhuts him faſt in Wooden Baſtile.

CANTO II.

THERE was an ancient ſage *Philoſopher*,
That had read *Alexander Roſs* over,
And ſwore the World, as he cou'd prove,
Was made of *Fighting* and of *Love*;

ARGUMENT. ℣. 8. *Then ſhuts him faſt in Wooden Baſtile.*] In the *Stocks*. The State Priſon in *France* ſo call'd. See *Hiſtory of the Baſtile at Paris*, by *Conſtantine de Rennevile*, tranſlated into Engliſh, 1715. *Baſtile* ab *Anglis*, cum hic dominarentur, ut vulgo creditur, conſtructa, tametſi *Ruæus* ſcribat *Hugonem Aubriorum*, Præfectum urbis, id munimentum regnante *Carolo* V. feciſſe, &c. vid. *Zeilleri Topograph. Galliæ*, vol. 1. p. 44.

CANT. ℣. 1, 2. *There was an ancient ſage Philoſopher,—That had read Alexander Roſs over.*] This Verſe runs the ſame fate with the eleventh of the firſt *Canto*, in being cenſured by Mr. *Addiſon*, (*Spectator* N° 60.) for being more frequently quoted than the fineſt pieces of Wit in the whole; as he gives no reaſon, why this Couplet does not deſerve a quotation, ſo his Cenſure lets us know what a value Men of Wit have put upon it; (Mr. B.) *Alexander Roſs* was a *Scotch Divine*, (and one of the Chaplains to King *Charles* I.) who wrote a Book, intitled, *A view of all Religions in the World, from the Creation to his own time*; which Book has had many Impreſſions; the 6th was publiſhed in the year 1696.

Juſt ſo *Romances* are, for what elſe
Is in them all, but *Love* and *Battles* ?
O' th' firſt of theſe w'have no great matter
To treat of, but a World o' th' latter ;
In which to do the Injur'd Right,
We mean, in what concerns juſt Fight.
Certes our Authors are to blame,
For to make ſome well-ſounding Name,
A Pattern fit for modern Knights,
To copy out in Frays and Fights,
(Like thoſe that a whole Street do raze,
To build a Palace in the place,)
They never care how many others
They kill, without Regard of Mothers,

℣. 5. *Juſt ſo Romances are.*] An exquiſite Satire on modern *Romances*, where a great number of different Characters are introduc'd, for no other end but to be demoliſh'd by the Hero. (Mr. W.) The *Spectator* ſpeaking (N° 26) of the *Tombs* in *Weſtminſter-Abbey*, ſays, "They put me in mind of ſeveral Perſons mentioned in Battles of "*Heroic Poems*, who have ſoundingNames given them for no other "reaſon, but that they may be kill'd, and are celebrated for nothing "but being knock'd on the head."

Γλαῦκόντ᾽ Μεδοντα τ᾽ Θερσιλοχον τε. *Homer.*
Glaucumque, Medontaque, Therſilocumque. Virgil.

Ib. ℣. 5, 6. *for what elſe—Is in them all, but Love and Battles*, &c. See *Don Quixote*, vol. 1. p. 8. vol. 3. ch. 32. p. 315. Mr. *Gayton* in his Notes upon *Don Quixote*, chap. 5. p. 6. obſerves. "That "a Knight without a Lady, is like a Fiddle without a Bridge, a "Body without a Head, a Soldier without a Sword, a Monkey "without a Tail, a Lady without a Looking-glaſs, a Glaſs without "a Face, a Face without a Noſe."

℣. 15, 16. *Like thoſe that a whole Street do raze,—To build a Palace in it's place.*] Alluding probably to the building of *Somerſet-houſe* in the *Strand*, in the Reign of King *Edward* VI. for which one Pariſh Church, and three Epiſcopal Houſes in the *Strand* were pull'd down ; and ſome ſuperſtitious Buildings about St. *Paul*'s, and the Steeple of that Church ; and the greateſt Part of the Church of St. *John of Jeruſalem*, not far from *Smithfield*: and the Materials employed in the ſame Work. (ſee *Strype*'s *Memorials of the Reformation*, vol. 2. p. 181. *Echard*'s *Hiſtory of England*, vol. 1. p. 729.)

℣. 20.

Or Wives, or Children, ſo they can
Make up ſome fierce, dead-doing Man,
Compos'd of many Ingredient Valours,
Juſt like the Manhood of nine Taylors:
So a Wild *Tartar*, when he ſpies
A Man that's handſome, valiant, wiſe,
If he can kill him, thinks t' inherit
His Wit, his Beauty, and his Spirit:
As if juſt ſo much he enjoy'd,
As in another is deſtroy'd.
For when a Giant's ſlain in Fight,
And mow'd o'erthwart, or cleft downright,
It is a heavy Caſe, no doubt,
A Man ſhould have his Brains beat out,

℣. 20. *Make up ſome fierce, dead-doing Man.*] "Stay thy dead-"doing Hand," (ſays *Nichodemus* to *Cornelius*, ſee *Beaumont* and *Fletcher*'s Works, folio, 1679. part. 2. p. 539.)

℣. 22. *Juſt like the Manhood of Nine Taylors.*] *Nine Taylors* 'tis commonly ſaid, make a Man. The *Spectator* (N° 28) alluding to this ſaying, obſerves the impropriety of ſeeing a *Taylor* at the Sign of a *Lyon*. See how Sir *R. L'Eſtrange* proves a *Taylor* to be No Man, from the uſual way of interpreting Scripture in thoſe times. (part 1. fab. 494.) *Petruchio* (ſee *Shakeſpear*'s *Taming the Shrew*, vol. 2. p. 335.) uſes his *Taylor* with as much contempt, as if he had really been but the Ninth part of a Man. "Thou Thread (ſays he,) thou "Thimble, thou Yard, Three quarters, Half yard, Quarter, Nail, "—thou Flea, thou Nit, thou Winter-cricket thou! braved in "myne own Houſe with a Skeen of Thread: away thou Rag, "thou Quantity, thou Remnant, &c. I ſhall ſo bemete thee with "thy yard, as thou ſhalt think of prating whilſt thou liveſt."

℣. 23, 24. *So a wild Tartar when he ſpies,—A Man that's handſome, valiant, wiſe*, &c.] The *Spectator* makes the like obſervation, (N° 126.) "that the Wild *Tartars* are ambitious of deſtroying a "Man of the moſt extraordinary Parts, and Accompliſhments, as "thinking, that upon his deceaſe, the ſame Talents whatſoever Poſt "they qualified him for, enter of courſe into his Deſtroyer."

℣. 30. *And mow'd o'erthwart*, &c.] Alluding to *Romances*; and probably to *Hector*'s cutting King *Prothenor*'s Body in Two, with one Stroke of his Sword. (ſee *Hiſtory of the Deſtruction of Troy*, b. 3. chap. 12.)

℣. 31, 32, 33. *It is a heavy caſe, no doubt,—A Man ſhould have his*

Becauſe he's tall, and has large Bones:
As Men kill Beavers for their Stones.
But as for our Part, we ſhall tell
The naked Truth of what befel;
And as an equal Friend to both
The Knight and Bear, but more to Troth,
With neither Faction ſhall take part,
But give to each his due Deſert:

Brains beat out,—Becauſe he's tall, and has large Bones.] Alluding to the Caſe of many *Cavaliers* who ſuffered for their Bravery, and amongſt the reſt to that of the brave Lord *Capel*, of whom 'twas obſerv'd (*Hiſt. of Independency*,, part 2. p. 133.) that (notwithſtanding Quarter was granted him,) "They durſt not let him live."

℣. 34. *As Men kill Beavers for their Stones.*] *Caſtor*, which is generally taken for the *Beaver*'s Stones, (tho' a miſtake according to Sir *Tho. Browne*, (ſee *Vulgar Errors*, book 3. c. 4. and *Philoſophical Tranſactions*, vol. 3. N° 49. p. 993.) is from an amphibious Animal, not much unlike the *Engliſh Otter*, ſome of it is brought from *Hudſon*'s *Bay* in *New England*, but the beſt from *Ruſſia*: 'tis of great uſe in many Diſtempers, but more eſpecially in *Hyſteric*, and *Hypochondriacal* Caſes.) ſee the ſtrange Effects of an Ointment made of it. *Notes upon Creech*'s *Lucretius*, book 6. p. 710.) 'twas a very ancient Opinion that the *Beaver* to eſcape the Hunter, bit off his *Teſticles*. ſee *Æſop*'s 29th Fable. To this *Juvenal* alludes, ſat. 12. l. 34. 35, 36.

—— Imitatus *Caſtora*, qui ſe
Eunuchum ipſe facit, cupiens evadere damno
Teſticulorum; adeo medicatum intelligit Inguen.

Juſt as the Beaver, that wiſe thinking Brute,
Who, when hard hunted, on a cloſe purſuit
Bites off his Stones, the cauſe of all the Strife,
And pays them down the Ranſom of his Life. Mr. *Dryden.*

See *Dubartas*'s *Divine Works*, tranſlated by *Silveſter*, p. 166. *Caſtor* Animal *a Caſtrando Gul. Alvern. Epi. Pariſiens. op.* 468. edit. *Venet.* 1591. *Don Quixote*, vol. 1. b. 3. p. 209. but Sir *Tho. Browne*, *Vulgar Errors*. book 3. chap. 4. has fully diſproved this opinion, from Authors of note, both ancient and modern. See an account of *Beavers* formerly in *Cardiganſhire*, in the River *Tivy*, *Drayton*'s *Poly-Olbion*. 9th Song, p. 88, 89. ſee this moralized, *Fra. Valeſii* lib. de *Sacra Philoſophia*, cap. 3. p. 82.

℣. 37, 38. *And an equal Friend to both—The Knight and Bear, but more to Troth.*] Amicus *Socrates*, amicus *Plato*, ſed magis amica Veritas.

℣. 47.

And never coin a formal Lye on't,
To make the *Knight* o'ercome the *Giant*.
This b'ing profeſt, we've hopes enough,
And now go on where we left off.
They rode, but Authors having not
Determin'd whether Pace or Trot,
(That is to ſay, whether *Tollutation*,
As they do tearm't, or *Succuſſation*)
We leave it, and go on, as now
Suppoſe they did, no Matter how:
Yet ſome from ſubtle Hints have got
Myſterious Light, it was a Trot,
But let that paſs: They now begun
To ſpur their living Engines on.
For as whipp'd Tops, and bandy'd Balls,
The Learned hold, are Animals:
So Horſes they affirm to be
Mere Engines made by Geometry;
And were invented firſt from Engins,
As *Indian Britains* were from *Penguins*.

℣. 47, 48. *That is to ſay, whether Tollutation,—as they do tearm't, or Succuſſation.*] * *Tollutation* and *Succuſſation*, are only *Latin* Words for Ambling and Trotting, tho' I believe both were natural amongſt the Old *Romans*; ſince I never read, they made uſe of the Tramel, or any other Art, to pace their Horſes.

℣. 55, 56. *For as whipp'd Tops, and bandy'd Balls,—The Learned hold, are Animals.*] Thoſe Philoſophers who held *Horſes* to be *Machines*, or Engines, might with no greater abſurdity, hold *whipp'd Tops* to be *Animals*. (Mr. D.)

℣. 58. *Mere Engines made by Geometry.*] *Des Cartes* who died in the Court of *Chriſtina* Queen of *Sweden*, anno 1654. (ſee *Collier*'s *Hiſtorical Dictionary*,) taught that Horſes, and other Brute Animals, had no life in them, but were mere Engines moved by certain Springs, like Clock-work, having neither ſenſe, nor perception of any thing, (Dr. B.) ſee a confutation of his opinion, *Turkiſh Spy*, vol. 2. letter 26. vol. 4. book 3. letter 4. vol. 4. book 4. letter 7. vol. 7. book 3. letter 8.

℣. 59, 60. *And were invented firſt by Engins,—As Indian Britains were from Penguins.*] As *Des Cartes* is the Perſon ſneer'd in the

So let them be, and, as I was ſaying,
They their live Engines ply'd, not ſtaying
Until they reach'd the fatal Champain,
Which th' Enemy did then incamp on:

firſt Line; ſo probably the learned Mr. *Selden*, (with others) may be intended in the ſecond. He tells us, (*Notes upon Drayton's Poly-Olbion*, p. 148.) "That about the year M,C,LXX, *Madoc*, Brother "to *David ap Owen*, Prince of *Wales*, made a Sea Voyage to *Florida*, "and by probability, thoſe names of *Capo de Broton* in *Norimberg*, "and *Penguin* in part of the *Northern America*, for a white *Rock*, "and a white headed Bird, according to the *Britiſh*, were Re-"licts of this Diſcovery; ſo that the *Welſh* may challenge priority "of finding that New World, before the *Spaniard*, *Genoa*, and o-"thers mentioned by *Lopez*, *Marinæus*, and the reſt of that kind." Mr. *Butler*'s Meaning ſeems to be hit off, in the following Note communicated to me by an admirable Lady, who as ſhe is endued with all the Excellencies and Perfections of her Sex, is well known to the Learned World, for ſome uſeful and valuable Tracts ſhe has publiſhed, and for her great and uncommon Attainments in Literature: her Name, was I at liberty to mention it, would do great Honour to my Notes.

"The Author's Explanation of the laſt line which is an Illuſtra-"tion of the firſt, muſt, I think, be the Clew which muſt lead us to "the Meaning of theſe Lines. He tells us, that ſome Authors have "endeavour'd to prove from the Bird call'd *Penguin*, and other *In-"dian* Words, that the *Americans* are originally deriv'd from *Bri-"tains*; that is, that there are *Indian Britains*, and agreeable to "this, ſome Authors have endeavour'd to prove from Engines, "that Horſes are mere Engines made by Geometry. But have theſe "Authors prov'd their Points? Certainly not. Then it follows, "that Horſes which are mere Engines made by Geometry, and *In-"dian Britains* are mere Creatures of the Brain, Invented Creatures. "And if they are only invented Creatures, they may well be ſup-"poſed to be invented from Engines, and Penguins, from whence "theſe Authors had endeavour'd, in vain, to prove their Exiſtence. "Upon the whole I imagine, that in theſe, and the Lines immedi-"ately preceding, three ſorts of Writers are equally banter'd by our "Author; Thoſe who hold Machines to be Animals; Thoſe who "hold Animals to be Machines; And thoſe who hold that the "*Americans* are derived from *Britains*."

Mr. *Warburton* obſerves upon theſe Lines, "That the Thought "is extremely fine, and well expoſes the Folly of a Philoſopher, "for attempting to eſtabliſh a Principle of great importance in his "Science, on as ſlender a Foundation, as an *Etymologiſt* advances "an Hiſtorical Conjecture."

The dire *Pharſalian* Plain, where Battel
Was to be wag'd 'twixt puiſſant Cattel,
And fierce Auxiliary Men,
That came to aid their Brethren:
Who now began to take the Field,
As Knight from Ridge of Steed beheld.
For as our modern Wits behold,
Mounted a pick-back on the old,
Much further off, much further he,
Rais'd on his aged Beaſt, cou'd ſee:
Yet not ſufficient to deſcry
All Poſtures of the Enemy;
Wherefore he bids the Squire ride further,
T' obſerve their Numbers, and their Order,
That, when their Motions he had known,
He might know how to fit his own.
Mean while he ſtopp'd his willing Steed,
To fit himſelf for martial Deed:
Both Kinds of Metal he prepar'd,
Either to give Blows, or to ward;
Courage and Steel, both of great Force,
Prepar'd for better, or for worſe.

℣. 65. *The dire Pharſalian Plain.*] **Pharſalia* is a City of *Theſſaly* famous for the Battle won by *Julius Cæſar* againſt *Pompey* the Great, in the neighbouring Plains, in the 607th year of *Rome*, of which read *Lucan's Pharſalia.*]

℣. 71, 72. *For as our Modern Wits behold,—Mounted a pick-back on the old*, &c.] A Banter on thoſe Modern Writers, who held, (as Sir *William Temple* obſerves, *Eſſay on ancient and modern Learning*,) "That as to *Knowledge*, the *Moderns* muſt have more than the *Ancients*, becauſe they have the advantage both of theirs and their own; which is commonly illuſtrated by a Dwarf's ſtanding upon a Giant's Shoulders, or ſeeing more or farther than He.

℣. 74. *Rais'd on*, &c.] *From off* in the two firſt Editions of 1663.

℣. 85, 86. Thus altered 1674, *Courage within, and Steel without —To give and to receive a Rout.*

℣. 92.

His Death-charg'd Piſtols he did fit well,
Drawn out from Life-preſerving Vittle.
Theſe being prim'd, with Force he labour'd
To free's Sword from retentive Scabbard:
And after many a painful Pluck,
From ruſty Durance he bail'd Tuck.
Then ſhook himſelf, to ſee that Proweſs;
In Scabbard of his Arms ſat looſe;
And rais'd upon his deſp'rate Foot,
On Stirrup-ſide he gaz'd about,
Portending Blood, like blazing Star,
The Beacon of approaching War.

℣. 92. Thus altered 1674, *He cleared at length the Rugged Tuck.*

℣. 97, 98. *Portending Blood, like Blazing Star,—The Beacon of approaching War.*] All Apparitions in the Air have been vulgarly numbered with prodigies preternatural, ſee *Spenſer*'s *Prodigies*, 2d edit, p. 182.) and Comets to be of baleful influence. Such was the *Blazing Comet* which appear'd when the Emperor *Charles* V. ſickened, increaſed as his Diſeaſe increaſed, and at laſt ſhooting its Fiery Hair point blank againſt the Monaſtery of St. *Juſtus* where he liv'd, in the very Hour the Emperor died, the Comet vaniſh'd. (ſee *Baker*'s *Hiſtory of the Inquiſition*, p. 355.) *Richard Corbet*, in his Verſes inſcribed to Sir *Thomas Ayleſbury*, on occaſion of the *Blazing Star* which appear'd before the Death of King *James*'s Queen 1618, has the following Lines,

Hath this ſame Star been object of the Wonder,
Of our Forefathers, ſhall the ſame come under
The Sentence of our Nephews, write, and ſend,
Or elſe this Star a Quarrel doth portend.

The Ancients were of opinion; that they portended Deſtruction, *Cometas* Græci vocant noſtri Crinitas horrentes crine Sanguineo, & Comarum modo in vertice hiſpidas. Diri *Cometæ* quidni? Quia Crudelia, atque Immania, Famem, Bella, Clades, Cædes, Morbos, Everſiones Urbium, Regionum Vaſtitates, Hominum Interitus portendere creduntur, &c. *Plinii Nat. Hiſt.* lib. 11. cap. 25. vid. Plura. *Henrici Meibomii Not.* in *Witichind. Annal. Saxon. Rer. Germanic.* tom. 1. p. 691. *Ja. Majoris Hiſt. Majoris Britanniæ.* lib. 2. folio 27. *Turkiſh Spy*, vol. 6. b. 3. letter 15. vol. 8. b. 4. letter 6. id. ib. letter viii. *Keil*'s *Aſtronomical Lectures*, 17. de *Cometis*. But this opinion is banter'd by Dr. *Harris*, (*Aſtronomical Dialogues*, 2d edit. p. 138.) ſee an account of the ſeveral *Blazing Stars* and *Comets* that have appear'd in theſe Kingdoms, in *Stow*'s *Annals paſſim*, *Chronicon Saxonicum*

Ralpho rode on with no leſs Speed
Than *Hugo* in the Foreſt did:
But far more in returning made,
For now the Foe he had ſurvey'd,
Rang'd, as to him they did appear,
With *Van*, *Main Battle*, *Wings* and *Rear*.
I' th' Head of all this warlike Rabble,
Crowdero march'd, expert and able.

Saxonicum by the preſent *Lord Biſhop of London*, Dr. *Harris*'s *Aſtronomical Dialogues*, p. 141. vid. etiam Hiſtoriam Cometarum ab Anno Mundi 3483. ad Ann. Chriſti 1618. *Alſtedii Theſaur. Chronologic.* edit. 1628. p. 484. ad 493. incluſive.

ỳ. 99, 100. *Ralpho rode on with no leſs ſpeed—Than Hugo in the Foreſt did.*] Thus alter'd in the Edition of 1674.

The Squire advanc'd with greater ſpeed,
Than could b' expected from his Steed.

Reſtored in 1704. This *Hugo* was Scout-maſter to *Gondibert*, when He and his Party of Hunters were in danger of an Ambuſcade, from *Oſwald*, and his Forces, he ſent little *Hugo* to *reconnoitre* the Enemy. (ſee Sir *W. Davenant*'s *Gondibert*, 4to edit. b. 1. canto 2. ſ. 66, 67.)

S. 66.

The Duke this falling Storm does now diſcern,
Bids little Hugo *fly, but 'tis to view*
The Foe, and their firſt Count'nance learn,
Whilſt firm he in a Square his Hunters drew.

S. 67.

And Hugo *ſoon, light as his Courſer's heels,*
Was in their Faces, troubleſome as Wind,
And like to it, ſo wingedly he Wheels,
No one cou'd catch what all with trouble find, &c.

(See Sir *John Falſtaff*'s Anſwer to Prince *John of Lancaſter*, 2^d^ Part of *Henry* 4th. *Shakeſpear*'s *Works*, vol. 3. p. 509.) Sir *William Davenant* might probably borrow this Thought of *Hugo*'s *Swiftneſs* from *Titinius*'s Anſwer to *Caſſius*. *Shakeſpear*'s *Julius Cæſar*, (act 5. vol. 6. p. 20.) who orders him to view the Enemy.

ỳ. 101, 102. *But with a great deal more return'd—For now the Foe he had diſcern'd.*] In the two firſt Editions of 1663.

ỳ. 105. *I' th' head of all this warlike Rabble.*] See the Deſcription of *Oſwald*'s *Warriors*, *Gondibert*, book 1. canto 2. ſ. 70 to 76. incluſ.

ỳ. 106. *Crowdero march'd, expert and able.*] So call'd from *Croud* a Fiddle. This was one *Jackſon* a Milliner, who liv'd in the *New Exchange* in the *Strand*; He had formerly been in the Service of

Inſtead of Trumpet and of Drum,
That makes the Warrior's Stomach come,
Whoſe Noiſe whets Valour ſharp, like Beer
By thunder turn'd to Vinegar;
(For if a Trumpet ſound, or Drum beat,
Who has not a Month's mind to combat?)
A ſqueaking Engine he apply'd
Unto his Neck, on North-Eaſt Side,
Juſt where the Hangman does diſpoſe,
To ſpecial Friends, the Knot of Nooſe:
For 'tis *Great Grace*, when *Stateſmen* ſtraight
Diſpatch a Friend, let others wait.
His warped *Ear* hung o'er the Strings,
Which was but *Souſe* to *Chitterlings*:
For Guts, ſome write, e're they are ſodden,
Are fit for Muſick, or for Pudden:

of the *Round-heads*, and had loſt a Leg in it; this brought him to decay, ſo that he was obliged to ſcrape upon a Fiddle from one Alehouſe to another for his Bread. Mr. *Butler* very judiciouſly places him at the head of his Catalogue: for Country Diverſions are generally attended with a *Fidler*, or *Bag-piper*: I would obſerve in this place that we have the exact Characters of the uſual Attendants at a *Bear-baiting*, fully drawn, and a Catalogue of Warriors conformable to the practice of *Epic Poets*. (Mr. B.)

℣. 113, 114. *A ſqueaking Engine he apply'd—Unto his Neck, on North-Eaſt Side.*] Why the North-Eaſt Side? Do Fidlers always, or moſt generally ſtand, or ſit according to the points of the Compaſs, ſo as to anſwer this Deſcription? no ſurely: I lately heard an ingenious Explication of this Paſſage, taken from the poſition of a Body when 'tis buried, which being always the Head to the Weſt, and the Feet to the Eaſt, conſequently the Left Side of the Neck, that part where the Fiddle is uſually placed, muſt be due North-Eaſt. (Mr. B.) Perhaps the Fidler and Company were marching towards the Eaſt, which would occaſion the ſame poſition of the Fiddle.

℣. 115, 116. *Juſt where the Hangman does diſpoſe,—To ſpecial Friends, the Knot of Nooſe.*] The *Nooſe* I am told, is always placed under the *Left Ear*.

℣. 121, 122, 123, 124. *For Guts ſome ſay, e're they are ſodden—Are fit for Muſick, or for Pudden;—From whence Men borrow ev'ry kind—*

From whence Men borrow ev'ry kind
Of Minſtrelſy, by String or Wind.
His griſly *Beard* was long and thick,
With which he ſtrung his Fiddle-ſtick:
For he to Horſe-tail ſcorn'd to owe,
For what on his own Chin did grow.

kind—Of Minſtrelſy, by String or Wind.] This Thought probably was borrowed, from the following words of an *Humorous* Writer. Sed hic maxime ardua a *Willichio* movetur quæſtio, an in his crepitibus poſſit eſſe *Muſica?* ad quam ſecundum illum magiſtraliter, & reſolutive reſpondemus; eſſe in Dipthongis maximè non quidem eam quæ fit voce per ejus inſtrumenta aut impulſu rei cujuſpiam ſonoræ, ut fit in Chordis Citharæ, vel teſtudinis, vel Pſalterii; ſed quæ fit ſpiritû, ſicuti per tubam & tibiam redditur. Quapropter hic non eſt harmonica, vel Ρυθμικὴ ſed organica Muſica: in quâ ut in aliis, leges componendi & canendi non difficulter, exagitare & conſarcinari poſſent; ita ut acuti & puellares primo loco, poſt illas mediæ vel civiles, aniles aut vetulares: ultimo graves vel viriles ruſticorum ſtatuerentur, non ſecus ac Diatonico canendi genere per *Pythagoream* dimenſionem diſpoſitum eſt. vid. *Facet. Facetiar.*—— Faſcic. Nov. 1657. *De Peditu.* ſ. 29. p. 30. In Muſicorum gratiam, quæritur, quot ſint genera crepituum ſecundum differentiam ſoni? Reſp. 62. Nam ſicuti *Cardanus* oſtendit, Podex quatuor modis ſimplicibus crepitum format; acutum, gravem, reflexum & liberum: ex quibus compoſitis fiunt modi 58, quibus additis quatuor ſimplicibus, erunt ex prolationis differentiâ 62. crepituum genera. Qui volet computet. id. ib. p. 42. The merry Author of a Tract, intitled *The Benefit of F--t ng explain'd*, p. 11. has improved this whimſical Opinion, by obſerving "That Dr. *Blow* in his Treatiſe of the *Fundamentals of Muſick*, aſſerts, that the Firſt Diſcovery of Harmony, "was owing to an obſervation of Perſons of different Sizes ſounding different Notes in Muſick by F--t-ng. For while one F--t-d "in B-fa-bimi, an other was obſerved to anſwer in F-faut, and "make that agreeable concord called a Fifth; whence the muſical part had the name of *Bum-Fiddle*. And the firſt Invention of "the *Double Curtail*, was owing to this obſervation. By this Rule "it would be an eaſy matter to form a F--t-ng Conſort, by ranging "Perſons of different Sizes in order, as you would a Ring of Bells, "or Set of Organ-Pipes; which Entertainment would prove much "more diverting round a Tea-table, than the uſual one of Scandal; "ſince the ſweeteſt Muſick is allow'd to proceed from the Guts. "Then that Lady will be reckon'd the moſt agreeable in converſation, who is the readieſt at *Repartee*; and to have a good report "behind her back, would be allow'd a ſtrong argument of her "merit."

Chiron, the four-legg'd Bard, had both
A Beard and Tail of his own growth;
And yet by Authors 'tis averr'd,
He made uſe only of his Beard.
In *Staffordſhire*, where vertuous Worth
Does raiſe the Minſtrelſy, not Birth;
Where Bulls do chuſe the boldeſt King,
And Ruler, o'er the Men of String;
(As once in *Perſia*, 'tis ſaid,
Kings were proclaim'd by a Horſe that neigh'd)

" merit." *Vives* makes mention of a Perſon in his time who could f--t in Tune. *Montaigne*'s *Eſſays*, book 1. chap. 20. p. 120. edit. 1711. And I have heard of a Maſter upon the Flute, who upon concluding a Tune, generally ſounded an octave with his B--k-S--e. See *Spectator*'s *Diſſertation upon the Cat Call*, N° 361.

℣. 129. *Chiron the Four legg'd Bard.*] * *Chiron*, a *Centaur*, Son to *Saturn* and *Phillyris*, living in the Mountains, where being much given to Hunting, he became very knowing in the Vertues of Plants, and one of the moſt famous Phyſicians of his Time. He imparted his Skill to *Æſculapius*, and was afterwards *Apollo*'s Governor, until being wounded by *Hercules*, and deſiring to die, *Jupiter* placed him in Heaven where he forms the Sign of *Sagittarius* or the *Archer*." vid. *Diodori Siculi Rer. Antiquar.* lib. 5. p. 107. *Alſtedii Theſaur. Chron* p. 255.

℣. 134. *Does raiſe the Minſtrelſy.*] See Dr. *Plot*'s *Staffordſhire*, p. 436, for the whole Ceremony. And an account of the Charter for Incorporating the *Minſtrels*. *Manley*'s *Interpreter*, ſee more *Spelmanni Gloſſarium*, edit. 1664. p. 412. The Rhime of Sir *Thopas*, *Chaucer*'s *Works*, folio 67. *Chaucer's Manciple's Tale*, folio 84. *Minſtrels* were not held in ſo high eſteem in all Ages and Places. For by 4 Hen. 4. chap. 27. 'tis enacted, that to eſchew many Diſeaſes and Miſchiefs which have happened before this time in the Land of *Wales*, by many Waſlers, *Rhimers*, *Minſtrels* and other Vagabonds, It is ordained, That no Maſter Rhimer, *Minſtrel* nor Vagabond be in any wiſe ſuſtained in the Land of *Wales*. *Pryn*'s *Hiſtrio-Maſtix*, part 1. p. 493.

℣. 137. *As once in Perſia 'tis ſaid—Kings were proclaim'd by a Horſe that neigh'd.*] *Darius* was declared King of *Perſia* in this manner, as is related by *Herodotus*, lib. 3. and from him by Dean *Prideaux* (*Connec.* ſub. ann. 521.) " Seven Princes (of whom *Darius* " was one) having ſlain the Uſurpers of the Crown of *Perſia*; en- " tered into conſultation among themſelves, about ſettling of the " Govern-

He bravely vent'ring at a Crown,
By Chance of War, was beaten down,
And wounded ſore: His *Leg* then broke,
Had got a Deputy of Oke:
For when a Shin in Fight is cropt,
The Knee with one of Timber's propt,
Eſteem'd more honourable than the other,
And takes Place though the younger Brother.
Next march'd brave *Orſin*, famous for
Wiſe Conduct, and Succeſs in War:

" Government, and agreed, That the Monarchy ſhould be conti-
" nued in the ſame manner, as it had been eſtabliſh'd by *Cyrus*:
" and that for the determining which of them ſhould be the *Mo-*
" *narch*, they ſhould meet on Horſeback the next Morning, againſt
" the Riſing of the Sun, at a place appointed for that purpoſe;
" and that He whoſe Horſe ſhould firſt *neigh*, ſhould be King.
" The *Groom* of *Darius* being inform'd of what was agreed on,
" made uſe of a Device which ſecured the Crown to his Maſter:
" for the Night before, having tied a Mare to the place where
" they were the next Morning to meet; he brought *Darius*'s
" Horſe thither, and put him to cover the Mare: and therefore
" as ſoon as the Princes came thither at the time appointed, *Da-*
" *rius*'s Horſe at the ſight of the place remembering the Mare, ran
" thither, and *neigh'd*, whereon He was forthwith ſaluted King by
" the reſt: and accordingly placed on the Throne."

℣. 141, 142.—*His Leg then broke—Had got a Deputy of Oke.*] See *Pinkethman*'s *Jeſts*, p. 98. and *Joe Miller*'s. I have heard of a brave Sea Officer, who having loſt a *Leg* and an Arm in the Service: once order'd the *Hoſtler* upon his Travels, to unbuckle his *Leg*, which he did; then he bid him unſkrew his *Arm*, which was made of Steel, which he did, but ſeemingly ſurpriz'd: which the Officer perceiving, he bid him unſcrew his Neck: at which the Hoſtler ſcour'd off, taking him for the Devil. See the Bravery of one of *Montroſe*'s Soldiers upon loſing a Leg in the Battle of *Aberdeen* 1644. *Impartial Examinat. of Mr. Neal*'s 4th *vol. of the Hiſtory of the Puritans*, p. 80.

℣. 146. *And takes place tho' the younger Brother.*] Alluding to the awkard Step a Man with a wooden Leg makes in walking, who always ſets it firſt. (Mr. W.)

℣. 147. *Next march'd brave Orſin.*] *Next follow'd.* In the two firſt editions of 1663. *Joſhua Goſling*, who kept Bears at *Paris-Garden* in *Southwark*: however ſays Sir *Roger*, he ſtood hard and faſt

A ſkilful Leader, ſtout, ſevere,
Now Marſhal to the Champion Bear.
With Truncheon tipp'd with Iron Head,
The Warrior to the Liſts he led;
With ſolemn March, and ſtately Pace,
But far more grave and ſolemn Face.
Grave as the Emperor of *Pegu*,
Or *Spaniſh* Potentate *Don Diego*.
This Leader was of Knowledge great,
Either for Charge, or for Retreat.
He knew when to fall on *Pell-mell*.
To fall back and retreat as well.
So Lawyers, leſt the *Bear* Defendant,
And Plaintiff *Dog*, ſhou'd make an end on't,
Do ſtave and tail with *Writs of Error*,
Reverſe of Judgment, and *Demurrer*,
To let them breathe a while, and then
Cry whoop, and ſet them on agen.
As *Romulus* a Wolf did rear,
So he was dry-nurs'd by a Bear,

faſt for the *Rump Parliament*. (Mr. B.) See an account of *Orſon* the *Bearward*, in *Ben Johnſon*'s *Maſque of Augurs*.

℣. 155. *Grave as the Emperor of Pegu.*] See *Purchaſe his Pilgrims*, vol. 5. b. 5. chap. 4. *Mandelſo*'s *and Olearius*'s *Travels*.

℣. 156. *Or Spaniſh Potentate Don Diego.*] See an account of *Spaniſh Gravity*, *Lady*'s *Travels into Spain*, part 1. p. 144, 166. 5th edit.

℣. 159, 160. Thus altered in the edition of 1674. *Knew when t'engage his Bear Pell-mell,—And when to bring him off as well.* *Pell-mell.* i. e. Confuſedly, without order. *Fr.* of *Pêle*, Locks of Wool, and *Mêle* mixed together.

℣. 167. *As Romulus a Wolf did rear.*] "*Romulus* and *Rhemus* "were ſaid to have been nurſed by a *Wolf*; *Telephus* the Son of "*Hercules*, by a Hind; *Peleus* the Son of *Neptune* by a Mare; and "*Ægiſthus* by a Goat: not that they had actually ſuck'd ſuch "Creatures, as ſome Simpletons have imagin'd, but their Nurſes "had been of ſuch a Nature and Temper, and infuſed ſuch into "them." *Spectator*, N° 246.

℣. 168.

That fed him with the purchas'd Prey
Of many a fierce and bloody Fray;
Bred up, where Diſcipline moſt rare is,
In military *Garden Paris*.
For Soldiers heretofore did grow
In Gardens, juſt as Weeds do now;
Until ſome ſplay-foot Politicians
T' *Apollo* offer'd up Petitions,
For licenſing a new Invention
Th' 'ad found out of an antique Engine,

ỳ. 168. *So he was dry-nurs'd by a Bear.*] i. e. maintain'd by the diverſion which his Bear afforded the Rabble. (Mr. W.) He might likewiſe have the Romantic Story of *Orſon*'s being ſuckled by a Bear in view. (See *Hiſtory of Valentine and Orſon*, chap. 4.) Mr. *Mottraye*, (in his *Voiages and Travels*, vol. 3. 1722. p. 203.) gives ſome remarkable inſtances of Children expoſed by their unnatural Parents, that were nurs'd by Bears, and walk'd on their Hands and Feet, and roar'd like them, and fled the Sight of Men.

ỳ. 172. *In military Garden Paris.*] In *Southwark*, ſo called from it's Poſſeſſor: it was the place where Bears were formerly baited. See *John Field's Declaration of God's Judgment at Paris-Garden*: and Mr. *Stubbs*'s *Anatomy of Abuſes, againſt Bear-baiting*, p. 133, 134, 135. *Pryn*'s *Hiſtrio-Maſtix*, part 1. p. 563.

ỳ. 173. *For Soldiers heretofore did grow*] This is a Satire on the *London Butchers*, who form'd a great Body in the Militia. (Mr. W.)

ỳ. 177. *For licenſing a new Invention.*] This and the following Lines are fully explain'd in *Boccalini*'s *Advertiſements from Parnaſſus*, (Cent. 1. Adv 16. p. 27. edit. 1656.) which begins thus: "Ambaſſadors from all the Gardiners in the World are come to the Court, "who have acquainted His Majeſty: that were it either from the "Bad Condition of their Seed, the Naughtineſs of the Soil, or from "Evil Celeſtial Influences, ſo great abundance of Weeds grew up "in their Gardens, as not being any longer able to undergo the "charges they were at in weeding them out, and of cleanſing their "Gardens, they ſhould be inforc'd either to give them over, or elſe "to inhaunce the price of their Pumpions, Cabages, and other "Herbs, unleſs His Majeſty would help them to ſome Inſtrument, "by means whereof they might not be at ſuch exceſſive charge in "keeping their Gardens. His Majeſty did much wonder at the Gar-"diners fooliſh Requeſt, and being full of ndignation, anſwer'd, "their Ambaſſadors, that they ſhould tell thoſe that ſent them, "that they ſhould uſe their accuſtomed manual Inſtruments, their

To root out all the Weeds that grow
In publick Gardens at a Blow,
And leave th' Herbs ſtanding. Quoth Sir *Sun*,
My Friends, that is not to be done.
Not done! quoth *Stateſman*; yes, an't pleaſe ye,
When 'tis once known, you'll ſay 'tis eaſy.
Why then let's know it, quoth *Apollo:*
We'll beat a Drum, and they'll all follow.

" Spades and Mattocks, for no better could be found, or wiſh'd for;
" and ceaſe from demanding ſuch impertinent Things. The Am-
" baſſadors did then couragiouſly reply, that they made this Re-
" queſt, being moved thereunto by the great benefit which they
" ſaw His Majeſty had been pleas'd to grant to Princes, who to
" purge their States from evil Weeds, and ſeditious Plants, which
" to the great misfortune of good men do grow there in ſuch abun-
" dance, had obtain'd the miraculous Inſtruments of *Drum* and
" *Trumpet*, at the Sound whereof Mallows, Henbane, Dog-Caul,
" and other pernicious Plants, of unuſeful Perſons, do of themſelves
" willingly forſake the Ground, to make room for Lettice, Burnet,
" Sorril, and other uſeful Herbs of Artificers and Citizens; and
" wither of themſelves and die, amongſt the Brakes and Brambles,
" out of the Garden, (their Country) the which they did much pre-
" judice? and that the Gardiners would eſteem it a great Happineſs,
" if they could obtain ſuch an Inſtrument from his Majeſty. To this
" *Apollo* anſwered, that if Princes could as eaſily diſcern ſeditious
" Men, and ſuch as were unworthy to live in this World's Garden,
" as Gardiners might know Nettles and Henbane, from Spinnage
" and Lettice, he would have only given them Halters and Axes
" for their Inſtruments, which are the true Pickaxes, by which the
" ſeditious Herbs (Vagabonds which being but the uſeleſs Luxuries
" of Human Fecundity, deſerve not to eat bread) may be rooted
" up. But ſince all Men were made after the ſame manner, ſo as the
" Good could not be known from the Bad, by the Leaves of Face,
" or Stalks of Stature, the Inſtruments of Drum and Trumpet were
" granted for publick Peace ſake to Princes, the ſound whereof was
" cheerfully follow'd by ſuch Plants as took delight in dying, to the
" end, that by the frequent uſe of Gibbets, wholſom Herbs ſhould
" not be extirpated inſtead of ſuch as were venemous. The Ambaſ-
" ſadors would have replied again, but *Apollo* with much indigna-
" tion, bad them hold their peace, and charged them to be gone
" from *Parnaſſus* with all ſpeed: for it was altogether impertinent
" and ridiculous, to compare the purging of the World from ſedi-
" tious Spirits, with the weeding of noiſom Herbs out of a Garden."

℣. 185. —— *Apollo.*] *Apollo*, the God of Muſic: ſuppoſed by ſome

A Drum! (quoth *Phœbus*,) troth that's true,
A pretty Invention quaint and new.
But though of Voice and Inſtrument
We are th' undoubted Preſident;
We ſuch loud Muſick do not profeſs,
The Devil's Maſter of that Office,
Where it muſt paſs, if 't be a Drum,
He'll ſign it with *Cler. Parl. Dom. Com.*
To him apply yourſelves, and he
Will ſoon diſpatch you for his Fee.
They did ſo, but it prov'd ſo ill,
Th' 'ad better let 'em grow there ſtill.
But to reſume what we diſcourſing
Were on before, that is, ſtout *Orſin*;
That which ſo oft by ſundry Writers
Has been apply'd t' almoſt all Fighters
More juſtly may b'aſcrib'd to this,
Than any other Warrior, *(viz.)*
None ever acted both Parts bolder,
Both of a Chieftain and a Soldier.
He was of great Deſcent, and high
For Splendor and Antiquity,
And from celeſtial Origine
Deriv'd himſelf in a right Line,

ſome to be *Jubal* the Son of *Lamech*: the Father of all ſuch as handle the Harp and Organ. *Geneſ.* 4. 21.

4. 194. — *Cler. Parl. Dom. Com.*] The Houſe of Commons, even before the *Rump* had murder'd the King, and expell'd the Houſe of Lords, uſurp'd many branches of the Royal Prerogative, and particularly this for granting Licenſes for *New Inventions*: which Licenſes, as well as their Orders, were ſign'd by the Clerk of the Houſe; having borrow'd the method of Drums from *Boccalini*, who makes *Apollo* ſend the Inventor of this Engine to the Devil, by whom he ſuppoſes that Houſe of Commons to be govern'd. (Dr. B.)

ỳ. 201. *That which ſo oft by ſundry Writers*] A Satire on common Characters of Hiſtorians. (Mr. W.)

Not as the ancient *Heroes* did,
Who, that their baſe-Births might be hid,
(Knowing they were of doubtful Gender,
And that they came in at a Windore)
Made *Jupiter* himſelf and others
O' th' Gods, Gallants to their own Mothers,
To get on them a Race of Champions,
(Of which old *Homer* firſt made *Lampoons* ;)

℣. 211. *Not as the ancient Heroes did.*] This is one inſtance of the Author's making Great things Little, though his Talent lay chiefly the other way. (Mr. D.)

℣. 212. *Who, that their baſe-Births might be hid.*] This Foible has but too often prevailed with Perſons of infamous Characters, even in Low-life. Several Inſtances are given by Sir *Roger L'Eſtrange:* one in his Reflection upon *Fab.* 236. firſt volume; where he mentions a *French-woman*, that ſtood up for the Honour of her Family, "Her Coat (ſhe ſaid) was quarter'd with the Arms of *France*, which "was ſo far true, that ſhe had the *Flower de Luce* ſtamp'd (we muſt "not ſay branded) upon her Shoulder." A ſecond inſtance he gives (*Reflection upon Æſop*'s 118th *Fable* vol. 1, of the *Boaſting Mule*) where he tells us, of a *Spaniard*, that was wonderfully upon the huff about his Extraction, and would needs prove himſelf of ſuch a Family, by the ſpelling of his Name. A *Cavalier* in the Company with whom he had the Controverſy, very civilly yielded him the Point; "For (ſays he) I have examined the Records of a cer-"tain Houſe of Correction, and I find your Grandfather was "whipp'd there by that Name." A Third (vol. 2. fab. 142.) of a Gentleman Thief under Sentence of Death, for a Robbery upon the Highway, who petition'd for the Right-hand in the Cart, to the place of Execution. And of a *Gentleman Cobler*, who charg'd his Son at his Death to maintain the Honour of his Family. (*Spectator*, N° 630.) See more vol. 2. Fab. 46. *Boccalini*'s *Marquis*, and *Ben Johnſon*'s *Explorata*, or *Diſcoveries*, p. 90.

℣. 218. *Of which old Homer firſt made Lampoons.*] Several of the *Grecian*, and *Trojan Heroes*, are repreſented by *Homer*, as vainly boaſting of their Births when they ſhould have been in the Heat of Action: and amongſt theſe *Diomed* in *Iliad* 14. l. 124. &c.

A Youth, who from the mighty Tydeus ſprings,
May ſpeak to Councils, and aſſembled Kings.
Hear then in Me the Great Oenides' Son,
Whoſe honour'd Duſt (his Race of Glory run)
Lies whelm'd in Ruins of the Theban Wall;
Brave in his Life, and glorious in his fall. Mr. *Pope.*

Thus

Arctophylax in Northern Sphere
Was his undoubted Anceſtor:
From him his great Fore-fathers came,
And in all Ages bore his Name.
Learned he was in med'c'nal Lore,
For by his Side a Pouch he wore,
Replete with ſtrange Hermetick Powder,
That Wounds nine Miles point-blank wou'd
By ſkilful *Chymiſt* with great Coſt [ſolder.
Extracted from a rotten Poſt;
But of a heav'nlier Influence
Than that which Mountebanks diſpenſe;
Tho' by *Promethean* Fire made,
As they do quack that drive that Trade.

Thus *Idomeneus*. *Iliad* 13, 564. &c.

From Jove, enamour'd of a Mortal Dame,
Great Minos, Guardian of his Country, came:
Deucalion, blameleſs Prince! was Minos' Heir,
His Firſt-born I, the Third from Jupiter. Mr. *P.*

And *Æneas* does the ſame. *Iliad* 20, 245, &c. when he is going to engage *Achilles*; who had inſulted him.

To this Anchiſes' Son:——Such words employ
To one that fears thee, ſome unwarlike Boy;
Such We diſdain; the beſt may be defy'd
With mean Reproaches, and unmanly Pride:
Unworthy the high Race from which we came,
Proclaim'd ſo loudly by the Voice of Fame;
Each from illuſtrious Fathers draws his Line,
Each Goddeſs-born, half Human, half Divine.
Thetis' this day, or Venus' Offspring dies,
And Tears ſhall trickle from celeſtial Eyes. Mr. *Pope.*

℣. 219. *Arctophylax in Northern Sphere.*] A Star near *Urſa Major* called *Bootes*. Septentriones autem ſequitur *Arctophylax*, vulgo qui dicitur eſſe *Bootes*. *Cic. de Naturâ Deorum*, lib. 2. *Op. Philoſoph.* p. 216. ed. *R. Stephan.* 1538.

℣. 231. *Tho' by Promethean Fire made.*] * Promethean Fire. *Prometheus* was the Son of *Iapetus*, and Brother of *Atlas*, concerning whom the Poets have feign'd, that having firſt form'd Men of the Earth and Water, he ſtole Fire from Heaven to put Life into them; and that having thereby diſpleaſed *Jupiter*, he commanded *Vulcan*

to tie him to mount *Caucaſus* with Iron Chains, and that a Vulture ſhould prey upon his Liver continually; but the truth of the Story is, that *Prometheus* was an Aſtrologer, and conſtant in obſerving the Stars upon that Mountain, and that, among other things, he found out the Art of making Fire, either by the means of a Flint, or by contracting the Sun-beams in a Glaſs. *Bochart* will have *Magog* in the Scripture to be the *Prometheus* of the *Pagans*. He here and before ſarcaſtically derides thoſe who were great admirers of the Sympathetick Powder and Weapon Salve; which were in great repute in thoſe days, and much promoted by the great Sir *Kenelm Digby*, who wrote a Treatiſe *ex profeſſo* on that Subject, and I believe thought what he wrote to be true; which ſince has been almoſt exploded out of the World.] " There is an old *Heathen* Story (ſays Dr. *Swift*, *Intelligencer*, N° 14.) "That *Prometheus* who was a Pot-" ter of *Greece*, took a Frolick to turn all the Clay in his Shop into " Men and Women, ſeparating the fine from the coarſe in order to " diſtinguiſh the Sexes. It was pleaſant enough to ſee with what " contrivance and order he diſpoſed of his Journey-men in their ſe-" veral Apartments, and how judiciouſly he aſſigned each of them " his Work, according to his natural Capacities and Talents, ſo that " every Member, and part of the Human Frame was finiſh'd with " the utmoſt Exactneſs and Beauty. In one Chamber you might " ſee a *Leg-ſhaper*, in another a *Skull-roller*; in a third an *Arm-*" *ſtretcher*, in the fourth a *Gut-winder*: for each Workman was " diſtinguiſh'd by a proper Term of Art, ſuch as *Knuckle-turner*, " *Tooth-grinder*, *Rib-cooper*, *Muſcle-maker*, *Tendon-drawer*, *Paunch-*" *blower*, *Vein-brancher*, and ſuch like. But *Prometheus* himſelf made " the Eyes, the Ears and the Heart, which becauſe of their nice " and their intricate Structure, were chiefly the Buſineſs of a *Maſter-*" *Workman*. Beſides this, he compleated the whole by fitting and " joining the ſeveral Parts together, according to the beſt Symme-" try and Proportion. The *Statues* are now upon their Legs, Life " the chief ingredient is wanting, *Prometheus* takes a *Ferula* in his " hand (A Reed in the *Iſland Chios*, having an old Pith) ſteals up " the Back ſtairs to *Apollo*'s Lodging, lights it clandeſtinely at the " Chariot of the Sun; ſo down he creeps upon his *Tiptoes* to his " Ware-houſe, and in a very few Minutes by the Application of the " Flame to the Noſtrils of his Clay Images, ſets them all a ſtalking " and ſtaring through one another, but intirely inſenſible of what " they were doing. They look'd ſo like the latter end of a *Lord* " *Mayor's Feaſt*, He could not bear the ſight of them: He then ſaw " it was abſolutely neceſſary to give them Paſſions, or Life would " be an inſipid thing, and ſo from the Superabundance of them in " other Animals, he culs out enough for his purpoſe, which he " blended and temper'd ſo well before infuſion, that his Men and " Women became the moſt amiable Creatures that Thought can " conceive." vid. *Horat.* lib. 1. Od. 3. Mr. *Fenton*'s Notes upon *Waller*, p. 16. Notes on *Creech*'s *Lucretius*. p. 666. *Spectator*, N° 211.

For, as when Slovens do amiſs
At others Doors, by Stool or Piſs,
The Learned write, a red-hot Spit
B'ing prudently apply'd to it,
Will convey Miſchief from the Dung
Unto the Part that did the Wrong:
So this did Healing, and as ſure
As that did Miſchief, this would cure.
Thus vertuous *Orſin* was endu'd
With Learning, Conduct, Fortitude,
Incomparable: And as the Prince
Of Poets, *Homer*, ſung long ſince,
A ſkilful Leech is better far
Than half a hundred Men of War;

ỳ. 233, 234, 235. *For, as when Slovens do amiſs — At others Doors by Stool or Piſs, — The Learned write a red-hot Spit*, &c.] A Banter upon Sir *Kenelm Digby* (*Diſcourſe concerning the Cure of Wounds by Sympathy*, 1660. p. 127.) Where the Reader may meet with a fuller account of this whimſical Experiment. *Aulus Gellius* takes notice, that there was a Place in *Rome*, where it was not lawful to ſpit. vid. *Syllog.* 3. *Jo. Bapt. Pii.* cap. 11. *De Loco Romæ* ubi ſpuere non licebat. *Gruteri Fax Artium.* tom. 1. p. 405. and the romantic Sir *John Maundevile*, that in ſome Provinces of the *Tartars*, 'twas Death to make water in a Houſe inhabited. *Travels*, edit. 1727. p. 300.

ỳ. 238. *Unto the part*, &c.] *Unto the Breech*, in the two firſt Editions of 1603.

ỳ. 243, 244, 245, 246. *——And as the Prince — Of Poets, Homer, ſung long ſince — A ſkilful is Leech better far — Than half a hundred Men of War.*] *Homer* ſpeaks this upon *Machaon*'s being wounded.

Ἰητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων. Iliad. Λ. l. 514.

A wiſe Phyſician skill'd our Wounds to heal,
Is more than Armies to the Public Weal. Mr. *Pope.*

Mr. *Spenſer* uſes the Word *Leech* in this Senſe.

Her Words prevail'd, and then the learned Leech
His cunning hand 'gan to his wounds to lay,
And all things elſe, the which his Art did teach
Which having ſeen from thence aroſe away

So he appear'd, and by his Skill,
No leſs than Dint of Sword, cou'd kill.
The gallant *Bruin* march'd next him,
With Viſage formidably grim,
And rugged as a *Saracen*,
Or *Turk* of *Mahomet*'s own Kin;
Clad in a Mantle *della Guerre*
Of rough impenetrable Fur;
And in his Noſe, like *Indian* King,
He wore, for Ornament, a Ring;
About his Neck a threefold Gorget,
As rough as trebled leathern Target,
Armed, as Heralds *cant*, and *langued*,
Or, as the Vulgar ſay, *ſharp-fanged*.
For as the Teeth in Beaſts of Prey
Are Swords, with which they fight in Fray;

The Mother of dread Darkneſs, and let ſtay
Aveugle's Son there in the Leech's Cure.

Fairy Queen, book 1. canto 5. ſect. 44.

(ſee Sir *John Maundevile*'s *Travels*, edit. 1727. p. 210. and *warner*'s *Albion*'s *England*, p. 242.) and both *Chaucer* and *Spenſer* uſe the Word *Leech* for the *Spiritual Phyſician*. See *Chaucer*'s *Pardoner*'s *Tale*, edit. 1602. fol. 62. *Sompner*'s *Tale*, folio 40. *Romaunt of the Roſe*, folio 121, 129. *Spenſer*'s *Fairy Queen*, book 1. canto 10. ſ. 22. *Farriers* were called *Horſe-Leeches*, *J. Taylor*'s *Works*, b. 44, 88. *Ben Johnſon's Tale of a Tub*, act 4. ſc. 1. b. 94. And Perſons ſkill'd in the Diſtempers of *Cows* and other horn'd Cattle, are in ſeveral Counties to this day called *Cow-Leeches*.

℣. 257.——*Gorget*.] A Neck-piece of Plate worn by the Officers of Foot Soldiers. *Baily*.

℣. 259.——*And Langued*] *Langued* [*Languè* or *Lampaſſe* in *French*] in Heraldry ſignifies the Tongue of an Animal hanging out: generally of a different colour from the Body. See *Dictionary* annex'd to the laſt Edition of *Guillim*, *Heraldry*, p. 14. *Chambers*'s *Cyclopædia*, *Baily*'s *Dictionary*.

℣, 261, 262. *For as the Teeth in Beaſts of Prey—Are Swords*, &c.] A Ridicule on this kind of Converſion in *Rhetoric*. (Mr. W.)

So Swords, in Men of War, are Teeth,
Which they do eat their Vittle with.
He was by Birth, ſome Authors write,
A *Ruſſian*, ſome a *Muſcovite*.
And 'mong the *Coſſacks* had been bred,
Of whom we in *Diurnals* read,
That ſerve to fill up Pages here,
As with their Bodies Ditches there.
Scrimanſky was his Couſin-German,
With whom he ſerv'd, and fed on Vermin:
And when theſe fail'd, he'd ſuck his Claws,
And quarter himſelf upon his Paws.
And tho' his Countrymen the *Huns*,
Did ſtew their Meat between their Bums
And th' Horſes Backs o'er which they ſtraddle,
And ev'ry Man eat up his Saddle;

℣. 267. *And 'mong Coſſacks*, &c.] * *Coſſacks* are a People that live near *Poland*; this Name was given them for their extraordinary Nimbleneſs; for *Caſa* or *Koſa* in the *Poliſh* Tongue, ſignifies a Goat. He that would know more of them, may read *Le Laboreur* and *Thuldenus*.] Coſſack ſignifies a Wanderer, or a Man that is always travelling. See *Guſtavus Adlerfeld*'s *Military Hiſtory of Charles* XII. *King of Sweden*, vol. 3. p. 78.

℣. 271. *Scrimanſky was his Couſin German*.] Probably a noted Bear in thoſe Times, to whoſe name a *Poliſh*, or *Coſſack* Termination of *Sky* is given. Sometimes the Names of their Keepers, are given them: In Mr. *Cowley*'s Play, call'd *The Widow of Watling Street*, act 3. a Fellow who has juſt eſcaped from the hands of the Bailiffs, ſays; "How many Dogs do you think I had upon me?—almoſt "as many as *George Stone* the *Bear*. (Mr. D.)

℣. 275, 276, 277 *And tho' his Countrymen the Huns—Did ſtew their Meat between their Bums—And th' Horſes Backs*, &c.] Thus alter'd in the edit. 1674. *Did uſe to ſtew between their Bums—And their warm Horſes backs their Meat—And ev'ry Man his Saddle eat*. This Cuſtom of the *Huns* is thus deſcribed by *Ammianus Marcellinus* l. 31. cap. 2. p. 615. *Pariſiis* 1681. *Hunni* ſemicruda cujuſvis pecoris carne veſcuntur, quam inter femora ſua & equorum terga ſubſertam, calefacient brevi.——Confirm'd by *Paulus Jovius* (*Hiſtoriar.* lib. 14. p. 289. edit. *Baſileæ* 1578.) by *Stephanus Stephanius*, Not. in lib. 1. *Hiſt. Daniæ Saxonis Grammatici*, p. 52. *Diſcourſe of the Original*

He was not half ſo nice as they,
But eat it raw when't came in's way;
He had trac'd Countries far and near,
More than *Le Blanc* the Traveller;
Who writes, He ſpous'd in *India*,
Of noble Houſe, a Lady gay,
And got on her a Race of Worthies,
As ſtout as any upon Earth is.
Full many a Fight for him between
Talgol and *Orſin* oft had been;
Each ſtriving to deſerve the Crown
Of a ſav'd Citizen; the one
To guard his *Bear*, the other fought
To aid his *Dog*; both made more ſtout

Original of the Coſſack, and Precopian Tartars, 1672. p. 43, 50, 51, 54. *Appendix to the Military Hiſtory of Charles the* XIIth *King of Sweden, Guſtavus Adlerfeld*, 1740. vol. 3. p. 250, 272. Mr. *Morden* (*Geography* 1693 p. 92) obſerves, "That the Inhabitants of "the *Leſſer Tartary*, do it to this day by their dead Horſes, and "when thus prepared, think it a Diſh fit for their Prince." vid. *Sigiſmundi Comment. Rer. Muſcoviticar.* 1600. p. 65.

℣. 283, 284, 285.——*He ſpous'd in India,—Of Noble Houſe, a Lady gay,—And got on her a Race of worthies*, &c.] *Le Blanc* tells this Story of *Aganda* Daughter of *Iſmation*: which the Annotator obſerves, "is no more ſtrange than many other Stories in moſt Tra-"vellers, that paſs'd with allowance; for if they write nothing but "what is poſſible or probable, they might appear to have loſt their "labour, and to have obſerved nothing but what they might have "done as well at Home." A fabulous Story of the like kind is mentioned by *Torquemeda*, the *Spaniſh Mandevile*, fol. 31. and by *Saxo Grammaticus* (*Hiſt. Daniæ* lib. 10. p. 193.) but this Annotator (vid. *Stephani Joh. Stephanii Not. Uberior.* p. 210.) ſeems to queſtion the Poſſibility. *Eximiæ granditatis Urſus*, &c.] Digna eſt obſervatû ſententia Cl. Viri *Maritinii Delrii*, quam de hoc *Saxonis* loco profert *Diſquiſit. Magic.* lib. 2. quæſt. 14. quoniam certus ſim, inquit, ex Homine & Ferâ verum hominem naſci non poſſe, quia Ferinum ſemen perfectionis eſt expers, quæ ad tam nobilis animæ domicilium requiritur. In illo exemplo putarem hoc dicendum, quod Dæmon talium Ferarum effigie Fœminas compreſſerit.

℣. 299.

By ſev'ral Spurs of Neighbourhood,
Church-fellow-Membership, and Blood;
But *Talgol*, mortal Foe to Cows,
Never got ought of him but Blows;
Blows, hard and heavy, ſuch as he
Had lent, repaid with Uſury.
Yet *Talgol* was of Courage ſtout,
And vanquiſh'd oft'ner than he fought:
Inur'd to Labour, Sweat and Toil,
And, like a Champion, ſhone with Oil.
Right many a Widow his keen Blade,
And many Fatherleſs, had made.
He many a *Boar* and huge *Dun-Cow*
Did, like another *Guy*, o'erthrow.

℣. 299.—*Talgol.* &c.] A Butcher in *Newgate Market*, who afterwards obtain'd a Captain's Commiſſion for his Rebellious Bravery at *Nazeby*, as Sir *R. L'Eſtrange* obſerves. (Mr. B.)

℣. 302. *And, like a Champion, ſhone with Oil.*] That is, he was a greaſy Butcher. The *Wreſtlers* in the public Games of *Greece* rarely encounter'd, till all their Joints and Members had been ſoundly rubb'd, fomented, and ſuppled with Oil, whereby all Strains were prevented. (See *Archbiſhop Potter*'s *Antiquities of Greece*, vol. 1. chap. 21.) At *Acre* the *Wreſtlers* wreſtle in Breeches of oil'd Leather cloſe to their Thighs, their Bodies naked and anointed, according to ancient uſe. *Purchaſe his Pilgrims.* part 2. lib. 8. p. 1329.

℣. 305, 306.——*And huge Dun-Cow—Did, like another Guy, o'erthrow.*] *Guy* Earl of *Warwick* lived in the Reign of *Athelſtan*, a *Saxon King*, at the Beginning of the Tenth Century: who is reported by the Writer of the *famous Hiſtory of Guy Earl of Warwick*, chap. 7. (*penes me*) to have kill'd a *Dun-Cow*, (and the Author of the *Tatler*, N° 148. merrily obſerves, that he eat up a *Dun Cow* of his own killing.)

On Dunſmore Heath I alſo ſlew
A Monſtrous wild, and cruel Beaſt,
Call'd the Dun-Cow of Dunſmore Heath,
Which many People had oppreſs'd:
Some of her Bones in Warwick yet
Still for a Monument doth lie
Which to ev'ry Looker's view
As wondrous-ſtrong they may eſpy.

But *Guy* with him in Fight compar'd,
Had like the *Boar*, or *Dun-Cow* far'd,
With greater Troops of Sheep h' had fought
Than *Ajax*, or bold *Don Quixote*:
And many a Serpent of fell Kind,
With Wings before, and Stings behind,

See a *Pleaſant Song of the valorous Deeds of Chivalry, atchiev'd by that noble Knight Sir Guy of Warwick, Old Ballads. Bibliothec. Pepyſian.* vol. 1. p. 522. See a further account of *Guy Earl of Warwick, Heylin*'s *Hiſtory of St. George*, part 1. chap. 4. ſect. 8. part 2. chap. 1. ſect. 9. Mr. *Nath. Salmon*'s *Hiſtory of Hertfordſhire*, p. 140, 141. *Chr. Brook*'s *Panegyric Verſes upon T. Coryat, and His Crudities.* Dr. *King*'s *Art of Cookery*, p. 27.

℣. 309, 310. *With greater Troops of Sheep h' had fought—Than Ajax*, &c.] *Ajax* was a famed *Grecian* Hero; he contended with *Ulyſſes*, for *Achilles*'s Armour, which being adjudged by the *Grecian Princes* in favour of *Ulyſſes*, *Ajax* grew mad, and fell upon ſome *Flocks of Sheep*, taking them for the Princes, that had given the award againſt him; and then ſlew himſelf.

Stout Ajax with his anger-cod'led Brain
Killing a Sheep, thought Agamemnon ſlain.
Cleveland's *Works*, 1677. p. 76.

vid. *Horat. Sermon.* lib. 2. eclog. 3. l. 193, &c. edit. *Bent. Ovidii Metamorph.* 13. 3. 80. &c. *Auſonii Epitaph. Heroum. Ajaci* III. *ed. Varior* p. 191. *Tatler*, N° 152.

Ib. —— *Or bold Don Quixote.*] See an account of *Don Quixote*'s Encounter with a Flock of Sheep, taking them for the *Giant Aliſarnon* of *Tapobrana*, vol. 1. chap. 6. p. 171, 172.

℣. 311, 312, 313. *And many a Serpent of Fell Kind—With Wings before, and Stings behind,—Subdu'd*, &c.] The Waſp (or Hornet) which is troubleſome to Butchers Shops in the heat of Summer. See remarkable accounts of Serpents of *fell kind, viz.* of the SeaMonſter or Serpent, that infeſted *Regulus*'s Army near *Carthage*; and which was beſieg'd by them in form, and kill'd with difficulty with their Slings and other warlike Engines. vid. *Livii Hiſtor.* lib. 18. 15. 16. The Victory of *Gozon*, one of the Knights, and afterwards Grand Maſter of *Rhodes*, over a Crocodile or Serpent, which had done great Miſchief in the Iſland, and devoured ſome of the Inhabitants. *Hiſtory of the Knights of Malta*, by Monſieur *L' Abbe de Vertot*, vol. 2. p. 350. and the romantic Account of the Dragon ſlain by *Valentine. Hiſtory of Valentine and Orſon*, chap. 35, and of one preſented to *Francis* the firſt King of *France* in the year 1530, with ſeven Heads and two Feet, which for the rarity was thought to be worth 2000 Ducats. *Chronic. Chronicor. Politic.* lib. 2. p. 349.)

℣. 414.

Subdu'd: As Poets ſay, long agone
Bold Sir *George*, *Saint George* did the *Dragon*.
Nor Engine, nor Device Polemick,
Diſeaſe, nor Doctor Epidemick,
Though ſtor'd with Delotery Med'cines,
(Which whoſoever took is dead ſince)

℣. 314. *Bold Sir George, Saint George did the Dragon.*] *Saint George* of *Cappadocia* was martyr'd in the *Dioclesian Perſecution*, A. D. 290. The Princes of *England* have elected him (with the *Virgin Mary*, and *Edward the Confeſſor*, &c.) to be Patrons of the moſt Noble Order of the *Garter*, whoſe Feſtival is annually ſolemnized by the Knights of the Order. He is entit'led by two Acts of Parliament, *Saint George the Martyr*, namely the Firſt of *Edward* the Sixth, chapter the 14th, and the Fifth of Queen *Elizabeth*, chap. 2. See Dr. *Heylin*'s Interpretation of Saint *George*'s Encounter with the Dragon, *Hiſtory of Saint George*, part. 1. chap. 5. ſ. 4. and a farther account of Saint *George*. *Spenſer*'s *Fairy Queen*, book 1. canto 10. ſ. 61. vol. 2. p. 157. and *Canto* 11. p. 160, &c. *Selden*'s Notes upon *Drayton*'s *Poly-Olbion*, p. 68. He calls him *Sir George* probably, becauſe the Knights of the Garter, are oblig'd antecedently to their Election to be *Knights Bachellors*. (*Aſhmole*, p. 186.) Mr. *Butler* may allude to the *Ballad* publiſh'd in the Times, intit'led *Sir Eglamor and the Dragon, or a Relation, how General George Monk ſlew a moſt cruel Dragon* (the *Rump*) *February* the 11th, 1659. ſee *Collection of Loyal Songs* reprinted 1731. vol. 2. N° 8. p. 30. the General immediately after the Reſtoration, was made Knight of the Garter; Dr. *Pocock* is of opinion that the *Dragons* mention'd in Scripture were *Jakales*; ſee his *Life* by Dr. *Twells*. p. 5. 70. Mr. *Smith* of *Bedford* obſerves to me upon the Word *Dragon*, as follows. Mr. *Jacob Bobart Botany Profeſſor of Oxford*, did about forty years ago, find a dead Rat in the Phyſic Garden, which he made to reſemble the common picture of Dragons, by altering its Head and Tail, and thruſting in taper ſharp Sticks, which diſtended the Skin on each ſide, till it mimick'd Wings. He let it dry as hard as poſſible: The learned immediately pronounc'd it a *Dragon*; and one of them ſent an accurate Deſcription of it to Dr. *Malebechi*, Librarian to the *Grand Duke of Tuſcany*: ſeveral fine Copies of Verſes were wrote upon ſo rare a ſubject; but at laſt Mr. *Bobart* own'd the Cheat: however it was look'd upon as a Maſterpiece of Art, and as ſuch depoſited either in the *Muſæum*, or the *Anatomy Schools*, where I ſaw it ſome years after.

℣. 315. *Nor Engine, nor Device Polemic.*] The *Inquiſition* in particular, or Perſecution in general. (Mr. W.)

℣. 317. *Tho' ſtor'd with Deletory Med'cines.*] Miſchievous, Poiſonous, Deadly.

E'er ſent ſo vaſt a Colony
To both the under Worlds as he:
For he was of that noble Trade,
That *Demi-gods* and *Heroes* made,
Slaughter, and knocking on the Head;
The Trade to which they all were bred;
And is, like others, glorious when
'Tis great and large, but baſe if mean.
The former rides in Triumph for it;
The latter in a two-wheel'd Chariot,
For daring to profane a Thing
So ſacred with vile Bungling.
Next theſe the brave *Magnano* came,
Magnano, great in Martial Fame.
Yet when with *Orſin* he wag'd Fight,
'Tis ſung, he got but little by't.
Yet he was fierce as Foreſt Boar,
Whoſe Spoils upon his Back he wore,
As thick as *Ajax'* ſeven-fold Shield,
Which o'er his brazen Arms he held:
But Braſs was feeble to reſiſt
The Fury of his armed Fiſt.
Nor cou'd the hardeſt Ir'n hold out
Againſt his Blows, but they wou'd through't.

℣. 327, 328. *The former rides in Triumph for it,—The latter in a Two wheel'd Chariot.*] In imitation of *Juvenal, Sat.* 13. 105.
Ille Crucem, precium Sceleris tulit, hic diadema.

℣. 331. ——*Magnano.*] *Simeon Wait* a Tinker, as famous an *Independent Preacher* as *Burroughs*, who with equal Blaſphemy to his Lord of Hoſts, would ſtile *O. C.* the Archangel giving Battle to the Devil. (*L' Eſtrange.* Mr. B.)

℣. 337. *As thick as Ajax' Seven-fold Shield.*] vid. *Homeri Iliad*, H. l. 219, &c. *Ovidii Metamorph.* 13. 1, 2. *De Arte Amandi* lib. 3. 111. *Spenſer's Fairy Queen*, b. 2. canto 3. ſ. 1.

In *Magic* he was deeply read,
As he that made the *Brazen Head*;
Profoundly ſkill'd in the Black Art,
As *Engliſh Merlin* for his heart;
But far more *ſkilful* in the Spheres,
Than he was at the Sieve and Shears.
He cou'd transform himſelf in Colour,
As like the Devil as a Collier:
As like as Hypocrites in Show
Are to true Saints, or Crow to Crow.
Of *Warlike Engines* he was Author,
Devis'd for quick Diſpatch of Slaughter:

℣. 343. *In Magic he was deeply read.*] See an account of Natural, Artificial, and Diabolical Magic, or the Black Art, *Collier*'s *Dictionary.*

℣. 344. *As he that made the Brazen Head.*] *Roger Bacon*, ſee *Collier*'s *Dictionary.*

℣. 341. *As Engliſh Merlin.*] There was a famous Perſon of this Name at the latter end of the Fifth Century, if we may believe *Jeffery* of *Monmouth*, who has given a large account of him, and his famed Prophecy; (ſee *Aaron Thompſon*'s Tranſlation, b. 6. chap. 17. 18. b. 7. chap. 1. *Johann. Major. De reb. geſt. Scotor.* lib. 2. cap. 4, 5. fol. 25, 26, 27, 28. &c. *Spenſer*'s *Fairy Queen*, book 1. canto 7. ſt. 36. canto 9 ſt. 5 *Selden*'s Notes upon *Drayton*'s *Poly-Olbion*, p. 71. 84. 165. *Wieri de præſtig. Dæmon.* lib 3. cap. 32. *Buchanan. Rer. Scoticar. Hiſt.* lib. 5. cap. 20. *Hiſtory of Magic*, by *Naudæus*, ch. 16. p. 202. *Don Quixote*, vol 3. p. 222, 223. and *Collier*'s *Dictionary.* Mr. *Butler* intends this probably as a Banter upon *Will. Lilly*, who publiſh'd two Tracts; one intitled, *Merlinus Anglicus Junior*, 1644. (ſee *Lilly*'s *Life* by himſelf, p. 44.) and *Merlinus Anglicus*, 1645. ſee *Lilly*'s *Life*, and the *General Hiſtorical Dictionary*, vol. 7. p. 82, 83. Sir *John Birkenhead* (*Paul*'s *Churchyard*, &c. *cent.* 1. *Claſs* 1. N° 11.) alludes to one, or both theſe Tracts, "*Merlinus Anglicus*; The Art of diſcovering all that never was "and all that never ſhall be, by *William Lilly*; with an Index "thereunto by *John Booker.*"

℣. 350. *As like the Devil as a Collier.*] An old proverbial ſaying, "Like will to like, as the Devil ſaid to the Collier, or as the ſcab-"b'd Squire ſaid to the Mangy Knight, when they both met in a Diſh "of butter'd Peaſe." *Similis Similem delectat*, *Ray*'s *Engliſh Proverbs*, 2d edit. p. 268 *Simile gaudet ſimili: Eraſ. Adag. ch.* 1. *cent.* 1. *Prov.* 21. *Don Quixote*, vol. 3 chap. 5. p. 45. chap. 19. p. 183.

℣. 355.

The *Cannon*, *Blunderbuſs*, and *Saker*,
He was th' Inventor of, and Maker:
The *Trumpet*, and the *Kettle-Drum*
Did both from his Invention come.
He was the firſt that e're did teach
To make, and how to ſtop a Breach.

℣. 355. *The Cannon, Blunderbuſs, and Saker.*] *Saker*, vid. *Skinneri Etymologic. Vita Joannis Papæ, viceſſimi Tertii, Meibomii Rer. Germ.* tom. 1. p. 52. The Invention of *Gunpowder*, and *Guns*, has been commonly aſcribed to *Barthold. Schwarts*, a *German Friar*, (about the year 1378. vid. *Pancirol. Rer. Memorab.* tit. 18. p. 281.) who making a Chymical Experiment upon *Salt-Petre* and *Brimſtone*, with other Ingredients, upon a Fire in a Crucible; a Spark getting out, the Crucible immediately broke with great Violence and wonderful Noiſe; which unexpected effect ſurpriz'd him at firſt: but thinking farther of the matter, he repeated the Experiment and finding it conſtant, he ſet himſelf to work to improve it. (ſee the manner of doing it in *Chambers*'s *Cyclopcedia*) But Mr. *Chambers* gives probable Reaſons, to induce us to believe, that the celebrated *Roger Bacon* made the Diſcovery, one hundred and fifty years before *Schwartz* was born, about the year 1216. *John Mathew de Luna* aſcribes the firſt Invention of the Cannon, *Arquebuſs* and Piſtol, to *Albertus Magnus*, Biſhop of *Ratiſbon*, (ſee *Naudæus*'s *Hiſtory of Magic*, tranſlated by *Davies*, chap. 18. p. 244.) *Cornelius Agrippa* carries the Invention much higher, and thinks 'tis alluded to by *Virgil*, *Æneid* 6. 85, &c. *Cornel. Agripp. de Verbo Dei* Op. Par. Poſter. cap. 100. vid. *Hieronymi Magii Miſcell.* lib. 1. cap. 1. *Gruteri Fax Art.* tom. 2. p. 1256. *Polydori Virgilii de Rer. Invent.* lib. 2. cap. 6. *Joh. Gerhardi Locor. Theologicor.* tom. 6. col. 865. Artillery ſuppoſed by ſome to have been in *China* above 1500 years, ſee *Annotat.* on *Religio Medici*, 1672. p. 92. the Author of the *Turkiſh Spy*, vol. 3. book 3. letter 16. ſays, there were Cannon at *Pekin* 2000 years old: and *Linſchoten* (ſee *Voyages*, p. 42.) tells us, "That one of "their Kings, a great *Necromancer*, as their Chronicles ſhew, who "reign'd many thouſand years ago, did firſt invent *Great Ordnance* "with all things belonging thereto. Mr. *Addiſon* obſerves, *Spectator* N° 333. that it was a bold thought in *Milton*, to aſcribe the firſt uſe of Artillery to the rebel Angels. ſee *Bocalini*'s ludicrous account of *Guns. adv. cent.* 1. *adv.* 46.

℣. 359, 360. *He was the firſt that e'er did teach – To make, and how to ſtop a Breach.*] Alluding to his Profeſſion as a Tinker. They are commonly ſaid, in order to mend one Hole, to make Two.

℣. 364.

A Lance he bore with Iron *Pike*,
Th' one half wou'd thruſt, the other ſtrike:
And when their Forces he had join'd,
He ſcorn'd to turn his Parts behind.
He *Trulla* lov'd, *Trulla* more bright
Than burniſh'd Armour of her Knight:
A bold *Virago*, ſtout and tall,
As *Joan* of *France*, or *Engliſh Mall*.
Thro' Perils both of Wind and Limb,
Thro' thick and thin ſhe follow'd him,
In ev'ry Adventure h' undertook,
And never him or it forſook.
At Breach of Wall, or Hedge Surprize,
She ſhar'd i' th' Hazard and the Prize:
At beating Quarters up, or Forage,
Behav'd herſelf with matchleſs Courage,
And laid about in Fight more buſily,
Than th' *Amazonian* Dame *Pentheſile*.

℣. 364. *He ſcorn'd to turn his parts behind.*] See Note on *Canto* the 3d, ℣. 137.

℣. 365. *Trulla.*] The Daughter of *James Spencer*, debauch'd by *Magnano* the *Tinker*, (Mr. B.) ſo call'd, becauſe the Tinker's Wife or Miſtreſs, was commonly call'd his *Trull*. ſee *The Coxcomb*, a *Comedy*, *Beaumont and Fletcher's Works*, 1679. part 2. p. 318.

℣. 368. *As Joan of France.*] See Note in *Lady's Anſwer*, on ℣. 285. *Echard's Hiſtory of England*, vol. 1.

Ibid.——*or Engliſh Mall.*] Alluding probably to *Mary Carlton*, called *Kentiſh Moll*, but more commonly, *The German Princeſs*: A Perſon notorious at the time this firſt part of *Hudibras* was publiſh'd: ſhe was tranſported to *Jamaica* 1671, but returning from Tranſportation too ſoon, ſhe was hang'd at *Tyburn*, *Jan.* 22. 1672-3. ſee *The Memoirs of Mary Carlton*, &c. publiſh'd 1673. (*penes me.*)

℣. 378. *Than th' Amazonian Dame Pentheſile.*] * *Pentheſile*, Queen of the *Amazons*, ſucceeded *Orithya*; ſhe carry'd Succours to the *Trojans*, and, after having given noble Proofs of her Bravery, was kill'd by *Achilles*. *Pliny* ſaith, it was ſhe that invented the Battle-Ax. If any one deſire to know more of the *Amazons*, let him read Mr. *Sanſon*." Vid. *Virgilii Æneid* 1. 499, &c. with Mr.

And though ſome Criticks here cry Shame,
And ſay our Authors are to blame,
That (ſpight of all Philoſophers,
Who hold no Females ſtout, but Bears;
And heretofore did ſo abhor
That Women ſhould pretend to War;
They wou'd not ſuffer the ſtouteſt Dame
To ſwear by *Hercules*'s Name.)
Make feeble Ladies, in their Works,
To fight like *Termagants* and *Turks:*

Dryden's tranſlation. *Diodori Siculi Rer. geſtar.* lib. 3. cap. 11. Mr. *Sandys*'s *Notes* upon *Ovid*'s *Metamorph.* 9th book. *Spenſer*'s *Fairy Queen*, b. 2. canto 3. vol. 2. p. 224.

℣. 383. This and the three following Lines not in the two firſt editions of 1663,

℣. 385, 386. *They wou'd not ſuffer the ſtouteſt Dame—To ſwear by Hercules*'s *Name.*] * The old *Romans* had particular Oaths for Men and Women to ſwear by, and therefore *Macrobius* ſays, *Viri per Caſtorem non jurabant antiquitus, nec Mulieres per Herculem; Ædepol autem juramentum erat tam mulieribus, quam viris commune*, &c." This is confirmed by *Aulus Gellius* (*Noct. Attic.* lib. 11. cap. 6.) in the following words: In veteribus ſcriptis, neque Mulieres *Romanæ* per *Herculem* jurant, neque Viri per *Caſtorem*, ſed cur illæ non juraverint per *Herculem* non obſcurum eſt: nam *Herculaneo* Sacrificio abſtinent; Cur autem viri *Caſtorem* jurantes non appellaverint, non facile dictu eſt. Nuſquam igitur ſcriptum invenire eſt apud Idoneos Scriptores, aut *Mehercle* Feminam dicere, aut *Mecaſtor* Virum: (Syr. Salve *Mecaſtor, Parmeno. Par.* et tu *Ædepol, Syra. Terentii Hecyra.* act 1. ſc. 2, 5.) *Ædepol* autem, quod jusjurandum per *Pollucem* eſt, et Viro et Feminæ commune eſt. Sed *M. Varro* aſſeverat antiquiſſimos viros neque per *Caſtorem*, neque per *Pollucem* dejurare ſolitos: ſed id jusjurandum tantum eſſe Feminarum ex initiis *Eleuſiniis* acceptum. Paulatim tamen inſcitiâ antiquitatis, Viros dicere *Ædepol* cæpiſſe, factumque eſſe ita dicendi morem; ſed *Mecaſtor* a Viro dici nullo vetere ſcripto inveniri.

℣. 587. *Make feeble Ladies in their Works.*] Fine Satire on the *Italian Epic Poets, Arioſto*, and *Taſſo*, who have *Female Warriours*; follow'd in this abſurdity by *Spenſer* and *Davenant*. (Mr. W.) *Taſſo*'s Heroines are *Clorinda*, (ſee *Godfrey of Bulloign*, book 3. ſ. 13. & alibi.) and *Gildippe*, (book 20. ſ. 32, &c. p. 618. ſee *Fuller*'s *Hiſtory of the Holy War*, b. 2. ch. 27.) *Spenſer*'s is *Britomart, Fairy Queen* paſſim, and *Davenant*'s is *Gartha*. ſee *Gondibert*, part 2. canto

To lay their native Arms aſide,
Their Modeſty, and ride aſtride;
To run a-tilt at Men, and wield
Their naked Tools in open Field;

canto 20. *Virgil* has likewiſe his Female Warriours, *Pentheſilea*, and her *Amazons*, and *Camilla*.

℣. 388. *To fight like Termagants.*] The Word *Termagant* is ſtrangely alter'd from its original ſignification, witneſs *Chaucer* in the *Rime* of *Sir Thopas*, *Urry*'s edit. p. 145.

Till him there came a great Giaunt
His name was call'd Sir Oliphaunt,
A perrillous Man of Deede.
He ſaved Childe, by Termagaunt
But if thou prieke out of my haunt,
Anon I ſlee thy Stede.

And Mr. *Fairfax* towards the end of his firſt canto, of *Godfrey of Bulloign*.

The leſſer part in Chriſt believed well
In Termagaunt the more, and in Mahownе.

See *Junius*'s *Etymolog. Anglican.* (Mr. D.) *Termagaunt, Termagnus*, thrice great, in the ſuperlative degree, *Gloſſary* to Mr. *Urry*'s *Chaucer*.

Ibid. —— *and Turks.*] Alluding to the furious onſet which the *Turks* commonly make, who frequently ſtand a fourth Repulſe, and then fly.] Prince *Cantemir*'s *Growth of the Othman Empire*, p. 311.) The Author of *A Diſcourſe concerning the Coſſacks, and Precopian Tartars*, 1672. obſerves, (p. 78.) "That the *Coſſacks* "ſuſtained one day ſeventeen Aſſaults againſt the King of *Poland*'s "Army."

℣. 389, 390. *To lay their native Arms aſide, — Their Modeſty, and ride aſtride.*] *Anne*, the Queen of King *Richard* II. Siſter to *Wenzelaus* the Emperor, and Daughter to the Emperor *Charles* IV. taught the *Engliſh Women* that way of riding on Horſeback now in uſe; whereas formerly their Cuſtom was, (tho' a very unbecoming one) to *ride aſtride* like the Men, *Camden*'s *Surrey*, (ſee edit. 1722. vol. 1. col. 188. *Fuller*'s *Hiſtory of the Holy War*, b. 2. chap. 27. p. 78.) Mr. *Wright* in his *Obſervations made on travelling through France, Italy*, &c. *London* 1730. p. 8. makes mention of a Wedding *Cavalcade* in the *Vale de Soiſſons*, "where Mrs. "*Bride* dreſs'd all in white, was *riding aſtride* among about thirty "Horſemen, and herſelf the only Female in the Company."

℣. 391. *To run a-tilt.*] Alluding to *Tilts* and *Turnaments*; a common Expreſſion in *Romances*.

As ſtout *Armida*, bold *Thaleſtris*,
And ſhe that wou'd have been the Miſtreſs
Of *Gundibert*; but he had Grace,
And rather took a Country Laſs:

ỳ. 393. *As ſtout Armida, bold Thaleſtris.*] * Two formidable Women at Arms, in Romances, that were cudgell'd into Love by their Gallants." *Thaleſtris* a Queen of the *Amazons*, who is reported by *Quintus Curtius*, (*De Reb. Geſt. Alexandri*, lib. 6. cap. 5.) to have met *Alexander the Great* (attended by 300 of her Women) thirty Days Journey, in order to have a Child by him. *Plutarch* in his Life of *Alexander*, ſeems to be of opinion, that her Viſit to *Alexander* was fictitious, *Lyſimachus* one of *Alexander*'s Captains, and Succeſſors, declaring his ignorance of it: and the *French* Writer of the Famed *Romance*, *Caſſandra*, (ſee Sir *Ch. Cotterel*'s *Tranſlation*, publiſh'd 1661. part 2. b. 3. p. 250. part 2. b. 4. p. 28, 29, &c.) has taken great pains in defending the Chaſtity of this Fair *Amazon*. Mr. *Rollin* obſerves, (ſee *Ancient Hiſtory*, 2d edit. vol. 6. p. 274, 275.) that this Story, and whatever is related of the *Amazons* is look'd upon by ſome very judicious Authors, as entirely fabulous. My late very worthy Friend, the Learned Mr. *Tho. Baker*, (ſee *Reflections on Learning*) ſeems to be of this opinion. But our Learned *Sheringham* thinks otherwiſe. (*De Gentis Anglor. Orig.*)

ỳ. 394, 395. *And ſhe that wou'd have been the Miſtreſs, — Of Gundibert*, &c.] * *Gundibert* is a feign'd Name, made uſe of by Sir *William Davenant*, in his famous Epick Poem, ſo call'd; wherein you may find alſo that of his Miſtreſs. This Poem was deſigned by the Author to be an Imitation of the *Engliſh Drama*; it being divided into five Books, as the other is into five Acts; the *Cantos* to be parallel of the Scenes, with this Difference, that this is deliver'd Narratively, the other Dialogue-wiſe. It was uſhered into the World by a large Preface written by Mr. *Hobbes*, and by the Pens of two of our beſt Poets, *viz.* Mr. *Waller* and Mr. *Cowley*, which, one would have thought, might have prov'd a ſufficient Defence and Protection againſt ſnarling Criticks. Notwithſtanding which, four eminent Wits of that Age (two of which were Sir *John Denham* and Mr *Donne*,) publiſhed ſeveral Copies of Verſes to Sir *William*'s Diſcredit, under this Title, *Certain Verſes written by ſeveral of the Author*'s *Friends, to be reprinted with the ſecond Edition* of Gundibert, in 8vo *London* 1653. Theſe Verſes were as wittily anſwered by the Author, under this Title, *The incomparable Poem of* Gundibert, *vindicated from the Wit Combat of four Eſquires*, Clinias Damætas, Sancho, *and* Jack-Pudding; Printed in 8vo *London* 1665. Vid. *Langbain*'s *Account of Dramatick Poets.*" *Rhodalind*, Daughter of *Aribert* King of *Lombardy*, is the Perſon alluded to.

There

They ſay, 'tis falſe, without all Senſe,
But of pernicious Conſequence
To Government, which they ſuppoſe
Can never be upheld in Proſe:
Strip Nature naked to the Skin,
You'll find about her no ſuch Thing.
It may be ſo, yet what we tell
Of *Trulla*, that's improbable,
Shall be depos'd by thoſe have ſeen't,
Or what's as good, produc'd in Print:
And if they will not take our Word,
We'll prove it true upon Record.

There Lovers ſeek the Royal Rhodalind
Whoſe ſecret Breaſt was ſick for Gondibert.

(See *Gondibert*, by Sir *W. D.* book 2. canto 2. ſt. 139. ib. ſt. 157. p. 129. book 3. canto 2. ſt. 30. &c. canto 4. ſt. 14, 15, 16, 17, &c.]

℣. 395, 396. —— *But he had Grace, — And rather took a Country Laſs.*] *Birtha* Daughter to *Aſtragon*, a *Lombard Lord*, and *celebrated Philoſopher*, and *Phyſician*. (See *Gondibert*, b. 1. canto 6. ſt. 64, 65, 66, 69, 96. b. 2. canto 7. ſt. 4. canto 8. ſt. 47, 48, 53, 57.]

Yet with as plain a Heart as Love untaught
In Birtha *wears, there to* Birtha *make*
A Vow, that Rhodalind *I never ſought,*
Nor now wou'd with her Love, her Greatneſs take.
Let us with ſecreſy our Loves proteſt
Hiding ſuch precious Wealth from publick view;
The proffer'd Glory I will firſt ſuſpect
As falſe, and ſhun it, when I find it true.

Gondibert's words to *Birtha*, part 3. canto 2. ſt. 74, 76. ſee canto 4 and 5.

℣. 399, 400. *To Government which they ſuppoſe—Can never be upheld by Proſe.*[A Ridicule on Sir *William Davenant*'s Preface to *Gondibert*, where he endeavours to ſhew, that neither *Divines*, *Leaders of Armies*, *Stateſmen*, nor *Miniſters of the Law*, can uphold the Government, without the aid of *Poetry*. (Mr. W.)

The upright *Cerdon* next advanc't,
Of all his Race the valiant'ſt:
Cerdon the Great, renown'd in Song,
Like *Herc'les*, for repair of Wrong:
He rais'd the Low, and fortify'd
The weak againſt the ſtrongeſt Side:
Ill has he read, that never hit
On him, in Muſes deathleſs Writ.
He had a Weapon keen and fierce,
That through a Bull-hide Shield wou'd pierce,

℣. 409.——*Cerdon.*] A one ey'd Cobler, (like his brother Colonel *Hewſon*) and great Reformer. The Poet obſerves, that his chief *Talent* lay in preaching. Is it not then indecent, and beyond the Rules of *Decorum*, to introduce him into ſuch rough Company? No; it is probable he had but newly ſet up the Trade of a *Teacher*; and we may conclude, that the Poet did not think, that he had ſo much Sanctity as to debar him the pleaſure of his beloved Diverſion of *Bear-baiting*. (Mr. B.)

℣. 413, 414. *He rais'd the Low, and fortify'd — The weak againſt the ſtrongeſt Side.*] Alluding, as Mr. *Warburton* obſerves, to his Profeſſion of a *Cobler*, who ſupply'd a Heel torn off, and mended a bad Soal. Mr. *Butler* in his *Tale of a Cobler, and Vicar of Bray*, (*Remains Compleat*, 1727. p. 137.) has the following Lines.

So going out into the Streets,
He bawls with all his might,
If any of you tread awry
I'm here to ſet you right.
I can repair your leaky Boots
And underlay your Soles;
Back-ſliders I can underprop,
And patch up all your Holes.

Mr. *Walker* (*Hiſt. of Independency*, part 4. p. 70.) calls *Colonel Hew*-the *Cobler*, the *Commonwealth's Upright-ſetter*, and as ſuch, he is humorouſly banter'd, in a Ballad intit'led, *A Quarrel betwixt Tower-hill, and Tyburn. Collection of Loyal Songs*, reprinted 1731. vol. 2. N° 2. p. 4.

℣. 415, 416. *Ill has he read, that never hit — On him in Muſes deathleſs Writ.*] Becauſe the *Cobler* is a very common ſubject in Old Ballads. (Mr. W.)

℣. 420,

And cut it in a thouſand Pieces,
Tho' tougher than the Knight of *Greece* his;
With whom his black-thumb'd Anceſtor
Was Comerade in the ten Years War:
For when the reſtleſs *Greeks* ſat down
So many Years, before *Troy* Town,
And were renown'd, as *Homer* writes,
For *well-ſoal'd Boots*, no leſs than Fights:
They ow'd that Glory, only to
His Anceſtor, that made them ſo.

ỳ. 420, 421. *And cut it in a thouſand Pieces,—Tho' tougher than the Knight of Greece his.*]

Αἴας —— φέρων σάκος ἠΰτε πύργον
Χάλκειον ἐπταβόειον. *Homeri Iliad* H. 219, 220.

Stern Telamon behind his ample Shield,
As from a Brazen Tow'r, o'erlook'd the Field;
Huge was its Orb, with ſeven thick Folds o'ercaſt
Of tough Bull-hides, of ſolid Braſs the laſt.
(The Work of Tychius, *who in* Hyle *dwell'd*
And all in Arts of Armory excell'd,)
This Ajax bore before his manly Breaſt,
And threat'ning, thus his adverſe Chief addreſs'd.—(Mr. *Pope.*)

ỳ. 421, 422. *With whom his black-thumb'd Anceſtor,—Was Comerade in the ten Years War.*] The Thumb of a Cobler being black, 'tis a ſign of his being diligent in his Buſineſs, and that he gets Money, according to the old Rhyme.

The higher the Plumb-tree, the riper the Plumb;
The richer the Cobler, the blacker his Thumb. (Dr. W. W.)

ỳ. 425, 426. *And were renown'd, as Homer writes,—For well-ſoal'd Boots, no leſs than Fights.*]

Εὐκνημίδες Ἀχαιοί. *Homeri Iliad.* paſſim.

In a curious Diſſertation upon *Boots*, written in expreſs ridicule of Colonel *Hewſon*, (probably ſhadow'd in the Character of *Cerdon*) is a humorous Paſſage, which ſeems to explain the lines under conſideration. " The ſecond uſe is a uſe of reproof, to reprove all thoſe

Faſt Friend he was to *Reformation*,
Until 'twas worn quite out of Faſhion.
Next Rectifier of Wry *Law*,
And wou'd make three to cure one Flaw.
Learned he was and could take Note,
Tranſcribe, collect, tranſlate and quote.
But *Preaching* was his chiefeſt Talent,
Or Argument, in which b'ing valiant,

" that are ſelf-will'd, and cannot be perſwaded to buy them *wax'd* " *Boots:* but to ſuch as theſe, Examples move more than Precepts, " wherefore I'll give one or two.—I read of *Alexander the Great*, " that paſſing over a River in *Alexandria*, without his *Winter* " *Boots*, he took ſuch extreme cold in his feet, that he ſuddenly " fell ſick of a violent Fever, and four days after died at *Babylon*. " The like I find in *Plutarch*, of that Noble *Roman Sertorius*; and " alſo in *Homer* of *Achilles*, that leaving his Boots behind him, and " coming barefoot into the Temple of *Pallas*, while he was wor- " ſhipping on his knees at her Altar, he was pierc'd into the heel " by a venom'd dart by *Paris*; the only part of him that was vul- " nerable, of which he ſuddenly died: which accident had never " happen'd to him, (as *Alexander Roſs* that little *Scotch Mytholo-* " *giſt* obſerves,) had he not two days before pawn'd his Boots to " *Ulyſſes*, and ſo was forc'd to come without them to the *Trojan Sa-* " *crifice*: he alſo further obſerves, that this *Achilles*, (of whom *Homer* " has writ ſuch Wonders) was but a Shoemaker's Boy of *Greece*, and " that when *Ulyſſes* Sought him out, he at laſt found him at the Diſtaff, " ſpinning of Shoemaker's Thread. Now this Boy was ſo belov'd, that " as ſoon as it was reported abroad, that the *Oracle* had choſen him " to rule the *Grecians*, and conquer *Troy*, all the Journeymen in the " Country, liſted themſelves under him, and theſe were the *Mirmy-* " *dons*, wherewith he got all his honour, and overcame the *Trojans*." *Phœnix Britannicus*, p. 268. (Mr. *B.*)

ỳ. 436. *But Preaching was his chiefeſt Talent.*] *Mechanics* of all ſorts were then Preachers, and ſome of them much follow'd, and admired by the *Mob*. " I am to tell thee, *Chriſtian Reader* (ſays Dr. *Featley*, *Preface to his Dipper dipp'd*, wrote 1645, and publiſh'd 1647, p. 1.) " This New Year of New Changes never heard of in former " Ages: namely of Stables turn'd into Temples (and I will beg " leave to add Temples turn'd into *Stables*, as was that of St. *Paul*'s " and many more) Stalls into Quires, Shopboards into Communion " Tables, Tubs into Pulpits, Aprons into Linnen Ephods, and Me- " chanics of the loweſt Rank, into Prieſts of the High Places.— " I wonder that our Door Poſts, and Walls ſweat not, upon which " ſuch

He us'd to lay about and ſtickle,
Like *Ram*, or *Bull*, at *Conventicle:*
For Diſputants, like *Rams* and *Bulls*,
Do fight with *Arms* that ſpring from *Sculls.*

" ſuch Notes as theſe, have been lately affix'd. *On ſuch a Day*, ſuch " *a Brewer's Clerk exerciſeth*; ſuch *a Taylor expoundeth*; ſuch *a* " *Waterman teacheth.*—If *Cooks* inſtead of mincing their Meat, fall " upon dividing of the Word; if *Taylors* leap up from the Shop- " board into the Pulpit, and patch up Sermons out of ſtolen Shreds: " if not only of the loweſt of the People, as in *Jeroboam*'s time, " Prieſts are conſecrated to the Moſt High God—Do we marvel " to ſee ſuch confuſion in the Church as there is." They are humorouſly girded, in a Tract intit'led, *The Reformado preciſely character'd by a modern Church-warden*, p. 11. (*Pub. Libr. Cambridge*, xix. 9. 7.) " Here are *Felt-makers* (ſays he) who can roundly deal " with the Blockheads, and neutral Dimicaſters of the World; " *Coblers* who can give good *Rules* for *upright Walking*, and handle " Scripture to a *Briſtle*; *Coachmen*, who know how to *laſh* the " Beaſtly Enormities, and curb the Headſtrong Inſolences of this " *Britiſh Age*, ſtoutly exhorting us to ſtand up for the Truth, leſt " the *Wheel of Deſtruction roundly overrun us.* We have *Weavers* " that can ſweetly inform us, of the *Shittle Swiftneſs* of the Times, " and practically tread out the Viciſſitude of all ſublunary Things, till " the *Web* of our Life be cut off: and here are Mechanics of my " Profeſſion, who can ſeparate the pieces of Salvation from thoſe of " Damnation, meaſure out every Man's Portion, and cut it out by a " *Thread*, ſubſtantially preſſing the Points, till they have faſhionably " fill'd up their Work with a well-bottom'd concluſion." Mr. *Tho. Hall* in proof of this ſcandalous practice. publiſh'd a Tract, intit'led *The Pulpit guarded by Seventeen Arguments*, 1651, *occaſion'd by a Diſpute at Henly in Warwickſhire, Auguſt* 20th 1650. againſt *Laurence Williams a Nailer, Publick Preacher*; *Tho. Palmer a Baker, Publick Preacher*; *Tho. Hind a Plow-wright, Publick Preacher*; *Henry Oakes a Weaver, Preacher*; *Hum. Rogers* lately *a Baker's Boy, Publick Preacher.*

God keep the Land from ſuch Tranſlators,
From Preaching Coblers, Pulpit Praters,
Of Order and Allegiance haters.

Mercurius inſanus inſaniſſimus, N° 3.

See more Sir *John Birkenhead*'s *Paul*'s *Church-yard*, cent. 1. claſſ. 4. ſ. 83. *May*'s *Hiſt. of the Parliament*, lib. 1. chap. 9. p. 114. Sir *Edward Deering*'s *Speeches*. *Selden*'s *Table-talk*, p. 93. *A Satyr againſt Hypocriſy*, p. 24.

℣. 442.

Laſt *Colon* came, bold Man of War,
Deſtin'd to Blows by fatal Star;
Right expert in Command of Horſe,
But cruel, and without Remorſe.
That which of *Centaur* long ago
Was ſaid, and has been wreſted to
Some other Knights, was true of this,
He and his *Horſe* were of a Piece.
One Spirit did inform them both,
The ſelf-ſame Vigour, Fury, Wroth:
Yet he was much the rougher Part,
And always had a harder Heart;
Although his Horſe had been of thoſe
That fed on Man's Fleſh, as Fame goes,

ỳ. 442.——*Colon.*] *Ned Perry*, an Holſter. (Mr. B.)

ỳ. 446, 447. *That which of Centaurs long ago—Was ſaid, and has been wreſted to.*] A Ridicule on the falſe Eloquence of *Romance-Writers*, and bad *Hiſtorians*, who ſet out the unwearied diligence of their *Hero*, often expreſſing themſelves in this manner, *He was ſo much on Horſeback, that he was of a piece with his Horſe, like a Centaur.* (Mr. W.)

ỳ. 454, 455. *Although his Horſe had been of thoſe—That fed on Man's fleſh, as fame goes.*] Alluding either to the Story of *Diomedes* King of *Thrace*, of whom 'tis fabled, that he fed his Horſes with Man's Fleſh, and that *Hercules* ſlew him, and threw him to his own Horſes, to be eaten by them.

Non tibi ſuccurit Crudi Diomedis imago,
Efferus Humanâ qui dape pavit Equas?
Ovidii Epiſt. Deianira Herculi, ỳ. 67, 68.

Lucani Pharſal. 2. 162, &c. *Claudian.* lib. 1. *Carm.* 3. 254. *Libanii Sophiſtæ declamat.* 7. *Op.* tom. 1. p. 321. Dr. *Swift*'s *Intelligencer*, N°. 2. p. 13. or *Glaucus*'s Horſes which tore him in pieces, Virg. Georg. 3.

But far above the reſt, the furious Mare,
Barr'd from the Male, is frantick with Deſpair.——
For this, (when Venus gave them rage and pow'r)
Their Maſters mangled members they devour'
Of Love defrauded in their longing hour. Mr. Dryden.

Roſs

Strange Food for Horſe! and yet, alas,
It may be true, for *Fleſh is Graſs.*
Sturdy he was, and no leſs able
Than *Hercules* to clean a Stable;
As great a Drover, and as great
A Critick too, in *Hog* or *Neat.*
He ripp'd the Womb up of his Mother,
Dame *Tellus*, 'cauſe ſhe wanted Fother,
And Provender, wherewith to feed
Himſelf, and his leſs cruel Steed.
It was a Queſtion whether he
Or's Horſe were of a Family
More worſhipful: 'Till Antiquaries
(After th' 'ad almoſt por'd out their Eyes)
Did very learnedly decide
The Buſineſs on the Horſe's Side,
And prov'd not only Horſe, but Cows,
Nay Pigs, were of the elder Houſe:

Roſs (in *Mackbeth*, act 2. vol. 5. p. 418.) ſpeaking of the Remarkable Things preceding the King's Death, ſays,

" And *Duncan*'s Horſes, a thing moſt ſtrange and certain,
" Beauteous and ſwift, the minions of the race,
" Turn'd wild in nature, broke their Stalls, flung out,
" Contending 'gainſt Obedience, as they would
" Make war with Man———
Old man. " 'Tis ſaid, they eat each other.
Roſs. " They did do ſo, to the amazement of myne eyes
" That look'd upon't."

℣. 459. *Than Hercules to clean a Stable.*] See an Account of his cleanſing the Stables of *Augeas* King *of Elis*, by drawing the River *Alpheus* through them. *Diodor. Sicul. Rer. Antiq.* lib. 5. p. 101. *Baſil.* 1548. *Montfaucon*'s *Antiquity explained*, vol. 1. part 2. p. 129.

℣. 462, 463. *He ripp'd the Womb up of his Mother,—Dame Tellus, 'cauſe ſhe wanted Fother.*] Poetry delights in making the meaneſt things look *Sublime* and *Myſterious*; that agreeable way of expreſſing the Wit and Humour our Poet was Maſter of, is partly manifeſted in this Verſe: A *Poetaſter* would have been contented with giving this Thought in Mr. *Butler*, the Appellation of *Plowing*, which is all it ſignifies. (Mr. B.)

℣. 474.

For Beaſts, when Man was but a Piece
Of Earth himſelf, did th' Earth poſſeſs.
Theſe Worthies were the chief that led
The Combatants, each in the Head
Of his Command, with Arms and Rage,
Ready, and longing to engage.
The numerous Rabble was drawn out
Of ſev'ral Counties round about,
From Villages remote, and Shires,
Of Eaſt and Weſtern Hemiſpheres:
From foreign Pariſhes and Regions,
Of different Manners, Speech, Religions,

℣. 474, 475. *For Beaſts, when Man was but a Piece—Of Earth himſelf, did th' Earth poſſeſs.*] Mr. *Silveſter*, the Tranſlator of *Dubartas*'s *Divine Weeks*, p. 206. thus expreſſes it.

Now of all Creatures, which his Word did make,
Man was the laſt, that living Breath did take;
Not that he was the leaſt, or that God durſt
Not undertake ſo noble a Work at firſt;
Rather, becauſe he ſhould have made in vain
So great a Prince, without on whom to reign.

℣. 476, 477. *Theſe Worthies were the chief that led—The Combatants*, &c.] The Characters of the Leaders of the Bear-baiting being now given, a Queſtion may ariſe, why the *Knight* oppoſes Perſons of his own Stamp, and in his own way of thinking, in that Recreation? It is plain, that he took them to be ſo, by his manner of addreſſing them, in the famous Harangue which follows. An Anſwer may be given ſeveral ways: he thought himſelf bound in Commiſſion, and Conſcience, to ſuppreſs a Game, which he and his Squire had ſo learnedly judg'd to be unlawful; and therefore he could not diſpenſe with it, even in his Brethren: he inſinuates, that they were ready to engage in the ſame pious Deſigns with himſelf; and the Liberty they took was by no means ſuitable to the Character of Reformers: In ſhort, he uſes all his *Rhetoric* to *cajole*, and *Threats* to *terrify* them to deſiſt from their darling Sport, for the plauſible ſaving their Cauſe's Reputation. (Mr. B.)

℣. 485. *Of different Manners, Speech, Religions.*] Never were there ſo many different *Sects* and *Religions* in any Nation, as were then in *England*. Mr. *Caſe* told the Parliament, in his Thanksgiving Sermon for taking of *Cheſter*, p. 25. (ſee *Continuation of Friendly Debate*, p. 8.)

" That

Came Men and Maſtiffs; ſome to fight
For Fame and Honour, ſome for Sight,
And now the Field of Death, the Liſts,
Were enter'd by Antagoniſts,
And Blood was ready to be broach'd,
When *Hudibras* in haſte approach'd,
With Squire and Weapons to attack 'em:
But firſt thus from his *Horſe* beſpake 'em.
What Rage, O Citizens! what Fury
Doth you to theſe dire Actions hurry?

" That, there was ſuch a numerous Increaſe of *Errors*, and *Hereſies*, " that he bluſh'd to repeat what ſome had affirmed, namely, That " there were no leſs than an Hundred and Fourſcore ſeveral Hereſies " propagated and ſpread in the neighbouring City, (*London*) and " many of ſuch a Nature (ſays he) as that I may truly ſay in *Cal-* " *vin*'s Language, The Errors and Innovations under which they " grounded, of late years, were, but *Tolerable Triſles, Children's Play*, " compar'd with theſe damnable Doctrines of Devils." (ſee likewiſe *Ep. Ded.* prefix'd to Mr. *Edwards*'s *Gangræna*, part 1.) and Mr. *Ford*, a celebrated Divine of thoſe times, obſerv'd, (*Aſſize Sermon* at *Reading*, *Feb.* 28, 1653. p. 21, 22.) " That in the little Town " of *Reading*, he was verily perſwaded, if *Auguſtin*'s and *Epiphanius*'s " Catalogues of Hereſies were loſt, and all other modern and ancient " Records of that kind, yet it would be no hard matter to reſtore " them with conſiderable Enlargements from that place, that " they have *Anabaptiſm*, *Familiſm*, *Socinianiſm*, *Pelagianiſm*, *Rant-* " *ing*, and what not? and that the *Devil* was ſerv'd in *Heterodox* Aſſemblies, as frequently as God in Theirs. And that one of the moſt " eminent Church-Livings in that County, was poſſeſs'd by a *Blaſ-* " *phemer*, one in whoſe Houſe he believ'd ſome there could teſtify, " that the *Devil* was as viſibly familiar as any one of the Family." See a long Liſt of *Sects* in a Tract, intitled *The ſimple Cobler of Agawam in America*, 1647, p. 11. and *Tatler* vol. 4. N° 256.

℣. 494, 495. *What Rage, O Citizens! what Fury — Doth you to theſe dire Actions hurry?* &c.] Alluding to thoſe Lines in *Lucan*, upon *Craſſus*'s Death, *Pharſal.* lib. 1. 8, 9, &c.

Quis furor, O Cives, Quæ tanta licentia ferri
Gentibus inviſis Latium præbere cruorem?
Cumque ſuperba foret Babylon ſpolianda Tropæis
Auſoniis; umbrâque erraret Craſſus *inultâ,*
Bella geri placuit nullos habitura triumphos, &c.

Thus

What *Œſtrum*, what Phrenetick Mood
Makes you thus laviſh of your Blood,
While the proud *Vies* your Trophies boaſt,
And unreveng'd walks——Ghoſt?
What Towns, what Garriſons might you
With Hazard of this Blood ſubdue,

Thus tranſlated by Sir *Arthur Gorges*, 1614. in the ſame metre.

Dear Citizens, what Brainſick Charms,
What Outrage of diſorder'd Arms
Leads you to feaſt your envious Foes;
To ſee you goar'd with your own Blows;
Proud Babylon your Force doth ſcorne
Whoſe Spoyls your Trophies might adorn;
And Craſſus' *unrevenged Ghoſt*
Roams wailing through the Parthian Coaſt.

See likewiſe Mr. *Rowe*'s Tranſlation.

℣. 496. *What* OEſtrum, *&c.*] **OEſtrum* is not only a *Greek* Word for Madneſs, but ſignifies alſo a Gad-Bee or Horſe-Fly that torments Cattle in the Summer, and makes them run about as if they were mad."

℣. 498. *While the proud Vies.* &c.] This refers to the great Defeat given to Sir *William Waller*, at the *Deviſes*, of which the Reader may meet with an account, in Lord *Clarendon*'s *Hiſtory of the Rebellion*, vol. 2. p. 224, 225, 226. and in Mr. *Echard*'s *Hiſtory of England*, vol. 2. p. 420. and the Blank is here to be fill'd up with the Word *Waller*'s; and we muſt read *Waller*'s *Ghoſt:* for though Sir *William Waller*, made a conſiderable figure among the Generals of the Rebel Parliament, before this Defeat, yet afterwards he made no Figure, and appear'd but as the *Ghoſt* or Shadow of what he had been before. (Dr. B.) The *Deviſes*, called *De Vies*, *Deviſes*, or the *Vies*, *Camden's Wiltſhire* Coll. 88. edit. 1695. 'Tis on the utmoſt part of *Rundway Hill*, *Camden* ibid. coll. 103. *Fuller*'s *Worthies*, *Wiltſhire*, p. 155. Sir *John Denham* ſpeaking of the burſting of eight Barrels of Gunpowder, whereby the famous Sir *Ralph Hopton* was in danger of being kill'd. (ſee *Loyal Songs againſt the Rump*, " reprinted 1731. vol. 1. p. 107.) has the following Lines,

You heard of that Wonder, of the Lightning and Thnnder,
Which made the Lye ſo much the louder;
No liſt to another, that miraculous Brother,
Which was done by a Firkin of Powder.

Oh

Which now y'are bent to throw away
In vain, untriumphable Fray?
Shall *Saints*, in civil Bloodſhed wallow
Of *Saints*, and let the *Cauſe* lie fallow?
The *Cauſe*, for which we fought and ſwore
So boldly, ſhall we now give o're?
Then becauſe Quarrels ſtill are ſeen
With Oaths and Swearings to begin,

Oh what a damp, it ſtruck thro' the Camp;
But as for honeſt Sir Ralph,
It blew him to the Vies, without Head or Eyes.

The *Vies* built by *Dunwallo*, *Fabyan*'s *Chronicle*, part 2. chap. 28. folio 10.

℣. 503. *In vain untriumphable Fray.*] A pleaſant alluſion to the *Roman* Cuſtom, which denied "a Triumph to a Conqueror in Civil "War. (Mr. W.) The reaſon of which was, becauſe the Men there "ſlain were Citizens and no Strangers, which was the reaſon that "neither *Naſica* having vanquiſh'd *Gracchus* and his Followers, "nor *Metellus* ſuppreſſing *Caius Opimius*, nor *Antonius* defeating *Ca*-"*taline*, were admitted to a Triumph. Nevertheleſs when *Lucius* "*Sylla* had ſurprized the Cities of *Græcia*, and taken the *Marian* "*Citizens*, he was allow'd triumphant-wiſe, to carry with him the "Spoils gained in thoſe places." (Sir *William Segar*'s book, intitled *Of Honour Civil and Military*, chap. 20. p. 140. *Tatler*, N° 63.)

℣. 504, 505. *Shall Saints in Civil bloodſhed wallow—Of Saints, and let the Cauſe lie fallow?*] Mr. *Walker* obſerves, (*Hiſtory of Independency*, part. 1. p. 143.) "That all the cheating, covetous, ambi-"tious Perſons of the Land, were united together under the title of "the *Godly*, the *Saints*, and ſhared the Fat of the Land between "them;" and (p. 148.) he calls them the *Saints* who were canoniz'd no where, but in the *Devil*'s *Calendar*. When I conſider the Behaviour of theſe *pretended Saints* to the Members of the Church of *England*, whom they plunder'd unmercifully, and to *Brother Saints* of other Sects, whom they did not ſpare in that reſpect, when a proper occaſion offer'd, I cannot help comparing them with Dr. *Rondibilis* (*Rabelais* book 3. chap. 34. p. 235.) who told *Panurge*, "That from wicked Folks he never got enough, and from honeſt "People he refus'd nothing." See Sir *R. L'Eſtrange*'s Moral to the Fable of the *Tub of Rats*, &c. part 2. fab. 236.

℣. 514,

The *Solemn League* and *Covenant*,
Will ſeem a mere *God-dam-me* Rant:
And we that took it, and have fought,
As lewd as Drunkards that fall out.
For as we make War *for the King*
Againſt himſelf, the ſelf-ſame Thing,

℣. 514, 515.—*Make War for the King—againſt himſelf.*] The *Presbyterians*, in all their Wars againſt the King, maintained ſtill That they fought for him; for they pretended to diſtinguiſh his *Political Perſon*, from his *Natural* one: his *Political Perſon*, they ſaid, muſt be, and was with the *Parliament*, tho' his *Natural Perſon* was at War with them. And therefore when at the end of his Speech he charged them to keep the Peace, he does it in the Name of the *King* and *Parliament*; that is the *Political*, not the *Natural King*. This was the *Preſbyterian* Method, whilſt they had the aſcendant, to join King and Parliament. In the Earl of *Eſſex*'s Commiſſion the King was named, but left out in that of Sir *Thomas Fairfax*. (See Lord *Hollis*'s Obſervation upon it, *Memoirs*, p. 34.) To this piece of Grimace Mr. *Butler* alludes, (in his Parable of *the Lion and the Fox*, ſee *Remains*.)

You know when Civil Broyls grew high,
And Men fell out they knew not why:
That I was one of thoſe that went
To fight for King and Parliament.
When that was over, I was one
Fought for the Parliament alone;
And though to boaſt it argues not,
Pure Merit me a Halbert got;
And as Sir Samuel *can tell*
I us'd the Weapon paſſing well.

(Serjeant *Thorp* one of their iniquitous Judges, took great Pains to eſtabliſh this Diſtinction, in his *Charge* to the *Grand Jury* at *York Aſſize*, *May* 20, 1648. p. 11. *penes me.*) Mr. *Richard Overton* (in his Appeal from the *Degenerate Repreſentative Body the Commons of England—to the Body repreſented*, 1647. p. 18.) plays their own Artillery upon them. "There is a difference (ſays he) between "their *Parliamentary* and their own *Perſonal Capacity*, and their "Actions are anſwerably different; therefore the rejection, diſo-"bedience, and reſiſtance of their Perſonal Command, is no rejec-"tion, diſobedience, or reſiſtance of their Parliamentary Autho-"rity; ſo that he that doth reſiſt their Perſonal Commands, doth "not reſiſt the Parliament; neither can they be cenſured, or eſteem-

"ed

Some will not ſtick to ſwear we do
For *God*, and for *Religion* too;
For if *Bear-baiting* we allow,
What Good can *Reformation* do?
The Blood and Treaſure, that's laid out,
Is thrown away, and goes for nought.
Are theſe the Fruits o' th' *Proteſtation*,
The Prototype of Reformation,

" ed as Traytors, Rebels, Diſturbers, or Enemies to the State;
" but rather as Preſervers, Conſervers, and Defenders thereof."
(ſee more, *Impartial Examination of* Mr. *Neal*'s 2d vol. *of the Hiſtory of the Puritans*, p. 377. *Impartial Examination of his* 3d vol. p. 305. Preface to a Tract, intitled, *A Looking-Glaſs for Schiſmaticks*, 1725.) The *fanatical Jeſuites* (1687) ſeem to have borrow'd this Diſtinction, from theſe *Jeſuitical Fanatics*. The Pope himſelf being ſuſpected as a favourer of *Molinos* (or what was call'd the Hereſy of the *Quietiſts*) " on the 13th of *February*, ſome " were deputed from the Court of the *Inquiſition*, to examine him, not " in the quality of *Chriſt*'s *Vicar*, or St. *Peter*'s Succeſſor; but in " the ſingle quality of *Benedict Odeſchalchi*." (*Baker*'s *Hiſtory of the Inquiſition*, p 430.)

℣. 519. *What good can Reformation do?*] This was the Cant of ſome of them, even in their publick Sermons. " The People of " *England*, (ſays *Richard Kentiſh*, *Faſt Sermon before the Commons*, " *November* 24, 1647. p. 17.) once deſired a Reformation, cove- " nanted for a Reformation, but now they hate to be Reform'd." Their way of Reforming is ſneer'd by the Author of *An Elegy, upon the incomparable King Charles* I. 1648. p. 11.

Brave Reformation, and a thorough one too,
Which to enrich yourſelves muſt all undo.
Pray tell us (thoſe that can) what Fruits have grown
From all your Seeds in Blood and Treaſure ſown?
What would you mend, when your projected State
Doth from the beſt in form degenerate?
Or why ſhould you (of all) attempt the Cure
Whoſe Facts nor Goſpel-Teſts nor Laws endure?
But like unwholſome Exhalations met,
From your Conjunction only Plagues beget.
And in your Circle, as impoſtumes fill,
Which by their Venome their whole Body kill.

Which all the *Saints*, and ſome, ſince *Martyrs*,
Wore in their Hats like Wedding Garters,
When 'twas reſolv'd by either Houſe
Six Members Quarrel to eſpouſe?
Did they, for this, draw down the Rabble
With Zeal, and Noiſes formidable;
And make all *Cries* about the Town
Join Throats to cry the *Biſhops* down?

℣. 525. *Wore in their Hats*, &c.] When the tumultuous Rabble came to *Weſtminſter*, crying to have Juſtice done upon the Earl of *Strafford*, they roll'd up the *Proteſtation*, or ſome piece of Paper reſembling it, and wore it in their Hats, as a badge of their Zeal: They might probably do the ſame upon the Impeachment of the Six Members. (Dr. B.) "The *Buckinghamſhire Men* were the firſt, "who whilſt they expreſs'd their Love to their Knight, *(Hambden)* "forgot their ſworn Oath to their King, and inſtead of Feathers, "they carried a printed *Proteſtation* in their Hats, as the *Londoners* "had done a little before upon the Spear's point. (See a Tract, intitled, *The true Informer*, &c. *Oxford*, 1643. p. 27.)

℣. 527. Six Members *Quarrels to eſpouſe?*] * The ſix Members were the Lord *Kimbolton*, Mr. *Pym*, Mr. *Hollis*, Mr. *Hambden*, Sir *Arthur Haſlerig*, and Mr. *Stroud*, whom the King ordered to be apprehended, and their Papers ſeized; charging them of plotting with the *Scots*, and favouring the late Tumults: but the Houſe voted againſt the Arreſt of their Perſons or Papers: whereupon the King having preferred Articles againſt thoſe Members, he went with his Guard to the Houſe to demand them; but they, having Notice, withdrew."

℣. 531. *Join Throats to cry the Biſhops down.*] "It is freſh in Me- "mory (ſaith the Author of a Tract intitled, *Lex Talionis*;) how "this City ſent forth it's ſpurious Scum in Multitudes to cry down "*Biſhops*, *root and branch*; who like ſholes of Herrings, or ſwarms "of Hornets, lay hovering about the Court with lying Pamphlets "and ſcandalous *Paſquils*, until they forced the King from his "Throne, and baniſh'd the Queen from his Bed, and afterwards out "of the Kingdom. Good Lord (ſays the *True Informer*, &c. *Oxford* "1643. p. 12.) what a deal of Dirt was thrown in the Biſhops Faces? "—what infamous Ballads were ſung? what a thick Cloud of *epi-* "*demical* Hatred hung ſuddenly over them; ſo far, that a Dog "with a black and white Face was called a Biſhop." And 'tis certain, that theſe Mobs were encouraged by Alderman *Pennington*, and other Members of the Houſe of Commons; (and by ſome of the Clergy, particularly by Dr. *Burges*, who call'd them his *Ban-Dogs*, and

Who having round begirt the Palace,
(As once a Month they do the *Gallows*)
As Members gave the Sign about,
Set up their Throats with hideous Shout.
When *Tinkers* bawl'd a loud to ſettle
Church-Diſcipline, for patching *Kettle*:
No *Sow-gelder* did blow his Horn
To geld a Cat, but cry'd, *Reform.*
The *Oyſter-Women* lock'd their Fiſh up,
And trudg'd away, to cry, *No Biſhop.*
The *Mouſe-trap Men* laid *Save-alls* by,
And 'gainſt *Ev'l Counſellors* did cry.
Botchers left old Cloaths in the Lurch,
And fell to turn and patch the *Church.*
Some cry'd the *Covenant*, inſtead
Of *Pudding-pies*, and *Ginger-bread.*
And ſome for *Brooms*, *old Boots and Shoes*,
Bauld out to *purge the Common-houſe:*
Inſtead of *Kitchen-ſtuff* ſome cry,
A *Goſpel-preaching Miniſtry*;
And ſome for *Old Suits*, *Coats*, or *Cloak*,
No *Surplices* nor *Service-Book.*

and ſaid he could ſet them on and take them off as he pleaſed, *Wood*'s *Athen. Oxon.* vol. 2. col. 236. *Echard*'s *Hiſtory of England*, vol. 2.) and 'tis no wonder, that the Mob without Doors were ſo furious againſt them, when ſo much encouragement was given within: and upon one of theſe Clamourers, who was an Alderman, and probly *Pennington)* 'twas well turn'd by Mr. *Selden*, "Mr. Speaker, "(ſays the *Alderman)* there are ſo many Clamours, againſt ſuch and "ſuch of the Prelates, that we ſhall never be quiet 'till we have "no more Biſhops." Mr. *Selden* upon this, informs the Houſe, "what grievous complaints there were for high Miſdemeanors "againſt ſuch and ſuch Aldermen; and therefore (ſays he) by a pa-"rity of Reaſon, it is my humble Motion that we have no more "Aldermen." *(L' Eſtrange*'s *Reflection upon Poggius*'s *Fable, of a Prieſt and Epiphany*, part 1. fab. 364.) ſee a further Account of the Mobs of thoſe Times, Εικων Βασιλικη. chap. 4.

A ſtrange harmonious Inclination
Of all Degrees to *Reformation*.
And is this all? Is this the End
To which theſe *Carr'ngs on* did tend?
Hath *Publick Faith*, like a young Heir
For this tak'n up all Sorts Ware,

℣. 554, 555. *A ſtrange harmonious Inclination—Of all Degrees to Reformation.*] Thoſe Flights which ſeem moſt extravagant in our Poet, were really excell'd by matter of Fact. The *Scots* (in *their large Declaration*, 1637. p. 41.) begin their Petition againſt the *Common Prayer-Book*, thus—"We Men, Women, and Children, and Ser-"vants, having conſider'd, &c. *Foulis*'s *Hiſtory of Wicked Plots*, &c. pag. 91.

℣. 558, 559. *Hath publick Faith like a young Heir—For this tak'n up all ſorts of Ware?*] This Thought ſeems to have been borrow'd from Mr. *Walker*; (*Hiſtory of Independency*, 1661. part 1. p. 11.) "The moſt obſervable Thing (ſays he) is to ſee this old Parliament, "like a young Prodigal, take up Money upon difficult Terms, and "entangle all they had for a Security." They took up Ammunition, Proviſions, and Cloaths for their Army, promiſing to pay for them as ſoon as they could raiſe Money: and Tradeſmen took their Word, and truſted them with their Goods, upon what they call'd the Publick Faith, upon a Promiſe of eight Pound *per cent.* Intereſt; (as is mentioned by moſt of the Hiſtorians of thoſe times) vaſt quantities of Plate were brought into the Parliament Treaſury to be coined into Money for the Payment of the Soldiers: but the Parliament broke their Publick Faith, and perform'd few of their Promiſes: ſo that many of the Tradeſmen that truſted them broke; and many of thoſe that brought in their Plate were cheated of both their Principal and Intereſt. "Never was there ſuch double "dealing (ſays Mr. *James Howel*, *Philanglus*, p. 146.) by any Pub-"lick Aſſembly: for when the Lenders upon the *Publick Faith* "came to demand their Money, they could not have it, unleſs they "doubled their firſt Sum, together with the Intereſt they received; "and then they ſhould have the value in Church and Crown Lands. "But if they doubled not both Intereſt and Principal, they ſhould "not be capable of having any Lands allowed for their Money. Di-"verſe (ſays he) to my Knowledge, have ruined themſelves there-"by, and though they clamour'd and ſpoke high Language at the "Parliament Doors, and were promiſed Satisfaction, yet could not "get a penny to this Day."—and diverſe Interlopers were uſed to "buy theſe Publick Faith Bills for half a Crown in the Pound. See a farther account of their *Publick Faith*, in a *Tract*, intitled, *A Second Complaint; being an honeſt Letter to a doubtfull Friend, about ri-*

ſing

And run int' ev'ry Tradeſman's Book,
'Till both turn'd Bankrupts, and are broke?
Did *Saints*, for this, bring in their *Plate:*
And Crowd as if they came too late?
For when they thought the *Cauſe* had need on't,
Happy was he that could be rid on't.
Did they coin *Piſs-pots*, *Bowls*, and *Flaggons*,
Int' Officers of Horſe and Dragoons;
And into Pikes and Muſquetteers.
Stamp *Beakers*, *Cups*, and *Porringers?*
A *Thimble*, *Bodkin*, and a *Spoon*,
Did ſtart up living Men, as ſoon

ſling the 20th *part of his Eſtate*, 1643. *Hiſtory of Independency*, part 1. p. 3. part 2. p. 78. a Song intitled, *The Clown. Coll. of Loyal Songs*, reprinted 1731. vol. 2. p. 191. *Mercurius Politicus*, N° 387. p. 62, 63, 64. *The Speech and Confeſſion of the Covenant, at its Burning by the Executioner*, 1661. p. 15. *Heath's Chronicle*, p. 37.

℣. 562, 563. *Did Saints for this bring in their Plate:—And Croud as if they came too late.*] One of theſe *pretended Saints*, who generally in his Prayers pleads Poverty, yet thanks God upon this occaſion for enabling him to ſubſcribe ſome Plate to the Parliament. "O my good Lord God—accept of my due Thanks for all ſorts "of Mercies, ſpiritual and temporal to me and myne: in ſpecial, I "praiſe thee for my Riches in Plate, by which I am enabled to "ſubſcribe Fifteen Pounds in Plate for the uſe of the Parliament, as "I am call'd upon for to do it, by Commiſſioners this Day." Mr. *George Swathe's Prayers*. p. 37.

——without ſtay
Our Callings and Eſtates we flung away;
Our Plate, our Coin, our Jewels, and our Rings,
Arms, Ornaments, and all our precious things,
To you we brought as bountifully in,
As if they had old ruſty Horſe-ſhoes bin.

Opobalſamum Anglicanum.—By *George Withers*, Eſq; 1646. p. 3.

℣. 570, 571. *A Thimble, Bodkin, and a Spoon,—Did ſtart up liveing Men as ſoon*, &c.] Mr. *Thomas May* (who ſtiles himſelf Secretary of the Parliament, *Hiſtory of the* Parliament *of England*, 1647. lib. 2. chap. 5. p. 97.) obſerves, "That the Parliament were able to "raiſe Forces and arm them well, by reaſon of the great maſſes of "Money and Plate which to that purpoſe was heap'd up in *Guild-*

As in the Furnace they were thrown,
Juſt like the *Dragon*'s *Teeth* b'ing ſown.
Then was the *Cauſe* of Gold and Plate,
The *Brethren*'s Off'rings, conſecrate,
Like th' *Hebrew Calf*, and down before it
The Saints fell proſtrate, to adore it:
So ſay the *Wicked*——and will you
Make that Sarcaſmus Scandal true,
By running after Dogs and Bears,
Beaſts more unclean than Calves or Steers?
Have *pow'rful Preachers* ply'd their Tongues,
And *laid* themſelves *out* and their Lungs:

" *Hall* —where not only the wealthieſt Citizens and Gentlemen " who were near dwellers, brought in their large Bags and Goblets, " but the poor ſort preſented their Mites alſo, inſomuch that it was " a common jeer of Men diſaffected to the Cauſe, to call it *The Thim-* " *ble and Bodkin Army.*" ſee Note upon part 2. canto 2. ℣. 775. *French Report, Collection of Loyal Songs*, reprinted 1731. vol. 1. N° 11. p. 25. *A Song upon bringing in the Plate*, ib. vol. 1. N° 22. p. 47. *Rump Rampant*, vol. 2. N° 15. p. 61.

℣. 573. *Juſt like the Dragon's Teeth being ſown.*] See the Fable of *Cadmus*, *Ovid Metamorph.* lib. 3. l. 502. &c.

℣. 576. *Like the Hebrew Calf, and down before it.* &c.] The Author of a book, intitled, *Engliſh and Scotch Hiſtory of Preſbytery*, p. 320. obſerves upon this Ordinance: " That the *Seditious Zealots* " contributed as freely, as the Idolatrous *Iſraelites*, to make a " *Golden Calf*; and thoſe who did not bring in their Plate, they " plundered their Houſes, and took it away by Force: and at the " ſame time commanded the People to take up Arms, under the " penalty of being hang'd."

℣. 579. *Make that Sarcaſmus*, &c.] * Abuſive or inſulting had been better, but our Knight believ'd the Learned Language more convenient to underſtand in, than in his own Mother-Tongue."

℣. 581. *Beaſts more unclean than Calves or Steers.*] See an account of clean, and unclean Beaſts, *Leviticus* 11. *Deuteronomy* 14.

℣. 582. *Have pow'rful Preachers ply'd their Tongues.*] Alluding to Mr. *Edmund Calamy*, (and others) who recommended this *Loan*, in a Speech at *Guild-Hall*, October 6. 1643. in which among other reaſons for a *Loan*, he has the following ones. " If ever, Gentlemen, " you might uſe this Speech of *Bernardus Ochinus*, (which he hint- " ed at before) *O Happy Penny*, you may uſe it now; *Happy Money*, " that will purchaſe Religion; and purchaſe a Reformation to my " Poſterity!

Us'd all Means, both direct and ſiniſter,
I' th' Pow'r of *Goſpel-preaching Miniſter?*
Have they invented *Tones* to win
The *Women*, and make them draw in
The Men, as *Indians* with a Female
Tame Elephant inveigle the Male?

" Poſterity! *O Happy Money*, and bleſſed be God I have it to lend!
" and I count it the greateſt opportunity that God did ever offer to
" the Godly of this Kingdom, to give them ſome Money, to lend
" to This Cauſe: And I remember in this *Ordinance* of *Parlia-*
" *ment*, it is called *Advance Money*; it is called *An Ordinance to Ad-*
" *vance Money towards the maintaining the Parliament Forces*; and
" truly it is the higheſt Advance of Money, to make Money an
" Inſtrument to advance my Religion; the Lord give you Hearts
" to believe this. For my part, I ſpeak it in the name of myſelf,
" and in the names of theſe *Reverend Miniſters*; we will not only
" ſpeak to perſwade you to contribute, but every one of us, that
" God hath given any Eſtate to; we will all to our utmoſt Power;
" we will not only ſay *Ite*, but *Venite*." ſee more id. ib. Mr *Caſe*, a celebrated Preacher of thoſe Times, to encourage his Auditors to a liberal Contribution, upon adminiſtering the Sacrament, addreſs'd them in this Manner. *All you that contributed to the Parliament, come, and take this Sacrament to your Comfort.* (*Dugdale*'s *Short View*, p. 566.)

℣. 586. *Have they invented Tones to win*, &c.] The Author of the *Dialogue between Timothy and Philatheus*, (Pref. to 2d vol. 1710.) in banter of thoſe times, ſays; " I knew a *famous Caſuiſt*, who,
" whenever he undertook the Converſion of any of his *preciſe Neigh-*
" *bours*, moſt commonly made uſe of this following Addreſs.—H-a-h
" Fre-nd, *Thou art in Darkneſs*, yea in *thick Darkneſs*—The Lord
" —He— I ſay, He—He ſhall enlighthen Thee. Hearken to him,
" hear him, attend to him, adviſe with him; enquire for him—
" (raiſing his Voice)—Po—or Saw—(here pull out the Handker-
" chief) He ſhall enlighten thee, He ſhall kindle thee, He ſhall in-
" flame thee, He ſhall conſume thee, yea even He,—*Heigh-ho*," (this through the noſe) and by this well tuned *Exordium*, he charm'd all the Brethren moſt melodiouſly, and rival'd all the *Noſes* and *Night-Caps* in the Neighbourhood.

℣. 588, 589. *The Men, as Indians with a Female — Tame Elephant inveigle the Male.*] The manner of taking wild *Elephants* in the Kingdom of *Pegu*, is by a *Tame Female Elephant* bred for that purpoſe: which being anointed with a peculiar Ointment, the Wild one follows her into an incloſed Place, and ſo is taken. (*Purchaſe his Pilgrims*, vol. 5. 4th edit. p. 583.) ſee a larger account,

590 Have they told *Prov'dence* what it muſt do,
Whom to avoid, and whom to truſt to?
Diſcover'd th' *Enemy*'s Deſign,
And which way beſt to countermine?

Philoſophical Tranſactions, N° 326. vol. 27. p. 66. &c. and the manner of Taming Elephants in *Zeylan*, by Mr. *Strachan*: *Philoſophical Tranſactions*, N° 277. vol. 23. p. 1051.

℣. 590. *Have they told Prov'dence what it muſt do.*] "'Twas a "common Practice to inform God of the Tranſactions of the "Times. Oh my good Lord God, (ſays Mr. G *Swathe*, *Prayers*, "p. 12.) I hear the King hath ſet up his Standard at *York*, againſt "the Parliament and City of *London*—look thou upon them, take "their Cauſe into thine own hand; appear thou in the Cauſe of "thy Saints; the Cauſe in hand—It's thy Cauſe, Lord; we know "that the King is miſled, deluded, and deceived by his *Popiſh*, *Ar*-"*minian*, and Temporizing, Rebellious, Malignant, Faction and "Party, *&c.*" "They would (ſays Dr. *Echard*, *Obſervations on* "*the Anſwer to the Enquiry into the Occaſions of the Contempt of* "*the Clergy*, p. 67.) in their Prayers and Sermons, tell God, "That they would be willing to be at any Charge and Trouble for "him, and to do as it were, any Kindneſs for the Lord; the Lord "might now truſt them, and rely upon them, they ſhould not fail "him: they ſhould not be unmindful of his Buſineſs; his Work "ſhould not ſtand ſtill, nor his Deſigns be neglected. They muſt "needs ſay, that they had formerly receiv'd ſome Favours from "God, and have been (as it were) beholden to the Almighty, but "they did not much queſtion, but they ſhould find ſome opportu-"nity of making ſome amends for the many Good Things, and "(as I may ſo ſay) Civilities which they had received from Him: "indeed, as for thoſe that are weak in the Faith, and are yet but "*Babes in Chriſt*, it is fit that ſuch ſhould keep at ſome diſtance "from God, ſhould kneel before him, and ſtand (as I may ſo ſay) "cap in hand to the Almighty: but as for thoſe, that are ſtrong "in all Gifts, and grown up in all Grace, and are come to a Ful-"neſs and Ripeneſs in the *Lord Jeſus*; it is comely enough to take "a great Chair, and ſit at the end of the Table, and with their "cock'd Hats on their Heads, to ſay, God, we thought it not "amiſs to call upon Thee this Evening, and let Thee know how "affairs ſtand; we have been very watchful ſince we were the laſt "with Thee; and they are in a very hopeful condition; we hope "that thou wilt not forget us; for we are very thoughtful of thy "Concerns: we do ſomewhat long to hear from Thee: and if thou "pleaſeſt to give us ſuch a thing (*Victory*) we ſhall be (as I may "ſo ſay) good to thee in ſomething elſe when it lies in our way." See a remarkable *Scotch* Prayer much to the ſame purpoſe, *Scourge*, by Mr. *Lewis*, N° 16. p. 130, edit. 1717.

℣. 603.

Preſcrib'd what Ways it hath to work,
Or it will ne'er advance the *Kirk?*
Told it the *News* o' th' laſt Expreſs,
And after good or bad Succeſs,
Made Prayers, not ſo like Petitions,
As *Overtures* and Propoſitions,
(Such as the *Army* did preſent
To their Creator, th' *Parliament*)
In which they freely will confeſs,
They will not, cannot *acquieſce*,
Unleſs the *Work* be carry'd on
In the ſame Way they have begun,
By ſetting Church and Common-weal
All on a Flame, bright as their Zeal,
On which the Saints were all a-gog,
And all this for a *Bear* and *Dog?*
The Parliament drew up *Petitions*
To 'tſelf, and ſent them, like Commiſſions,

℣. 603. *They will not, cannot acquieſce.*] Alluding probably to their ſaucy expoſtulations with God from the Pulpit. Mr. *Vines*, in St *Clement's Church* near *Temple-Bar*; uſed the following words, "O Lord, thou haſt never given us a Victory this long while, for "all our frequent Faſting: what doſt thou mean, O Lord, to fling "us into a Ditch, and there to leave us?" (*Dugdale's Short View of the Troubles*, p. 570.) And one *Robinſon* in his Prayer at *Southampton*, *Auguſt* 25, 1642. expreſs'd himſelf in the following manner, "O God, O God, many are the Hands that are lift up againſt "us, but there is one God, it is Thou thyſelf, O Father, who doſt "us more Miſchief than they all. (See *Seppen's Preacher's Guard and Guide,*) They ſeem'd to encourage this Saucineſs in their pub-"lick Sermons. "Gather upon God (ſays Mr. *R. Harris*, *Faſt "Sermon before the Commons*, *May* 25, 1642. p. 18.) and hold "him to it as *Jacob* did; preſs him with his Precepts, with his "Promiſes, with his Hand, with his Seal, with his Oath, till we "do δυσωπῆν, as ſome *Greek Fathers* boldly ſpeak: that is, if I "may ſpeak it reverently enough, put the Lord out of counte-"nance, put him as you would ſay to the bluſh, unleſs we be "maſters of our Requeſts."

℣. 610. *The Parliament drew up Petitions*, &c.] When the ſedi-

tious

To *well-affected* Perſons down,
In ev'ry City and great Town;
With Pow'r to levy Horſe and Men,
Only to bring them back agen:
For this did many, many a Mile,
Ride manfully in Rank and File,
With *Papers* in their Hats, that ſhow'd
As if they to the *Pillory* rode.
Have all theſe Courſes, theſe Efforts,
Been try'd by People of all Sorts,
Velis & Remis, omnibus Nervis,
And all t' advance the *Cauſe*'s Service?
And ſhall all now be thrown away
In petulant inteſtine Fray?
Shall we that in the *Cov'nant* ſwore,
Each Man of us to run before

tious Members of the Houſe of Commons wanted to have any thing paſs the Houſe, which they fear'd would meet with oppoſition, they would draw up a Petition to the Parliament, and ſend it to their Friends in the Country to get it ſigned and brought up to the Parliament by as many as could be prevailed upon to do it. Their way of doing it (as Lord *Clarendon* obſerves, *Hiſtory of the Rebellion*, vol. 1. p. 161.) "was to prepare a *Petition* very modeſt and du-
"tiful for the Form, and for the matter not very unreaſonable;
"and to communicate it at ſome publick Meeting, where care was
"taken it ſhould be received with approbation: the Subſcription
"of a very few Hands fill'd the Paper itſelf, where the *Petition*
"was written, and therefore many more ſheets were annexed for
"the reception of the numbers, which gave all the credit, and pro-
"cured all the countenance to the Undertaking. When a Mul-
"titude of hands were procured, the petition itſelf was cut off, and
"a new one framed, agreeable to the Deſign in hand, and annex'd
"to a long Liſt of Names which was ſubſcribed to the former: by
"this means many Men found their Names ſubſcribed to *Petitions*,
"of which they before had never heard."

℣. 622. *Velis & Remis, omnibus Nervis.*] The Ancients made uſe of Gallies with Sails and Oars, vid. *Lucani Pharſal.* paſſim. ſuch are the Gallies now rowed by Slaves at *Leghorn*, &c. in calm Weather, when their Sails are of little ſervice: all that Mr. *Butler* means, is, that they did it with all their *might*.

Another, ſtill in *Reformation*,
Give *Dogs* and *Bears* a Diſpenſation?
How will *diſſenting Brethren* reliſh it?
What will *Malignants* ſay? *Videlicet*,
That each Man ſwore to do his beſt,
To damn and perjure all the reſt?
And bid *the Devil take the hin'moſt*:
Which at this Race is like to win moſt.
They'll ſay our Bus'neſs, to *reform*
The Church and State, is but a Worm;
For to ſubſcribe, unſight, unſeen,
T' an unknown Church's Diſcipline,
What is it elſe, but before-hand
T' engage, and after underſtand?
For when we ſwore to carry on
The preſent *Reformation*,
According to the pureſt Mode
Of Churches beſt Reform'd abroad,

℣. 631. *What will Malignants ſay*, &c.] "By Malignant (ſays the *Writer of a Letter, without any ſuperſcription — That the poor People may ſee the Intentions of thoſe whom they have followed*; printed in the year 1643. p. 6.) "you intend all ſuch who be-"lieve that more Obedience is to be given to the Acts of former "Parliaments, than to the Orders and Votes of this."

℣. 638. *For to Subſcribe, unſight unſeen.*] See the *Solemn League and Covenant*, in Lord *Clarendon*'s *Hiſtory of the Rebellion*, vol. 2. p. 287. where they promiſe to reform the Church according to the Beſt Reform'd Churches, though none of them knew, neither could they agree which Churches were beſt reform'd, and very few if any of them knew, which was the True Form of thoſe Churches. (Dr. B.)

℣. 640, 641. *What is it elſe, but before-hand — T' engage, and after underſtand?*] Of this kind was the Caſuiſtry of the *Mayor* and *Jurats* of *Haſtings*, one of the *Cinque Ports*: who would have had ſome of the *Aſſiſtants* to ſwear in general to aſſiſt them; and afterwards they ſhould know the Particulars: and when they ſcrupled, they told them, "They need not to be ſo ſcrupulous, tho' they "did not know what they ſwore unto; it was no harm, for they "had taken the ſame Oath themſelves to do that, which they "were

What did we elſe but make a Vow
To do we know not what, nor how?
For no three of us will agree
Where, or what Churches theſe ſhou'd be.
And is indeed the ſelf-ſame Caſe
With theirs that ſwore *Et cætera's*;

" were to aſſiſt Them in." (*Mercurius Ruſticus*, N° 15. p. 163, 164.)

℣. 648, 649. *For no three of us will agree — Where, or what Churches theſe ſhould be.*] See this proved in their Behaviour at the *Treaty of Uxbridge*. Lord *Clarendon*'s *Hiſtory of the Rebellion*, vol. 2. p. 447, 448.

℣. 651. *With thoſe that ſwore Et cætera's.*] In the *Convocation* that ſate at the beginning of 1640. there was an Oath framed, (ſee Canon the 6th of 1640.) which all the Clergy were bound to take: in which was this Clauſe. " Nor will I ever give my conſent to " alter the Government of this Church, by Archbiſhops, Biſhops, " Deans, Archdeacons, &c." This was loudly clamour'd at, and called ſwearing to they knew not what: and a Book was publiſhed, *London* 1641. intitled, *The Anatomy of &c. or, the Unfolding of that dangerous Clauſe of the Sixth Canon.* Our Poet has plainly in this place ſhewn his Impartiality; the Faulty and Ridiculous on one ſide as well as the other, feel the Laſh of his Pen. The Satire is fine and pungent, in comparing the *&c. Oath* with the *Covenant Oath:* neither of which were ſtrictly defenſible. His Brother *Satyriſt Cleveland* alſo, could not permit ſo great an Abſurdity to paſs by him unlaſh'd: but does it in the Perſon of a *Puritan-Zealot*, and thereby cuts doubly;

Who ſwears, &c. ſwears more Oaths at once,
Than Cerberus out of his Triple Sconce:
Who views it well, with the ſame Eye beholds
The old Half Serpent in his num'rous Folds
Accurſt ——
Oh Booker, Booker, *how com'ſt thou to lack*
This Sign, in thy Prophetick Almanack?
—— *I cannot half untruſs*
Et Cætera, it is ſo abominous.
The Trojan Nag was not ſo fully lin'd;
Unrip &c. and you ſhall find
Og the great Commiſſary, and which is worſe,
The Apparator upon his ſkew-bald Horſe.
Then finally, my Babe of Grace, forbear
Et Cætera, 'twill be too far to ſwear,

For

Or the *French League*, in which Men vow'd
To fight to the laſt Drop of Blood.
Theſe Slanders will be thrown upon
The *Cauſe* and *Work* we carry on,
If we permit Men to run headlong
T' Exorbitances fit for *Bedlam*;
Rather than *Goſpel-Walking* Times,
When ſlighteſt Sins are greateſt Crimes.
But we the Matter ſo ſhall handle,
As to remove that odious Scandal:
In Name of King and Parliament,
I charge ye all, no more foment

For 'tis to ſpeak in a familiar Style,
A Yorkſhire *Wea-bit, longer than a Mile.*

Nay, he elſewhere couples it with the Cant Word *Smectymnuus*, (the *Club Divines*) and ſays, "The Banns of Marriage were aſk'd be-"tween them—that the *Convocation* and the *Commons* were to be "the Gueſts; and the Prieſt *Moſeley*, or *Sancta Clara* were to tie "the *Fox Tails* together." Could any thing be ſaid more ſevere and ſatirical? (Mr. B.)

℣. 652. *Or the French League,*] * The Holy *League* in *France*, deſign'd and made for the Extirpation of the *Proteſtant Religion*, was the *Original*, out of which the *Solemn League and Covenant* here was (with Difference only of Circumſtances) moſt faithfully tranſcrib'd. Nor did the Succeſs of both differ more than the Intent and Purpoſe; for after the Deſtruction of vaſt Numbers of People of all ſorts, both ended with the Murder of two Kings, whom they had both ſworn to defend: And as our Covenanters ſwore every Man to run one before another in the Way of Reformation, ſo did the *French* in the Holy *League*, to fight to the laſt Drop of Blood." Mr. *Robert Gordon* (ſee *Hiſtory of the Illuſtrious Family of Gordon*, vol. 2. p. 197.) ſpeaking of the *Solemn League and Covenant*, compares it to the *Holy League* in *France*; and obſerves, "That they were as like as one *Egg* to another; the one "was nurs'd by the *Jeſuites*, the other by the then *Scots-Preſby-*"*terians*, *Simeon* and *Levi*;" and he informs us, p. 199. "That "Sir *William Dugdale* (*Short View*,) has run the Compariſon "Paragraph by Paragraph: and that ſome ſigned it with their own "Blood inſtead of Ink." See likewiſe *Hiſtory of Engliſh and Scotch Preſbytery*, edit. 1659. chap. 10. p. 88.

℣. 668.

This Feud, but keep the Peace between
Your Brethren and your Countrymen;
And to thoſe Places ſtraight repair
Where your reſpective Dwellings are.
But to that Purpoſe firſt ſurrender
The *Fidler*, as the prime Offender,
Th' Incendiary vile, that is chief
Author and Engineer of Miſchief;
That makes Diviſion between Friends,
For profane and malignant Ends.
He and that Engine of vile Noiſe,
On which illegally he plays,
Shall (*dictum factum*) both be brought
To condign Puniſhment, as they ought.
This muſt be done, and I would fain ſee
Mortal ſo ſturdy as to gain-ſay:

℣. 668, 669. *But to that purpoſe firſt ſurrender, — The Fidler,* &c.] This is meant as a Ridicule on the Clamours of the Parliament againſt *Evil Councellours*, and their Demands to have them given up to Juſtice. (Mr. W.)

℣. 674, 675, 676, 677. *He and that Engine of vile Noiſe,—On which illegally He plays,—Shall (dictum factum) both be brought— To condign Puniſhment, as they ought*] The threatning Puniſhment to the *Fiddle*, was much like the Threats of the *Pragmatical Troopers*, to puniſh *Ralpho Dobbin*'s Waggon. (of which we have the following merry account, *Plain Dealer*, publiſh'd 1734. vol. 1. p. 256.) " I was driving (ſays he) into a Town upon the 29th of " *May*, where my Waggon was to dine: there came up in a great " rage ſeven or eight of the *Troopers* that were quarter'd there, " and aſked what I buſh'd out my Horſes for? I told them to " drive Flies away. But they ſaid, I was a *Jacobite Raſcal, That* " *my Horſes were guilty of High Treaſon, and my Waggon ought to* " *be hang'd.*———I anſwer'd, it was already *drawn*, and within " a yard or two of being *quarter'd*; but as to being *hang'd*, it was " a Compliment we had no occaſion for, and therefore deſir'd them " to take it back again; and keep it in their own hands, till they " had an opportunity to make uſe of it.—I had no ſooner ſpoke " theſe words, but they fell upon me like Thunder, ſtript my " Cattle in a twinkling, and beat me *black and blew* with my own " Oak Branches.

℣. 684,

For then I'll take another Courſe,
And ſoon *reduce* you all by Force.
This ſaid, he clapt his Hand on Sword,
To ſhew he meant to keep his Word.
But *Talgol*, who had long ſuppreſt
Inflamed Wrath in glowing Breaſt,
Which now began to rage and burn as
Implacable as Flame in Furnace,
Thus anſwer'd him: Thou Vermin wretched
As e'er in meaſled Pork was hatched;
Thou Tail of Worſhip, that doſt grow
On Rump of Juſtice as of Cow;

℣. 684, 685. *But Talgol, who had long ſuppreſt—Inflamed Wrath in glowing breaſt*, &c.] It may be ask'd, why *Talgol* was the firſt in anſwering the Knight, when it ſeems more incumbent upon the *Bear-ward* to make a Defence? Probably *Talgol* might then be a *Cavalier*, for the Character the Poet has given him, does not infer the contrary; and his Anſwer carries ſtrong Indications to juſtify the Conjecture. The Knight had unluckily expoſed to view the plotting Deſigns of his Party, which gave *Talgol* an opportunity to vent his natural inclination to ridicule them: this confirms me in an opinion, That he was *then a Loyaliſt*, notwithſtanding what Sir *R. L'Eſtrange* has aſſerted to the contrary (Mr. *B.*)

℣. 690. *Thou Tail of Worſhip.*] A home Reflection upon the Juſtices of the Peace in thoſe times: many of which, as has been obſerv'd, were of the Loweſt Rank of the People: (and the Beſt probably were *Butchers*, *Carpenters*, *Horſe-keepers* as ſome have been within our memory,) And very applicable would the words of *Notch* the *Brewer's Clerk* to the Groom of the Revels (*Ben Johnſon*'s Maſque of *Augurs*, Works, p. 82.) have been to many of the Worſhipful ones of thoſe times. "Sure by your Language, you were "never meant for a *Courtier*; howſoever it hath been your ill-"fortune to have been taken out of the Neſt young, you are ſome "*Conſtable*'s Egg, ſome *Widgin* of *Authority*, you are ſo eaſily of-"fended." (ſee *Miramont*'s Treatment of his Brother *Briſac* the *Juſtice*; *Beaumont and Fletcher*'s *Elder Brother*. act 2. ſc. 1.) and as they made ſuch mean Perſons *Juſtices of the Peace*, that they might more eaſily govern them; *Cromwell* afterwards took the ſame method in his Choice of *High-Sheriffs*, whom he appointed from *Yeomen*, or the *loweſt Tradeſmen*, that he cou'd confide in; the

How dar'ſt thou with that ſullen Luggage
O' th' ſelf, old Ir'n, and other Baggage,
With which thy Steed of Bones and Leather
Has broke his Wind in halting hither;
How durſt th', I ſay, adventure thus
T' oppoſe thy Lumber againſt us?
Could thine Impertinence find out
No Work t'emply it ſelf about,
Where thou, ſecure from Wooden Blow
Thy buſy Vanity might'ſt ſhow?
Was no Diſpute a-foot between
The *Caterwauling Bretheren?*
No ſubtle Queſtion rais'd among
Thoſe *out-o'-their Wits*, and thoſe i' th' Wrong;
No Prize between thoſe Combatants
O' th' Times, the Land and Water-*Saints*;

the expence of Retinue and treating the Judges being taken away, (*Heath*'s *Chronicle*, p. 401.)

℣. 695. *Is lamed, and tir'd in halting hither.*] Thus it ſtands in the two firſt Editions of 1663.

℣. 703. *The Caterwauling Bretheren?*] A Writer of thoſe times (*Umbra Commitiorum, or Cambridge Commencement in Types*, p. 6. *penes me*) thus ſtyles the *Presbyterians* "How did the rampant Bro-"ther-hood (ſays he) play their Prize, and caterwaul one another." But Mr. *Butler* deſigned this probably as a ſneer upon the Aſſembly of Divines, and ſome of their curious and ſubtle Debates: for which our Poet has laſh'd them in an other Work. Mr. *Selden* (ſays he, *Remains*, 2d edit, 1727. p. 226) "viſits the Aſſembly, as "*Perſians* uſed to ſee Wild Aſſes fight: when the Commons have "tired him with their New Law, theſe Brethren refreſh him with "their Mad Goſpel: they lately were gravelled betwixt *Jeruſa-*"*lem* and *Jericho*, they knew not the diſtance betwixt thoſe two "Places; one cry'd Twenty miles, another Ten. It was conclud-"ed Seven for this reaſon, that Fiſh was brought from *Jericho* "to *Jeruſalem* Market: Mr. *Selden* ſmiled and ſaid, Perhaps the "Fiſh was Salt-Fiſh and ſo ſtopp'd their mouths. And as to their Annotations, many of them were no better than *Peter Harriſon*'s, who obſerv'd of the Two *Tables of Stone*, That they were made of *Shittim Wood*. [*Umbra Commitior.* &c. p. 7.]

℣. 707. *The Land and Water-Saints.*] The *Presbyterians*, and *Anabaptiſts*.

℣. 709.

Where thou might'ſt *ſtickle without Hazard*
Of Outrage to thy Hide and Mazzard;
And not for want of Buſ'neſs come
To us to be thus troubleſome,
To interrupt our better Sort
Of Diſputants, and ſpoil our Sport?
Was there no *Felony*, no *Bawd*,
Cut-purſe, nor *Burglary* abroad?
No *Stolen Pig*, nor *Plunder'd Gooſe*,
To tie thee up from breaking looſe?
No Ale unlicens'd, broken Hedge,
For which thou Statute might'ſt alledge,
To keep thee buſy from foul Evil,
And Shame due to thee from the Devil?
Did no Committee ſit, where he
Might cut out Journey-work for thee?

℣. 709 —— *Mazzard*] Face.

℣. 714. *Was there no Felony*, &c.] Theſe properly were cognizeable by Him, as a *Juſtice of the Peace*.

℣. 718, 719. *No Ale unlicens'd, broken Hedge,—For which thou Statute might'ſt alledge*]Ale-houſes are to be licens'd by *Juſtices of the Peace*, who have power to put them down by 5 and 6 *Edw.* 6. chap. 25, &c. See *Jacob*'s *Law Dictionary*: and by 43 *Eliz.* cap. 7. *Hedge-breakers*, ſhall pay ſuch Damages as a *Juſtice* ſhall think fit; and if not able, ſhall be committed to the *Conſtable*, to be whipp'd. See *Jacob*'s, &c.

℣. 721. *And Shame due too thee from the Devil.*] An Expreſſion uſed by *Sancho Pancha*. (*Don Quixote*, vol. 1. chap. 11. p. 281.)

℣. 722. *Did no Committee ſit.*] Some ſhort Account has already been given of *Committees*, and their Oppreſſions: to which the *Author* of a *Poem* intitled, Sir *John Birkenhead reviv'd*, p. 3, alludes, in the Following Lines;

The Plow ſtands ſtill, and Trade is ſmall,
For Goods, Lands, Towns and Cities,
Nay I dare ſay, the Devil and All
Pays Tribute to Committees.

And Mr. *Walker* obſerves, (*Hiſtory of Independency* part 1. p. 67.) " that to hiſtorize them at large, (namely the grievances from

And ſet th' a Task, with Subornation,
To ſtitch up *Sale* and *Sequeſtration*,
To cheat, with *Holineſs* and *Zeal*,
All Parties and the Common-weal:
Much better had it been for thee,
H' had kept thee where th' art us'd to be;
Or ſent th' on Bus'neſs any whither,
So he had never brought thee thither.

" *Committees*) would require a volume as big as the *Book of Mar-*
" *tyrs*, and that the People were then generally of opinion, that
" they might as eaſily find Charity in Hell, as Juſtice in any *Com-*
" *mittee:* and that the King hath taken down one *Star Chamber*,
" and the Parliament have ſet up a Hundred." Mr. *Cleveland* gives the following Character of a *Country Committee-man*, (Works, p. 98.) " He is one, who for his good Behaviour has paid the Ex-
" ciſe of his Ears, ſo ſuffered Piracy by the Land Caption of Ship-
" Money; next a Primitive Freeholder, who hates the King, be-
" cauſe he is a Gentleman, tranſgreſſing the *Magna Charta* of
" *Delving Adam*, (alluding to thoſe two lines uſed by *John Ball*, to encourage the Rebels in *Wat Tyler*'s and *Jack Straw*'s Rebellion, in the Reign of King *Richard the Second*.

When Adam dolve, and Eve ſpan,
Who was then the Gentleman?)

" Adding to theſe, a mortificd Bankrupt, that helps out the Falſe
" Weights with a *Mene Tekel*. Theſe with a New *Blew-ſtockened*
" Juſtice, lately made of a Basket-hilted Yeoman, with a ſhort-
" handed Clerk tack'd to the reer of him, to carry the Knapſack
" of his underſtanding, together with two or three equivocal Sirs,
" whoſe Religion like their Gentility is the Extract of their Arms:
" Being therefore Spiritual, becauſe they are Earthly, not forgett-
" ing the Man of the Law, whoſe Corruption gives the *Hogan* to
" the ſincere *Junctio:* Theſe are all the Simples of the precious
" Compound: a Kind of *Dutch Hotch-potch*, the *Hogan-mogan*
" *Committee-man*." See more, *Cleveland*, p. 94, &c. *Walker*'s *Hiſt. of Independency*, part 1. p. 4, 5, 6.

℣. 725. *To ſtitch up Sale and Sequeſtration.*] See Mr. *Cleveland*'s *Character of Sequeſtrator* (*Works*, 1677. p. 99.)

℣. 726. *To cheat with Holineſs and Zeal.*] *J. Taylor* the Water-Poet banters ſuch Perſons, (*Motto: Works* 1630. p. 53.)

I want the Knowledge of the Thriving Art,
A Holy Outſide, and a Hollow Heart.

℣. 733.

But if th' haſt Brain enough in Skull
To keep it ſelf in Lodging whole,
And not provoke the Rage of Stones,
And Cudgels to thy Hide and Bones;
Tremble, and vaniſh, while thou may'ſt,
Which I'll not promiſe if thou ſtay'ſt.
At this the *Knight* grew high in Wroth,
And *lifting Hands* and *Eyes up* both,
Three Times he ſmote on Stomach ſtout,
From whence at length theſe Words broke out:
Was I for this entitled *Sir*,
And girt with truſty Sword and Spur,
For Fame and Honour to wage Battel,
Thus to be brav'd by Foe to Cattel?
Not all that Pride that makes thee ſwell
As big as thou doſt blown-up Veal;
Nor all thy Tricks and Slights to cheat,
And ſell thy Carrion for good Meat;
Not all thy Magick to repair
Decay'd old Age in tough lean Ware,
Make nat'ral Death appear thy Work,
And ſtop the Gangreen in ſtale Pork;

℣. 733. *To keep within its Lodging.*] Edit. 1674. 84. 89. 94. 1703. reſtor'd to the preſent reading, 1704.

℣. 742. *Was I for this entitled Sir.*] *Hudibras* ſhew'd leſs patience upon this, than *Don Quixote* did upon a like occaſion; (vol. 3. chap. 32. p. 317.) where he calmly diſtinguiſhes betwixt an *Affront*, and an *Injury*. The Knight is irritated at the ſatyrical Anſwer of *Talgol:* and vents his Rage in a manner exactly ſuited to his Character; and when his Paſſion was work'd up to a height too great to be expreſs'd in Words, he immediately falls into Action: but alas, at his firſt Entrance into it, he meets with an unlucky Diſappointment: an *Omen*, that the Succeſs would be as indifferent as the Cauſe, in which he was engaged. (Mr. *B.*)

℣. 752. *Turn Death of Nature to thy Work,*] In the two firſt Editions of 1663.

Not all that Force that makes thee proud,
Becauſe by Bullock ne'er withſtood;
Though arm'd with all thy Cleavers, Knives,
And Axes made to hew down Lives;
Shall ſave or help thee to evade
The Hand of Juſtice, or this Blade,
Which I, her Sword-bearer, do carry,
For Civil Deed and Military.
Nor ſhall theſe Words of Venom baſe,
Which thou haſt from their native Place,
Thy Stomach, pump'd to fling on me,
Go unreveng'd, though I am free.
Thou down the ſame Throat ſhalt devour 'em,
Like tainted Beef, and pay dear for 'em.
Nor ſhall it e'er be ſaid, that *Wight*
With Gantlet blew, and Baſes white,
And round blunt Truncheon by his Side,
So great a Man at Arms defy'd
With Words far bitterer than Wormwood,
That wou'd in *Job* or *Grizel* ſtir Mood.

℣. 768, 769. *Nor ſhall it e'er be ſaid. that Wight—With Gantlet Blew, and Baſes White.*] Alluding I ſuppoſe, to the Butcher's *Blue Frock*, and *White Apron*.

℣. 770. *And round blunt Truncheon.*] The Butcher's Steel, upon which he whets his Knife.

℣. 773——*or Grizel ſtir Mood.*] *Chaucer* from *Petrarch*, in his *Clerk of Oxford*'s *Tale*, gives an account of the remarkable Tryals made by *Walter* Marquis of *Saluce* (in Lower *Lombardy* in *Italy*) upon the Patience of his Wife *Griſel*; by ſending a *Ruffian* to take from her her Daughter and Son two little Infants, under the pretence of murdering them; in ſtripping her of her coſtly Robes, and ſending her Home to her poor Father in a tatter'd condition: pretending, that he had obtain'd a Divorce from the *Pope*, for the ſatisfaction of his People, to marry another Lady of equal Rank with himſelf: to all which Tryals ſhe cheerfully ſubmitted: upon which he took her home to his *Palace*; and his pretended Lady, and her Brother who were brought to Court, proved to be her Daughter and Son. See *Chaucer*'s *Works* 1602. folio 41.

to

Dogs with their Tongues their Wounds do heal,
But Men with Hands, as thou ſhalt feel.
This ſaid, with haſty Rage he ſnatch'd
His Gun-ſhot, that in Holſters watch'd;
And bending Cock, he levell'd full
Againſt th' Outſide of *Talgol*'s Skull;
Vowing that he ſhou'd ne'er ſtir further,
Nor henceforth Cow or Bullock murther.
But *Pallas* came in Shape of Ruſt,
And 'twixt the Spring and Hammer thruſt
Her *Gorgon* Shield, which made the Cock
Stand ſtiff, as t'were transform'd a Stock.
Mean while fierce *Talgol* gath'ring Might,
With rugged Truncheon, charg'd the *Knight*;

to folio 47 incluſive, and the *Ballad* of the *Noble Marquis and Patient Griſel, Collection of Old Ballads*, &c. printed 1723. 1ſt. vol. p. 252.

℣. 782, 783, 784. *But Pallas came in ſhape of Ruſt,—And 'twixt the Spring and Hammer thruſt—Her Gorgon Shield*———] This, and another Paſſage in this Canto, are the only Places where *Deities* are introduced in this Poem: as it was not intended for an *Epic Poem*, conſequently none of the *Heroes* in it needed ſupernatural Aſſiſtance: how then comes *Pallas* to be uſhered in here, and *Mars* afterwards? probably to ridicule *Homer* and *Virgil*, whoſe Heroes ſcarce perform any action, (even the moſt feiſible) without the ſenſible Aid of a Deity: and to manifeſt that it was not the want of Abilities, but Choice, that made our Poet avoid ſuch Subterfuges; he has given us a Sample of his Judgment in this way of Writing in the Paſſage before us, which taken in it's naked Meaning—is only—That the Knight's Piſtol was for want of uſe grown ſo ruſty, that it would not fire, or in other words, That the Ruſt was the cauſe of his Diſappointment. (Mr. *B.*) See *General Hiſtorical Dictionary*, vol. 6. p. 296. *Barclay*'s *Argenis* lib. 1. cap. 2. p. 10.

℣. 785. *Stand ſtiff, as if twere turn'd t' a Stock.*] in Edit. 1674. 84. 89. 94. 1700. 1704. reſtored 1710.

℣. 787.—*Smote the Knight.*] In the two firſt Editions of 1663.

But he with *Petronel* upheav'd,
Inſtead of Shield, the Blow receiv'd.
The Gun recoil'd, as well it might,
Not us'd to ſuch a Kind of Fight,
And ſhrunk from its great Maſter's Gripe,
Knock'd down and ſtunn'd with mortal Stripe.
Then *Hudibras*, with furious Haſte,
Drew out his Sword; yet not ſo faſt,
But *Talgol* firſt with hardy Thwack
Twice bruis'd his Head, and twice his Back.
But when his nut-brown Sword was out,
With Stomach huge he laid about,
Imprinting many a Wound upon
His mortal Foe, the Truncheon;
The truſty Cudgel did oppoſe
It ſelf againſt dead-doing Blows,
To guard its Leader from fell Bane,
And then reveng'd it ſelf again.
And tho' the Sword (ſome underſtood)
In Force had much the Odds of Wood,
'Twas nothing ſo; both Sides were ballanc't
So equal, none knew which was valiant'ſt:
For Wood, with Honour b'ing engag'd,
Is ſo implacably enrag'd;
Though Iron hew and mangle ſore,
Wood wounds and bruiſes Honour more.

℣. 788, 789. *And He with ruſty Piſtol held-To take the Blow on like a Shield.*] Thus alter'd. 1674. 1684. 1689. 1694. 1700. reſtor'd 1704.

℣. 788. *And he with Petronel*] A Horſeman's Gun, See *Chambers, Baily, Kerſey.*

℣. 798. *But when his rugged Sword was out.*] In the two firſt Editions of 1663.

℣. 799. *Courageouſly.*—1674. to 1704. incluſive.

And now both *Knights* were out of Breath,
Tir'd in the hot Purſuit of Death;
Whilſt all the reſt amaz'd ſtood ſtill,
Expecting which ſhould take, or kill.
This *Hudibras* obſerv'd; and fretting,
Conqueſt ſhould be ſo long a getting,
He drew up all his Force into
One Body, and that into one Blow.
But *Talgol* wiſely avoided it
By cunning Slight; for had it hit,
The upper Part of him, the Blow
Had ſlit, as ſure as that below.
Mean while th' incomparable *Colon*,
To aid his Friend, began to fall on;
Him *Ralph* encounter'd, and ſtraight grew
A diſmal Combat 'twixt them two:
Th' one arm'd with Metal, th' other with Wood,
This fit for Bruiſe, and that for Blood.
With many a ſtiff Thwack, many a Bang,
Hard Crab-tree, and old Iron rang;
While none that ſaw them cou'd divine
To which Side Conqueſt would incline,
Until *Magnano*, who did envy
That two ſhould with ſo many Men vie,
By ſubtle Stratagem of Brain
Perform'd what force could ner'e attain;
For he, by foul Hap, having found
Where Thiſtles grew on barren Ground,
In haſte he drew his Weapon out,
And having cropp'd them from the Root,

℣. 826. *But now fierce Colon 'gan draw on,—To aid the diſtreſs'd Champion,*] In the two firſt Editions of 1663.
℣. 829. *A fierce diſpute*—[1674. to 1704 inclusive.

He clapp'd them underneath the Tail
Of Steed, with Pricks as ſharp as Nail.
The angry Beaſt did ſtraight reſent
The Wrong done to his Fundament,
Began to kick, and fling, and wince,
As if h' had been beſide his Senſe,

℣, 844, 845. *He clapp'd them underneath the Tail—Of Steed, with Pricks as ſharp as Nail.*] This Stratagem was likewiſe practiſed upon *Don Quixote*'s *Roſinante*, and *Sancho*'s *Dapple*, ſee vol. 4. chap. 61. p. 617.) and had like to have prov'd as fatal to all three, as that mentioned by *Ælian*, made uſe of by the *Crotoniates* againſt the *Sybarites:* the latter were a voluptuous People, and careleſs of all uſeful and reputable Arts, which was at length their Ruin: for having taught their Horſes to dance to the Pipe, the *Crotoniates* their Enemies being apprized of it, made War upon them and brought into the Field of Battle, ſuch a number of Pipers, that when the *Sybarites* Horſes heard them, they immediately fell a dancing as they us'd to do at their Entertainments, and by that means, ſo diſorder'd the Army, that the Enemies eaſily routed them, a great many of their Horſes alſo ran away with their Riders, *Athenæus* ſays, into the Enemies Camp, to dance to the ſound of the Pipe: [according to *Monſieur Huet*'s *Treatiſe of Romances* p. 6.7 the Town of *Sybares* was abſolutely ruined by the *Crotoniates*, 500 years before *Ovid*'s time] vid. *Plinii Nat. Hiſt.* lib. 8. cap. 42. *Guidonis Pancirolli Rer. Memorab.* par. 1. p. 224. *Antiquity explain'd* by *Montfaucon*, vol. 3. part 2. b. 2. ch. 12. p. 173. *Barclaii Argen.* lib. 1. chap. 13. See a remarkable Stratagem uſed by the *Engliſh* by which they defeated the *Scotch Army*. Mr. *Hearne*'s *Gloſſary to Peter Langtoft*'s *Chronicle*, p. 567.

℣. 845. *With Prickles ſharper than a Nail,*] 1674. to 1704. inclusive.

℣. 846. *And feel Regret on Fundament.*] In the two firſt Edit. of 1663.

℣. 848. *Began to kick, and fling, and wince,*] This thought imitated by Mr. *Cotton*, (*Virgil-Traveſtie* book 4. p. 99.)

Even as a Philly never ridden,
When by the Jockie firſt beſtridden,
If naughty Boys do thruſt a Nettle
Under her Dock, to try her Mettle.
Does riſe and plunge, curvet and kick,
Enough to break the Rider's Neck.

See *Don Quixote* vol. 3. chap. 11. p. 101, 102.

℣. 856.

Pl. III.





Striving to diſengage from Thiſtle,
That gaul'd him ſorely under his Tail:
Inſtead of which, he threw the Pack
Of *Squire*, and Baggage from his Back;
And blund'ring ſtill, with ſmarting Rump,
He gave the Knight's Steed ſuch a Thump
As made him reel. The *Knight* did ſtoop,
And ſate on further Side aſlope.
This *Talgol* viewing, who had now
By Slight eſcap'd the fatal Blow,
He rally'd, and again fell to't:
For catching Foe by nearer Foot,
He lifted with ſuch might and Strength,
As wou'd have hurl'd him thrice his Length,
And daſh'd his Brains (if any) out;
But *Mars*, that ſtill protects the Stout,

ỳ. 856. *That ſtagger'd him*—] 1674. to 1700 incluſive.

ỳ. 864. *And daſh'd his Brains* (*if any*) *out.*] (See *Don Quixote*, vol. 1. book 1. chap. 2. pag. 12.] The Shallowneſs of *Hudibras*'s underſtanding from the Manner in which our Poet expreſſes himſelf, was probably ſuch, to uſe Dr. *Baynard*'s homely expreſſion (*Hiſtory of Cold Baths*, p. 16.) "That the ſhort legs of a Louſe might have "waded his Underſtanding, and not have been wet to the knees: "or *Ben Johnſon*'s (*Explorata* or *Diſcoveries*—p. 97.) "That one "might have ſounded his Wit, and found the Depth of it with "one's middle Finger: or he was of *Abel*'s Caſt, (in the *Commit-tee*) who complained, "That Colonel *Careleſs* came forcibly "upon him, and he fear'd, had bruis'd ſome Intellectuals within his "Stomach."

ỳ. 865, 866. *But Mars, that ſtill protects the Stout,— In Pudding-time came to his aid.*] I would here obſerve the Judgment of the Poet: Mars is introduced to the Knight's advantage, as *Pallas* had been before to his diſappointment: It was reaſonable that the God of War ſhould come into his aſſiſtance, ſince a Goddeſs had intereſted herſelf on the ſide of his Enemies, (agreeably to *Homer* and *Virgil*) had the Knight directly fallen to the ground, he had been probably diſabled from future Action; and conſequently the Battle would too ſoon have been determin'd: beſides we may obſerve a beautiful gradation, to the Honour of the Heroe, he falls upon the Bear, the Bear breaks looſe, and the Spectators run: So that the

In Pudding-time came to his Aid,
And under him the *Bear* convey'd;
The *Bear*, upon whoſe ſoft Fur-Gown
The *Knight* with all his Weight fell down.
The friendly Rug preſerv'd the Ground,
And headlong *Knight*, from Bruiſe or Wound:
Like Feather-bed betwixt a Wall,
And heavy Brunt of Cannon-ball.
As *Sancho* on a Blanket fell,
And had no hurt; our's far'd as well
In Body, though his mighty Spirit,
B'ing heavy, did not ſo well bear it.
The *Bear* was in a greater Fright,
Beat down and worſted by the *Knight*.
He roar'd, and rag'd, and flung about,
To ſhake off Bondage from his Snout.
His Wrath inflam'd, boil'd o're, and from
His Jaws of Death he threw the Foam;
Fury in ſtranger Poſtures threw him,
And more than ever Herauld drew him:
He tore the Earth, which he had ſav'd
From Squelch of *Knight*, and ſtorm'd and rav'd,

the Knight's Fall is the primary Cauſe of this Rout, and he might juſtly, as he afterwards did, aſcribe the Honour of the Victory to himſelf (Mr. B.)

℣. 872, 873. *Like Feather-bed betwixt a Wall,—And heavy Brunt of Canon-ball.*] Alluding probably to old Books *of Fortification.*

℣. 874, 875. *As Sancho on a Blanket fell,—And had no Hurt—*] Alluding to *Sancho*'s being toſs'd in a Blanket; (at the Inn which *Don Quixote* took for a Caſtle. See vol. 1. chap. 8. p. 161.) by four *Segovia Clothiers*, two *Cordova Point-makers*, and two *Sevil Huckſters.*

℣. 885. *And more than ever Herauld drew him.*] 'Tis common with the Painters of Signs, to draw Animals more furious than they are in nature.

And vex'd the more, becauſe the Harms
He felt, were 'gainſt the *Law of Arms*:
For Men he always took to be
His Friends, and Dogs the Enemy:
Who never ſo much Hurt had done him,
As his own Side did falling on him:
It griev'd him to the Guts, that they
For whom h' had fought ſo many a Fray,
And ſerv'd with Loſs of Blood ſo long,
Shou'd offer ſuch inhumane Wrong;
Wrong of unſoldier-like Condition:
For which he flung down his Commiſſion:
And laid about him, till his Noſe
From Thrall of Ring and Cord broke looſe.
Soon as he felt himſelf enlarg'd,
Through thickeſt of his Foes he charg'd,
And made way through th' amazed Crew,
Some he o'reran, and ſome o'rethrew,
But took none; for by haſty Flight
He ſtrove t' eſcape Purſuit of *Knight*:
From whom he fled with as much Haſte
And Dread, as he the Rabble chas'd.

℣. 894. *It griev'd him to the Guts*, &c.] "Sblud (ſays *Falſtaff* to *Prince Henry*, *Shakeſpear*'s *Henry the Fourth* 1ſt. part, vol. 3. p. 350.) "I am as melancholy as a gibb'd Cat, or a *lug'd Bear*."

℣. 898, 899 *Wrong of unſoldier-like Condition;—For which he threw down his Commiſſion.*] A Ridicule on the petulant behaviour of the Military Men in the Civil Wars; it being the uſual way for thoſe of either Party, at a diſtreſsful Juncture, to come to the King or Parliament with ſome unreaſonable demands; which if not complied with, they would throw up their Commiſſions, and go over to the oppoſite ſide: pretending, that they could not in honour ſerve any longer under ſuch unſoldier-like Indignities. Theſe unhappy times afforded many Inſtances of that kind: as *Hurry*, *Middleton*, *Cooper*, &c. (Mr. W.)

℣. 907. *He ſtrove t' avoid the Conquering Knight.*] In Edit. 1674. 1684. 1689, 1694. 1700. 1704. reſtor'd 1710, as above.

℣. 910,

In Haſte he fled, and ſo did they,
Each and his Fear a ſev'ral Way.
Crowdero only kept the Field,
Not ſtirring from the Place he held,
Though beaten down and wounded ſore,
I' th' Fiddle, and a Leg that bore
One Side of him, not that of Bone;
But much it's better, th' wooden one.
He ſpying *Hudibras* lie ſtrow'd
Upon the Ground, like Log of Wood,
With Fright of Fall, ſuppoſed Wound,
And Loſs of Urine, in a Swound,
In Haſte he ſnatch'd the wooden Limb
That hurting th' Ankle lay by him,

℣. 910, 911. *In haſte he fled, and ſo did they—Each and his Fear a ſeveral Way.*] Mr. *Gayton* (in his *Notes* upon *Don Quixote*, chap. 7. p. 114.) makes mention of a counterfeit Cripple, who was ſcar'd with a *Bear*, that broke looſe from his Keepers, and took directly upon a paſs where the diſſembling Beggar ply'd: he ſeeing the Bear make up to the place, when he could not upon his Crutches, without apparent Attachment, eſcape without the help of ſudden Wit: he cut the Ligaments of his Wooden Supporters, and having recovered the uſe of his natural Legs, tho' he came thither crippled, he ran away ſtraight.

℣. 918. *He ſpying Hudibras lie ſtrow'd.*]

——————*Now had the Carle* (*Clown*)
Alighted from his Tiger, and his hands
Diſcharg'd of his Bowe, and deadly quarle
To ſeize upon his Foe, flat lying on the Marle
Spencer's *Fairy Queen* book 2. canto 11. S. 32.

℣. 921.——————*caſt in Swound.*] In the two firſt Editions of 1663.—*And loſs of Urine in a Swound.*] The effect of Fear probably in our Knight; The like befell him upon another occaſion. (See *Dunſtable Downes*. Mr. *Butler*'s *Remains*. p. 99, 100.) tho' People have been thus affected from different Cauſes. Dr. *Derham* (in his *Phyſico-Theology*. book 4. chap. 3.) makes mention of one Perſon, upon whom the hearing of a *Bagpipe*, would have this effect; and of another, who was affected in like manner with the Running of a Tap.

℣. 924.

And fitting it for ſudden Fight,
Straight drew it up, t' attack the *Knight*;
For getting up on Stump and Huckle,
He with the Foe began to buckle,
Vowing to be reveng'd for Breach
Of *Crowd* and Skin upon the Wretch;
Sole Author of all Detriment
He and his Fiddle underwent.
But *Ralpho* (who had now begun
T' adventure Reſurrection
From heavy Squelch, and had got up
Upon his Legs, with ſprained Crup)
Looking about, beheld Pernicion
Approaching *Knight* from fell Muſician;
He ſnatch'd his Whinyard up, that fled
When he was falling off his Steed,
(As Rats do from a falling Houſe.)
To hide itſelf from Rage of Blows;
And, wing'd with Speed and Fury, flew,
To reſcue *Knight* from Black and Blew.
Where e're he cou'd atchieve, his Sconce
The Leg encounter'd twice and once;

ỳ. 924. *And liſting it*, &c.] in the the two firſt Editions of 1663.

ỳ. ——— *To fall on Knight.*] In the two firſt Edit.

ỳ. 933. *T' adventure Reſurrection.*] A Ridicule on the Affectation of the *Sectaries*, in uſing only Scripture Phraſes. (Mr. W.)

ỳ. 936, 937. *Looking about beheld the Bard,—To charge the Knight intranc'd prepar'd.*] Thus in Edit. 1674. 1684. 1689. 1694. 1700. 1704. reſtor'd 1710.

ỳ. 938. ——— *Whinyard.*] See *Baily's Dictionary*, folio.

ỳ. 940. *As Rats do from a falling Houſe.*] See *Shakeſpear's Tempeſt*: Mr. *Theobald's* edit. 1733. p. 11.

ỳ. 943. *To reſcue Knight from Black and Blew.*] See *Spencer's Fairy Queen.* vol. 2. p. 836..

ỳ. 945. *The Skin encounter'd*, &c.] In the two firſt Edit. of 1663. —*The Leg encounter'd twice and once.*] A Ridicule on the Poetical

way

And now 'twas rais'd to ſmite agen,
When *Ralpho* thruſt himſelf between.
He took the Blow upon his Arm,
To ſhield the *Knight* from further Harm;
And joining Wrath with Force, beſtow'd
On th' wooden Member ſuch a Load,
That down it fell, and with it bore
Crowdero, whom it propp'd before.
To him the *Squire* right nimbly run,
And ſetting conqu'ring Foot upon
His Trunk, thus ſpoke: What *deſp'rate Frenzy*
Made thee (thou Whelp of Sin) to fancy
Thy ſelf, and all that Coward Rabble,
T' encounter us in Battle able?
How durſt th', I ſay, oppoſe thy Curſhip
'Gainſt Arms, Authority, and Worſhip?
And *Hudibras*, or me provoke,
Though all thy Limbs were Heart of Oke,

way of expreſſing of Numbers. (Mr. W.) There are ſeveral Inſtances in *Shakeſpear*.

Moth. " Then I am ſure you know how much that Groſs Summ of *Deuce Ace* amounts to?
Armado. " It doth amount to one more than two:
Moth. Which the baſe Vulgar call Three.

Shakeſpear's *Love's Labour loſt*, act 1. vol. 2. p. 100.

Falſt. " I did not think Maſter *Silence* had been a man of this mettle.
Sil. " Who I? I have been merry *twice and once*, ere now.

Shakeſpear's *Henry the* IVth, act 5. vol. 3. p. 533.

" *Twice and once* the Hedge pig whin'd.

Mackbeth, act 4. vol. 5. p. 438.

℣. 948.——*on Side and Arm*] Two Editions of 1663.

℣. 949. *To ſhield the Knight entranc'd from Harm*] In the two firſt Editions.

℣. 957. *Thou Whelp of Sin.*] They frequently call'd the Clergy of the Eſtabliſh'd Church, *Dogs*. Sir *Francis Seymour* in a Speech in *Parliament* 1641. p. 3. calls them *Dumb Dogs* that cannot ſpeak a word for God. Mr. *Caſe* in a Sermon in *Milkſtreet* 1643. calls them *Dumb Dogs*, and *Greedy Dogs*. (*L'Eſtrange*'s *Diſſenters Sayings* part 1. ſ. 4. p. 13.) and he call'd *Prelacy a Whelp*. id. ib. p. 14.

as

And th' other Half of thee as good
To bear out Blows, as that of Wood?
Cou'd not the Whipping-Pok prevail
With all its Rhet'rick, nor the Jail,
To keep from flaying Scourge thy Skin,
And Ankle free from Iron Gin?
Which now thou ſhalt—but firſt our Care
Muſt ſee how *Hudibras* doth fare.
This ſaid, he greatly rais'd the *Knight*,
And ſet him on his Bum upright:
To rouze him from Lethargick Dump,
He tweak'd his Noſe, with gentle Thump

as *Penry* had long before call'd the Publick Prayers of the Church; *The Blind Whelps of an ignorant Devotion. L'Eſtrange* ibid. p. 13.

℣. 970, 971. —— *But firſt our Care — Muſt ſee how Hudibras doth fare*] *Ralpho* was at this time too much concerned for his Maſter, to hold long diſputation with the *Fidler*: he leaves him therefore to aſſiſt the Knight, who lay ſenſeleſs. This paſſage may be compared with a Parallel one in the *Iliad*, B. 15. *Apollo* finds *Hector* inſenſible, lying near a Stream, he revives him and animates him with his former Vigour; but withal, aſks, How he came into that diſconſolate condition? *Hector* anſwers, That he had almoſt been *ſtunn'd to the Shades*, by a Blow from *Ajax*. The Compariſon I would make between them is, That *Hector* does not return to himſelf in ſo lively a manner as *Hudibras*, and this is the more wonderful, becauſe *Hector* was aſſiſted by a *Deity*, and *Hudibras* only by a *Servant*.

There Hector *ſeated by the Stream, he ſees*
His Senſe returning, with the coming Breeze;
Again his Pulſes beat, his Spirits riſe,
Again his lov'd Companions meet his Eyes!
The fainting Hero, as the Viſion bright
Stood ſhining o'er him, half unſeal'd his ſight;
What bleſt Immortal, what commanding Breath
Thus wakens Hector *from the Sleep of Death?*
Ev'n yet methinks, the gliding Ghoſts I ſpy,
And Hell's black Horrors ſwim before my Eye. Mr. Pope.

I doubt not but the Reader will do juſtice to our Poet, by comparing his Imitation: and he will at one view be able to determine, which of them deſerves the preference. (Mr. B.)

℣. 974, 975, *To rouze him from lethargick Dump, — He tweak'd his*

his

Knock'd on his Breaſt, as if 't had been
To raiſe the Spirits lodg'd within.
They, waken'd with the Noiſe, did fly
From inward Room, to Window Ey,
And gently op'ning Lid, the Caſement,
Look'd out, but yet with ſome Amazement.
This gladded *Ralpho* much to ſee,
Who thus beſpoke the *Knight*: Quoth he,
Tweaking his Noſe, You are, great Sir,
A *ſelf-denying* Conqueror;

his Noſe, &c.—] The uſefulneſs of this practice, is ſet forth by *Lapet* the Coward, in the following manner.

Lap. *For the Twinge by the Noſe,*
'Tis certainly unſightly, ſo my Tables ſay;
But helps againſt the Head-ach wond'rous ſtrangely.
Shamont. *Is't poſſible?*
Lap. *Oh, your cruſh'd Noſtrils ſlakes your Opilation,*
And makes your pent Powers flush to wholſome Sneezes.
Sham. *I never thought there had been half that Virtue*
In a wrung Noſe before.
Lap. *Oh plenitude Sir.*

(*The Nice Valour: or Paſſionate Madman*, act 3. *Beaumont* and *Fletcher*'s Plays, ed. folio 1679, part 2. p. 498)

ỳ. 979. *From inward Room*, &c.] A Ridicule on affected Metaphors in Poetry. (Mr. W.)

ỳ. 985. *A Self-denying Conqueror.*] Alluding to the *Self-denying Ordinance*, by which all the Members of the Two Houſes were obliged to quit their Civil and Military Employments: this Ordinance was brought in by Mr. *Zouch Tate*, in the year 1644. with a deſign of outing the Lord General, the Earl of *Eſſex*, who was a Friend to Peace: and at the ſame time of altering the Conſtitution. (ſee *Whitelocke*'s *Memorials*, 2d edit. p. 118.) and yet *Cromwell* was diſpens'd with to be General of the Horſe. (*Whitelock* ibid. p. 151, 152.) Mr. *Butler* probably deſign'd in this place, to ſneer Sir *Samuel Luke* his Hero, who was likewiſe diſpens'd with for a ſmall time; "16 *June* 1645, upon the Danger of *Newport Pagnal*, the "King drawing that way, upon the Petition of the Inhabitants, Sir "*Samuel Luke* was continued Governor there for 20 Days, not-"withſtanding the *Self-denying Ordinance*. (*Whitelock* ibid. p. 149.) ſee a farther account of the *Self-denying Ordinance*. Lord *Clarendon*'s *Hiſtory of the Rebellion*, vol. 2. p. 437, 466, 486.

Mr.

As high, victorious, and great,
As e'er fought for the Churches yet,
If you will give your ſelf but Leave
To make out what y' already have;
That's Victory. The Foe, for Dread
Of your Nine-worthineſs, is fled,
All, ſave *Crowdero*, for whoſe ſake
You did th' eſpous'd *Cauſe* undertake:
And he lies Pris'ner at your Feet,
To be diſpos'd, as you think meet,
Either for Life, or Death, or Sale,
The Gallows, or perpetual Jail.
For one Wink of your pow'rful Eye
Muſt ſentence him to live or die.
His Fiddle is your proper Purchaſe,
Won in the Service of the *Churches*;
And by your Doom muſt be allow'd
To be, or be no more, a *Crowd*.
For though Succeſs did not confer
Juſt Title on the Conqueror;
Though *Diſpenſations* were not ſtrong
Concluſions, whether right or wrong;

Mr. *Walker* obſerves, (*Hiſtory of Independency*, part 1. p. 127.) that if all Members ſhould be enjoined to be *Self-denying Men*; there would be few godly Men left in the Houſe. How ſhould the Saints poſſeſs the good Things of this World?

℣. 1006. *Though Diſpenſations.*] *Diſpenſations, Outgoings, Carryings on, Nothingneſs, Ownings*, and ſeveral other Words to be met with in this Poem, were the *Cant Words* of thoſe times, as has been before intimated, part 1. canto 1. ℣. 109. And 'tis obſerv'd by the Author of *A Dialogue between Timothy and Philatheus*, (vol. 2. p. 61.) "That our Anceſtors thought it proper to oppoſe "their *Materia* and *Forma, Species Intelligibiles, Occulta Qualitas, "Materia Subtilis, Antiperiſtaſis, & Nec quid, Nec quale, Nec "quantum*; to the then faſhionable *Gibberiſh*, — *Saints* — *People of "the Lord*, — The Lord's *Work*, — *Light* — *Malignancy* — *Babylon* — *Popery* — *Antichriſt Preaching Goſpel and Truth*, &c.

Although *Out-goings* did confirm,
And *owning* were but a meer Term:
Yet as the *Wicked* have no *Right*
To th' Creature, though uſurp'd by Might,

℣. 1010. *Yet as the Wicked have no Right*, &c.] It was a Principle maintained by the *Rebels* of thoſe days, *That Dominion is founded in Grace*, and therefore, If a Man wanted Grace, (in their opinion) if he was not a *Saint*, or a *Godly Man*, he had no Right to any Lands, Goods or Chattels; the *Saints*, as the *Squire* ſays, *had a Right to All*, and might take it, where-ever they had a Power to do it. (See this exemplified in the Caſes of Mr. *Cornelius*, (*Mercurius Ruſticus*, N° 3. p. 34, 35.) Mrs. *Dalton* of *Dalham* in *Suffolk*, (ibid. N° 13. p. 146) in the *Cavalier*, whoſe Money was ſeized by ſome Rebel Officers, as his Debtor a *Roundhead* was carrying it to him, with a Requeſt to the Parliament, That the *Bond* might be diſcharged in favour of the *Roundhead*; *Impartial Examination of* Mr. *Neal*'s *ſecond* vol. *of the Hiſtory of the Puritans*. p. 376. of Sir *Marmaduke Langdale*, a *Cavalier*, who had bought an Eſtate of Sir *William Conſtable* a *Roundhead*, and paid for it 25000*l*. the Parliament notwithſtanding reſtored the Eſtate to Sir *William*, without Repayment of the Purchaſe Money to Sir *Marmaduke* (*Hiſtory of Independency*, part 1. p. 173.) And a Debt of 1900*l*. due from Colonel *William Hillyard*, to Colonel *William Aſhburnham*, was deſired in a Letter to Secretary *Thurloe*, to be ſequeſtered, and that an Order of Council might be obtained, to enjoyn Col. *Hillyard* to pay the Money into ſome Treaſury. (for the uſe of the Godly no doubt) *Thurloe*'s *State Papers*, vol. 2. p. 357. Widow *Barebottle* ſeems to have been of this opinion (ſee *Cowley*'s *Cutter of Coleman-Street*, act. 2. ſc. 8.) in her advice to Colonel *Jolly*; "Seek for *Incomes*, (ſays ſhe) Mr. Colonel—my Huſband *Barebottle* "never ſought for *Incomes*, but he had ſome Bleſſing follow'd im- "mediately.—He ſought for them in *Bucklerſbury*, and three days "after a Friend of his that he ought 500*l*. to, was hang'd for a "*Malignant*, and the Debt forgiven him by the Parliament." Mr. *Walker* juſtly obſerves, (*Hiſtory of Independency*, part 1. p. 95.) "That this Faction like the Devil, cry'd, All's Myne." And they took themſelves (or pretended to do ſo) to be the only Elect, or Choſen ones, they might drink, and whore, and revel and do what they pleas'd, God ſaw no Sin in them, though theſe were damnable Sins in others.

To ſum up all, he wou'd aver,
And prove a Saint cou'd never err,
And that let Saints do what they will,
That Saints are Saints, and were ſo ſtill.

(Mr.

The Property is in the *Saint*,
From whom th' injuriouſly detain 't;
Of him they hold their Luxuries,
Their Dogs, their Horſes, Whores and Dice,
Their Riots, Revels, Maſks, Delights,
Pimps, Buffoons, Fidlers, Paraſites;
All which the *Saints* have *Title to*,
And ought t' enjoy, if th' had their Due.
What we take from 'em is no more
Than what was our's by Right before.
For we are their true *Landlords* ſtill,
And they our *Tenants* but at Will.
At this the *Knight* began to rouze,
And by Degrees grow valorous.
He ſtar'd about, and ſeeing none
Of all his Foes remain, but one,
He ſnatch'd his Weapon that lay near him,
And from the Ground began to rear him;
Vowing to make *Crowdero* pay
For all the reſt that ran away.
But *Ralpho* now, in colder Blood,
His Fury mildy thus withſtood:

(Mr. *Butler*'s *Parable of the Lyon and the Fox.* ſee *Remains.*) and the *Rump* gave other Proofs of their being of this Opinion: for if I remember right, in a *pretended Act*, Jan. 2, 1649. "They enact, "that whoſoever will promiſe Truth and Fidelity to them, by "Subſcribing the *Engagement*, may deal falſely and fraudulently "with all the World beſide; and break all Bonds, Aſſurances and "Contracts made with Non-Engagers, concerning their Eſtates, "and pay their Debts by pleading in Bar of all Actions, that the "Complainant hath not taken the Engagement." Nay, after this, there was a Bill brought in, and committed, for ſettling the Lands and Tenements of Perſons in (what they call'd) the Rebellion, upon thoſe Tenants and their Heirs that deſert their Landlords. *Mercurius Politicus*, N° 582. p. 655. Which Principle is notably girded by Mr. *Walker*, *Hiſtory of Independency*, part 3. pag. 22. and in Sir *Robert Howard*'s *Committee, or faithful Iriſhman*, act 2.

Great Sir, quoth he, your mighty Spirit
Is rais'd too high: this Slave does merit
To be the Hangman's Bus'neſs, ſooner
Than from your Hand to have the Honour
Of his Deſtruction: I that am
A Nothingneſs in Deed and Name,
Did ſcorn to hurt his forfeit Carcaſe,
Or ill intreat his Fiddle or Caſe:
Will you, great Sir, that Glory blot
In cold Blood, which you gain'd in hot?
Will you employ your conq'ring Sword,
To break a Fiddle, and your Word?
For though I fought, and overcame,
And Quarter gave, 'twas in your Name.

℣. 1046, 1047. *For tho' I fought, and overcame,—And Quarter gave, 'twas in your Name.*] A wipe upon the Parliament, who frequently infring'd Articles of Capitulation granted by their Generals: eſpecially when they found they were too advantageous to the Enemy. There is a remarkable inſtance of this kind, upon the ſurrender of *Pendennis Caſtle*, *Auguſt* 16, 1646. General *Fairfax* had granted the beſieged admirable Terms: ſixteen honourable Articles were ſent in to the brave Governor *Arundel*, and he underwrote, "Theſe *Articles* are *condeſcended unto*, by me,

"*John Arundel* of *Trerife*.

When the Parliament diſcover'd, that at the ſurrender, the Caſtle had not ſufficient Proviſions for twenty-four Hours, they were for breaking into the Articles, (the original Articles in the Cuſtody of Dr. *P. Williams*, *MS. Collections*, vol. 23. N° 25.) and had not perform'd them *June* 26, 1650. which occaſioned the following Letter from General *Fairfax*, to the *Speaker*.

"Mr. Speaker,

"I would not trouble you again concerning the Articles "granted upon the Rendition of *Pendennis*, but that it is conceiv'd, "that your own Honour, and the Faith of your Army is ſo much "concerned in it: and do find, that the preſervation of Articles "given upon valuable conſiderations, gives great Encouragement "to your Army. I have incloſed this Petition, together with the

"Officers

For great Commanders always own
What's proſperous by the Soldier done.
To ſave, where you have Pow'r to kill,
Argues your Pow'r above your Will;
And that your Will and Pow'r have leſs
Than both might have of Selfiſhneſs.
This Pow'r, which now alive, with Dread
He trembles at, if he were dead
Wou'd no more keep the Slave in Awe,
Than if you were a Knight of Straw:
For Death wou'd then be his Conqueror,
Not you, and free him from that Terror,
If Danger from his Life accrue,
Or Honour from his Death, to you;
'T were Policy and Honour too,
To do as you reſolv'd to do:

" Officers laſt Report to me on this behalf; all which I commend
" to your Wiſdomes."

" *Your humble Servant,*
" T. Fairfax.

June 26, 1650. *MS. Collections* of the Rev. Dr. *P. Williams*, vol. 8. N° 45. *Charles* the Twelfth King of *Sweden*, would not only have made good the Articles, but have rewarded ſo brave a Governor; as he did Colonel *Canitz* the Defender of the Fort of *Dunamond*, with whoſe Conduct he was ſo well pleas'd, that as he march'd our of the Fort, he ſaid to him. " You are my Enemy, and yet I love
" you as well as my beſt Friends; for you have behaved yourſelf
" like a brave Soldier in the Defence of this Fort againſt my Troops;
" and to ſhew you, that I can eſteem and reward Valour even in
" mine Enemies, I make you a preſent of theſe 5000 *Ducats*. (ſee *Military Hiſtory of Charles* XII. King of *Sweden*, by *Guſtavus Adlerfeld*, 1740. vol. 1. p. 102.) There are other ſcandalous Inſtances of the Breach of Articles in thoſe times; by Sir *Edward Hungerford*, upon the Surrender of *Warder-Caſtle* by the Lady *Arundel*, *Mercurius Ruſticus*, N° 5. p. 57, &c. upon the Surrender of *Sudely-Caſtle*. 20th of *January*, 1642. id. ib. N° 6. p. 67, &c. and upon the Surrender of *York*, by Sir *Thomas Glenham*, in *July* 1644. *Memorable Occurrences* in 1644. and at Mr. *Nowel*'s in *Rutlandſhire*, *Mercurius Ruſticus* N° 7. p. 78.

But, Sir, 'twou'd wrong your Valour much,
To ſay it needs, or fears a Crutch.
Great Conquerors greater Glory gain
By Foes in Triumph led, than ſlain:
The Laurels that adorn their Brows
Are pull'd from living, not dead Boughs,
And living Foes: the greateſt Fame
Of Cripple ſlain can be but lame.
One Half of him's already ſlain,
The other is not worth your pain;
Th' Honour can but on one Side light,
As Worſhip did, when y' were dubb'd *Knight*.
Wherefore I think it better far,
To keep him Priſoner of War;
And let him faſt in Bonds abide,
At *Court of Juſtice* to be try'd;
Where if h' appear ſo bold or crafty,
There may be Danger in his Safety:
If any Member there diſlike
His Face, or to his Beard have pique;

℣. 1070, 1071.——*The greateſt Fame—Of Cripple ſlain, can be but lame.*] There is a merry account in Confirmation, of a Challenge from Mr. *Madaillan* to the Marquis of *Rivarolles*, who a few days before, had loſt a Leg (unknown to *Madaillan*) by a Cannon Ball, before *Puicerda*. The Marquis accepted the Challenge, and promiſed the next Morning early to fix both the Time and Place; at which time he ſent a Surgeon to *Madaillan*, deſired he would give him leave to cut off one of his Legs: intimating by his Operator, that he knew, "That he was too much a Gentleman to fight him "at an Advantage; and as he had loſt a Leg in Battle, he deſired "he might be put in the ſame Condition, and then he would fight "him at his own Weapons." but the Report coming to the ears of the *Deputy Marſhals* of *France*, they prohibited them fighting, and afterwards made them Friends. (See *Count de Rochefort*'s *Memoirs*, p. 365.)

℣. 1079. *At Court of Juſtice to be try'd.*] This plainly refers to the Caſe of the Lord *Capel*. (See Lord *Clarendon*'s *Hiſtory of the Rebellion*, vol. 3. p. 204, 205, &c.)

℣. 1085.

Or if his Death will ſave or yield,
Revenge or fright, it is *reveal'd*;
Though he has Quarter, ne'ertheleſs
Y'have Pow'r to hang him when you pleaſe;
This has been often done by ſome
Of our great Conqu'rors, you know whom:
And has by moſt of us been held
Wiſe Juſtice, and to ſome *reveal'd*.
For Words and Promiſes, that yoke
The Conqueror, are quickly broke;

℣. 1085, *Revenge or fright, it is reveal'd.*] When the Rebels had taken a Priſoner, though they gave him Quarter, and promiſed to ſave his Life, yet if any of them afterwards thought it not proper that he ſhould be ſaved; it was only ſaying, It was reveal'd to him that ſuch a one ſhould die, and they hang'd him up, notwithſtanding the Promiſes before made. (Dr. B.) Dr. *South* obſerves, (*Sermons* vol. 2. p. 394.) of *Harriſon* the *Regicide*, a Butcher by profeſſion, and preaching Colonel in the Parliament Army: "That he was notable "for having kill'd ſeveral after Quarter given by others, uſing theſe "Words in doing it: *Curſed be he who doth the Work of the Lord "negligently:*" and our Hiſtories abound with Inſtances of the Barbarities of *O. Cromwell* and his Officers at *Drogheda*, and other Places in *Ireland*, after Quarter given. (See *Appendix* to Lord *Clarendon*'s *Hiſtory of the Rebellion and Civil Wars in Ireland*, in 8vo) And though I cannot particularly charge Sir *Samuel Luke* in this reſpect; yet there is one remarkable Inſtance of his malicious and revengeful Temper, in the Caſe of Mr. *Thorne*, Miniſter of St. *Cuthbert*'s in *Bedford*, who got the better of him in the *Star Chamber*. (ſee *Mercurius Ruſticus*. N° 4. p. 47.) The Royaliſts were far from acting in this manner. I beg leave to inſert a remarkable Inſtance or two, for the Reader's ſatisfaction. Upon the ſtorming of *Howley Houſe* in *Yorkſhire*, an *Officer* had given Quarter to the Governor, contrary to the Orders of the General, *William Duke of Newcaſtle*, General of all the *Northern Forces* and having received a check from him for ſo doing; he reſolved then to kill him: which the General would not ſuffer; ſaying, It was ungenerous to kill any Man in cold Blood. (See *The Life of William Duke of Newcaſtle*, by his *Dutcheſs*, 1667. p. 29, 30.) Nor was the Behaviour of the gallant Marquis of *Montroſe* leſs generous, who being importuned to retaliate the barbarous Murdering his Friends, upon ſuch Enemies as were his Priſoners: he abſolutely refuſed to comply with the Propoſal. ſee his Reaſons, *Monteth*'s *Hiſt. of the Troubles of Great Britain*, edit. 1739. p. 232 233.

Like *Sampſon*'s Cuffs, though by his own
Direction and Advice put on.
For if we ſhould fight for the *Cauſe*
By Rules of Military Laws,
And only do what they call Juſt,
The *Cauſe* would quickly fall to Duſt.
This we among ourſelves may ſpeak;
But to the *Wicked* or the *Weak*,
We muſt be cautious to declare
Perfection-Truths, ſuch as theſe are.
This ſaid, the high outragious Mettle
Of *Knight* began to cool and ſettle.
He lik'd the *Squire*'s Advice, and ſoon
Reſolv'd to ſee the Bus'neſs done:
And therefore charg'd him firſt to bind
Crowdero's Hands on Rump behind,
And to its former Place and Uſe,
The wooden Member to reduce:
But force it take an *Oath* before,
Ne're to bear Arms againſt him more.

℣. 1094, 1095. *Like Sampſon*'s *Cuffs, tho' by his own—Direction and Advice put on.*] See this explained, *Judges* 15th chapter.

℣. 1096, 1097. *For if we ſhould fight for the Cauſe—By Rules of Military Laws*, &c.] It has already been obſerv'd, what little Honour they had in this reſpect. Even the *Mahometan Arabians* might have ſhamed theſe worſe than *Mahometans*, "who were ſuch ſtrict "obſervers of their *Parole*, that if any one in the heat of Battle "kill'd one, to whom the *Rai*, or *Parole* was given, he was by the "Law of the *Arabians* puniſhed with Death." (Prince *Cantemir*'s *Growth of the Othman Empire*, 1734. p. 166.)

℣. 1101, 1102, 1103. *But to the Wicked or the Weak,—We muſt be cautious to declare—Perfection-Truths*, &c. See Note upon part 2. canto 2. ℣. 260, 261.

℣. 1112. *Force it to take an Oath.*] When the Rebels releas'd a Priſoner taken in their Wars, which they ſeldom did, without Exchange or Ranſome; (except he was a *Stranger*) they oblig'd him to ſwear, not to bear Arms againſt them any more: tho' the Rebels in the like Caſe, were now and then abſolved from their Oaths, by their

Ralpho diſpatch'd with ſpeedy Haſte,
And having ty'd *Crowdero* faſt,
He gave Sir *Knight* the End of Cord
To lead the Captive of his Sword
In Triumph, whilſt the Steeds he caught,
And them to further Service brought.
The *Squire* in State rode on before,
And on his nut-brown Whinyard bore
The Trophee-*Fiddle* and the *Caſe*,
Leaning on Shoulder like a Mace.
The *Knight* himſelf did after ride,
Leading *Crowdero* by his Side;

their wicked and hypocritical Clergy. When the King had diſcharged all the common Soldiers that were taken Priſoners at *Brentford*, (excepting ſuch as had voluntarily offer'd to ſerve him) upon their Oaths, that they would no more bear Arms againſt his Majeſty: Two of their Camp Chaplains Dr. *Downing*, and Mr. *Marſhall*, for the better recruiting the Parliament Army, publickly avow'd, "That the Soldiers taken at *Brentford*, and diſcharged, and releas'd "by the King upon their Oaths, *That they would never again bear* "*Arms againſt him*; were not obliged by that Oath, but by *their pow-* "*er they abſolved them thereof:* and ſo engaged again theſe miſerable "Wretches, in a ſecond Rebellion." (See Lord *Clarendon*'s *Hiſtory*, &c. vol. 2. p. 62. *Echard*, vol. 2. p. 366.) Theſe wicked Wretches, acted not much unlike Pope *Hildebrand*. or *Gregory* VII. who abſolved all from their Oaths to Perſons *Excommunicate*. Nos eos qui Excommunicatis fidelitate & Sacramento conſtricti ſunt, Apoſtolicâ Autoritate Juramento abſolvimus, *Greg*. 7. *Pont. apud Grat*. cauſ. 15. q. 6. Had theſe pretenders to Sanctity, but conſider'd in how honourable a manner the old *Heathen Romans* behaved on ſuch occaſions, they would have found ſufficient Reaſon to have been aſhamed: for the late ingenious Mr. *Addiſon* informs us (*Freeholder* N° 6. p. 33.) "That ſeveral *Romans*, that had been taken Priſoners, by *Hannibal*, "were releas'd, by obliging themſelves by an Oath to return again "to his Camp. Among theſe, there was one, who thinking to elude "the Oath, went the ſame Day back to the Camp, on pretence of "having forgot ſomething: but this Prevarication was ſo ſhocking "to the *Roman Senate*, that they order'd him to be apprehended, "and deliver'd up to *Hannibal*."

℣. 1123. *Plac'd on his Shoulder*] Edition 1674, 1684, 1689, 1700. *leaning on Shoulder*, reſtor'd 1404.

℣. 1031.

And tow'd him, if he lagg'd behind,
Like Boat againſt the Tide and Wind.
Thus grave and ſolemn they march on,
Until quite thro' the Town th' had gone;
At further End of which there ſtands
An Ancient Caſtle, that commands
Th' adjacent Parts; in all the Fabrick
You ſhall not ſee one Stone, nor a Brick,
But all of Wood, by pow'rful Spell
Of Magick, made impregnable:
There's neither Iron-Bar nor Gate,
Portcullis, Chain, nor Bolt, nor Grate,
And yet Men Durance there abide,
In Dungeon ſcarce three Inches wide;
With Roof ſo low, that under it
They never ſtand, but lie or ſit;
And yet ſo foul, that whoſo is in,
Is to the Middle-leg in Priſon;
In Circle magical confin'd,
With Walls of ſubtile Air and Wind;
Which none are able to break thorough,
Until they're freed by Head of Borough.
Thither arriv'd, th' advent'rous *Knight*
And bold Squire from their Steeds alight,

℣. 1131. *An Ancient Caſtle.*] This is an *Enigmatical* Deſcription of a pair of Stocks and Whipping-Poſt; it is ſo pompous and ſublime, that we are ſurpriz'd ſo noble a Structure could be rais'd from ſo ludicrous a Subject; we perceive Wit and Humour in the ſtrongeſt light in every part of the Deſcription; and how happily imagined is the pun in ℣. 1143? How Ceremonious are the Conquerours in diſplaying the Trophies of their Victory, and impriſoning the unhappy Captive? What a diſmal figure does he make at the dark Proſpect before him? All theſe Circumſtances were neceſſary to be fully exhibited, that the Reader might commiſerate his favourite Knight, when a change of Fortune unhappily brought him into *Crowdero*'s Place. (Mr. B.)

At th' outward Wall, near which there ſtands
A Baſtile, built t' impriſon Hands;
By ſtrange Enchantment made to fetter
The leſſer Parts, and free the greater:
For though the Body may creep through,
The Hands in Grate are faſt enough.
And when a Circle 'bout the Wriſt
Is made by Beadle Exorciſt,
The Body feels the Spur and Switch,
As if 'twere ridden Poſt by Witch,
At twenty Miles an Hour Pace,
And yet ne'er ſtirs out of the Place.
On Top of this there is a Spire,
On which Sir *Knight* firſt bids the *Squire*,
The *Fiddle*, and its Spoils, the *Caſe*,
In manner of a Trophee place.
That done, they ope the Trap-door-gate,
And let *Crowdero* down thereat,
Crowdero making doleful Face,
Like Hermit poor in penſive Place,
To Dungeon they the Wretch commit,
And the Survivor of his Feet:
But th' other that had broke the Peace,
And Head of Knighthood, they releaſe,
Though a *Delinquent* falſe and forged,
Yet b'ing a Stranger, he's enlarged;

℣. 1175. *Yet being a Stranger he's enlarg'd.*] Alluding to the Caſe probably of Sir *Bernard Gaſcoign*, who was condemn'd at *Colcheſter* with Sir *Charles Lucas*, and Sir *George Liſle*, and was reſpited from Execution, being an *Italian* and a Perſon of ſome Intereſt in his Country. (Lord *Clarendon*'s *Hiſtory*, vol. 3. p. 137. *Echard*, vol. 2. p. 606.)

While his Comrade, that did no Hurt,
Is clapp'd up faſt in Priſon for't.
So, Juſtice, while ſhe winks at Crimes,
Stumbles on Innocence ſometimes.

℣. 1178, 1179. *So Juſtice, while ſhe winks at Crimes,*
Stumbles on Innocence ſometimes.]

This is an unqueſtionable Truth, and follows very naturally upon the Reflection on *Crowdero's real Leg*, ſuffering this Confinement for the fault of his *wooden* one. The Poet afterwards produces another Caſe to ſupport this aſſertion; to which the Reader is referr'd, part 2. canto 2. ℣. 407. &. (Mr. B.) See Sham Second Part, 1663. pag. 59.

HUDIBRAS.

The ARGUMENT of THE THIRD CANTO.

The ſcatter'd Rout return and rally,
Surround the Place ; the Knight *does ſally,*
And is made Pris'ner : Then they ſeize
Th' inchanted Fort by Storm, releaſe
Crowdero, *and put the* Squire *in's Place ;*
I ſhould have firſt ſaid Hudibras.

CANTO III.

AY me! what Perils do environ
The Man that meddles with cold Iron;
What plaguy Miſchiefs, and Miſhaps
Do dog him ſtill with After-Claps!
For though Dame Fortune ſeem to ſmile,
And leer upon him for a while,
She'll after ſhew him, in the nick
Of all his Glories, a Dog-trick.

℣. 1. *Ay me! what Perils do inviron,*
2. *The Man that meddles with cold iron.*]

Ay me! what Dangers do inviron
The Man that meddleth with cold Iron.

Dunſtable Downes, Butler's Remains, p. 98.

See *Spenſer's Fairy Queen,* b. 1. canto 8. ſt. 1. *A Shepherd's Dirge Guardian,* N° 40.

℣. 9.

This any Man may ſing or ſay,
I' th' Ditty call'd, *What if a Day?*
For *Hudibras*, who thought h' had won
The Field, as certain as a Gun,
And having routed the whole Troop,
With Victory was Cock-a-hoop;
Thinking h' had done enough to purchaſe
Thankſgiving-Day among the *Churches*;

℣. 9, 10. *This any Man may ſing or ſay,—I' th' Ditty call'd, What if a Day?*] There is an old Ballad in Mr. *Pepy*'s *Library* in *Magdalen College*, in *Cambridge*, (Old Ballads, vol. 1. N° 52.) intit'led, *A Friend's Advice in an excellent Ditty, concerning the variable Changes of the World, in a Pleaſant New Tune*, beginning with the following Lines; to which Mr. *Butler* alludes.

What if a Day, or a Month, or a Year,
Crowne thy Delights
With a Thouſand wiſht Contentings?
Cannot the Chaunce of a Night or an Hour
Croſs thy Delights,
With as many ſad Tormentings, &c.

℣. 14.——*with Victory was Cock-a-hoop*] See the Difference between the Words *Cock-a hoop*, and *Cock-on-hoop*, *Baily*'s *Dictionary*. *Ray*'s *Proverbial Phraſes*.

℣. 16. *Thankſgiving-Day among the Churches.*] The *Rebellious Parliament* were wont to order Publick Thankſgivings in their Churches, for every little Advantage obtain'd in any ſmall *Skirmiſh*: and the *Preachers* (or *Holders-forth* as he properly enough ſtiles them) would in their Prayers, and Sermons, very much enlarge upon the Subject, multiply the Number ſlain, and taken Priſoners, to a very high Degree, and moſt highly extoll the Leader for his Valour and Conduct. (Dr. B.)

A remarkable Inſtance of this kind we meet with, in the Prayers of Mr. *George Swathe*, Miniſter of *Denham* in *Suffolk*: who notwithſtanding the King's Succeſs againſt the Earl of *Eſſex*, in taking *Banbury Caſtle*, (ſee *Echard*'s *Hiſtory of England*, vol. 2. p. 358.) takes the Liberty in his Prayers, p. 40. "of praiſing God's Provi-"dence, for giving the *Earl of Eſſex*, Victory over the King's Ar-"my, and routing him at *Banbury*, and getting the Spoyl. Many Inſtances of this kind are to be met with in the publick Sermons before the Two Houſes.

℣. 20.

Wherein his Mettle and brave Worth
Might be explain'd by *Holder-forth*,
And regiſter'd by Fame eternal,
In deathleſs Pages of *Diurnal:*
Found in few Minutes to his Coſt,
He did but *count without his Hoſt*;
And that a *Turn-ſtile* is more certain,
Than, in Events of War, Dame Fortune.

℣. 20.——*Of Diurnal.*] The News Paper then printed every day in favour of the Rebels, was called a *Diurnal:* of which is the following merry Account, in Mr. *Cleveland's Character of a London Diurnal*, publiſh'd 1644. p. 1. "A *Diurnal* (ſays he) is a puny *Chronicle*, ſcarce *pen-feather'd* with the Wings of Time. It is a Hiſtory in Sippets. The *Engliſh Iliad* in a *Nut-ſhell*, the True Apocryphal Parliament-Book of *Maccabees*, in Single Sheets. It would tire a *Welſh* Pedigree to reckon how many *Aps* 'tis remov'd from an *Annal*; for 'tis of that Extract, only of the Younger Houſe, like a *Shrimp* to a *Lobſter:* The Original Sinner of this Kind was *Dutch*, *Gallo-belgicus* the *Protoplaſt*, and the *Modern Mercuries*, but *Hans en Kelders*. The Counteſs of *Zealand* was brought to Bed of an *Almanack*, as many Children as Days of the Year; it may be, the *Legiſlative Lady* is of that Lineage: ſo ſhe ſpawns the *Diurnals*, and they of *Weſtminſter* take them in Adoption, by the Names of *Scoticus*, *Civicus*, and *Britannicus*. In the Frontiſpiece of the Old *Bedlam Diurnal*, like the Contents of the Chapter, ſits the Houſe of Commons *judging the Twelve Tribes of Iſrael:* You may call them the Kingdom's Anatomy, before the Weekly *Kalendar*. For ſuch is a *Diurnal*; the Day of the Month, with the Weather in the Commonwealth: 'tis taken for the Pulſe of the Body Politick; and the Empyric Divines of the Aſſembly, thoſe Spiritual *Dragooners*, thumb it accordingly. Indeed, it is a pretty Synopſis, and thoſe grave *Rabbies* (though in point of Divinity) trade in no larger Authors. The Country Carrier, when he buys it for their *Vicar* miſcalls it the *Urinal*, yet properly enough: for it caſts the Water of the State, ever ſince it ſtaled Blood. It differs from an *Aulicus* as the *Devil* and his *Exorciſt*; as a Black *Witch* does from a White one, whoſe Buſineſs it is to unravel her Inchantments."

℣. 22. *He did but count without his Hoſt.*] A Proverbial Saying. See *Don Quixote*, vol. 2. p. 218.

℣. 23, 24. *And that a Turn-ſtile is more certain,—Than, in Events of War, Dame Fortune.*] Of this Opinion was *Sancho Pancha*, when by way of Conſolation, (ſee vol. 4. p. 729.) he told his Maſter,

"That

For now the late faint-hearted Rout,
O'erthrown and ſcatter'd round about,
Chac'd by the Horror of their Fear,
From bloody Fray of *Knight* and *Bear*,
(All but the Dogs, who in Purſuit
Of the *Knight*'s Victory ſtood to't,
And moſt ignobly fought, to get,
The Honour of his Blood and Sweat)
Seeing the Coaſt was free and clear
O' th' conquer'd and the Conqueror,
Took Heart again, and fac'd about,
As if they meant to ſtand it out:
For by this Time the routed *Bear*,
Attack'd by th' Enemy i' th' Rear,
Finding their Number grew too great
For him to make a ſafe Retreat,
Like a bold Chieftain fac'd about;
But wiſely doubting to hold out,
Gave way to Fortune, and with Haſte
Fac'd the proud Foe, and fled, and fac'd;
Retiring ſtill, until he found
H' had got th' Advantage of the Ground;

" That nothing was more common in *Errantry Books*, than for " Knights every foot to be juſtled out of the Saddle, that there was " nothing but Ups and Downs in this World, and he that's caſt " down to-day, may be *cock-a-hoop* to-morrow."

℣. 31, 32. *And moſt ignobly fought to get—The Honour of his Blood and Sweat.*] An Alluſion to the ridiculous Complaint of the *Preſbyterian Commanders*, againſt the *Independents*, when the *Self-denying Ordinance* had brought in the one, to the Excluſion of the other. (Mr. W.)

℣. 35. *Took heart again, and fac'd about.*] *Took heart of Grace*, in the two firſt Editions of 1663. An Expreſſion us'd by *Sancho Pancha*, *Don Quixote*, vol. 1. book 3. p. 196.

℣. 37. *For now the half defeated Bear.*] Thus alter'd 1674, 1684, 1689, 1694, 1700. reſtor'd as above 1704.

And then as valiantly made Head,
To check the Foe, and forthwith fled;
Leaving no Art untry'd, nor Trick
Of Warrior ſtout and politick;
Until, in ſpight of hot Purſuit,
He gain'd a Paſs, to hold Diſpute
On better Terms, and ſtop the Courſe
Of the proud Foe. With all his Force
He bravely charg'd, and for a while
Forc'd their whole Body to recoil;
But ſtill their Numbers ſo increaſt,
He found himſelf at length oppreſt,
And all Evaſions ſo uncertain,
To ſave himſelf for better Fortune;
That he reſolv'd, rather than yield,
To die with Honour in the Field,
And ſell his Hide and Carcaſs at
A Price as high and deſperate
As e'er he could. This Reſolution
He forthwith put in Execution,
And bravely threw himſelf among
The Enemy i' th' greateſt Throng,
But what cou'd ſingle Valour do,
Againſt ſo numerous a Foe?
Yet much he did, indeed too much
To be believ'd, where th' Odds were ſuch;
But one, againſt a Multitude,
Is more than Mortal can make good,
For while one Party he oppos'd,
His Rear was ſuddenly inclos'd;

℣. 63, 64. *And ſell his Hide and Carcaſe at—A Price as high and deſperate.*] See the Proverbial Saying, of *ſelling the Bear's Skin. Ray*, and *Baily*.

And no Room left him for Retreat,
Or Fight againſt a Foe ſo great.
For now the Maſtives, charging home,
To Blows and handy-Gripes were come;
While manfully himſelf he bore,
And ſetting his Right-foot before,
He rais'd himſelf to ſhew how tall
His Perſon was above them all.
This equal Shame and Envy ſtirr'd
In th' Enemy, that one ſhould beard
So many Warriors, and ſo ſtout,
As he had done, and ſtav'd it out,
Diſdaining to lay down his Arms,
And yield on honourable Terms.
Enraged thus, ſome in the Rear
Attack'd him, and ſome ev'ry where,
Till down he fell; yet falling fought,
And, being down, ſtill laid about:
As *Widdrington* in doleful Dumps,
Is ſaid to fight upon his Stumps.

℣. 91, 92. *Enraged thus, ſome in the Rear—Attack'd him—*]

Like daſtard Curs, that having at a bay
The ſavage Beaſt, emboſi'd in weary chace,
Dare not adventure on the ſtubborn Prey,
Ne bite before, but rome from place to place
To get a ſnatch, when turned is his face.

Spenſer's Fairy Queen, book 3. part 1. ſt. 22, &c. vol. 2. p. 372. See 2d part of *Shakeſpear's King Henry the Sixth*, act 5. vol. 4. p. 292. 3d part, act 2.)

℣. 95. *As Widdrington in doleful Dumps*, &c.] Alluding to thoſe Lines in the common Ballad of *Chevy Chaſe*.

But Widdrinton in doleful Dumps,
When's Legs were off, fought on his Stumps.

Mr. *Hearne* has printed the Ballad of *Chevy Chaſe*, or *Battle of Otterbourn* (which was fought in the Twelfth year of the Reign of King *Richard* II. 1388. *Stowe's Chronicle*, p. 304.) from an older Copy in which are the two following Lines:

Sir

But all, alas! had been in vain,
And he inevitably ſlain,
If *Trulla* and *Cerdon* in the nick,
To reſcue him, had not been quick:
For *Trulla*, who was light of Foot,
As Shafts which long-field *Parthians* ſhoot,

Sir Wetheryngton, my heart was Woe, that ever he ſlayne ſhould be,
For when his Legges were hewne into, he knyld, and fought upon his Kny.

(*Præfat. ad Gul. Nubrigens. Hiſtor. Appendix*, p. 82. 87. ſee the *Spectator*'s Critic. upon it, vol. 1. N° 70. 74.)

℣. 102. *As Shafts, which Long-field Parthians ſhoot.*] Thus it ſtands in the two firſt Editions of 1663. and I believe in all the other Editions to this time. Mr. *Warburton* is of opinion, That LONG FEILD would be more proper; as the *Parthians* were ranged in *Long Files*, a Diſpoſition proper for their manner of fighting, which was by ſudden Retreats and ſudden Charges. Mr. *Smith* of *Harleſton*, in *Norfolk*, thinks that the following Alteration of the Line would be an improvement;

As Long Field Shafts, which Parthians ſhoot.

Which he thinks *Plutarch*'s Deſcription of their Bows and Arrows in the Life of *Craſſus*, makes good: That the Arrows of old us'd in Battle, were longer than ordinary (ſays he) I gather from *Quintus Curtius*, lib. 9. chap. 5. *Indus* Duorum Cubitorum Sagittam ita excuſſit, &c. and from *Chevy Chaſe*,

He had a Bow bent in his hand
Made of a truſty Yew,
An Arrow of a Cloth yard long
Unto the Head he drew.

And as *Trulla* was tall, the Simile has a further Beauty in it: The Arrow does not only expreſs her Swiftneſs; but the Mind ſees the Length of the Girl, in the Length of the Arrow as it flies. Might he not call them Long-Field *Parthians* from the Great Diſtance they ſhot, and did Execution with their Arrows? The *Scythians* or Wild *Tartars*, are thus deſcribed by *Ovid*. (*Triſtium* lib. 3. 53, 54, 55, 56.)

Protinus æquato Siccis Aquilonibus Iſtro
Invehitur celeri Barbarus Hoſtis Equo:
Hoſtis Equo poſſans, longeque volante Sagittâ
Vicinam latè depopulatur humum.

(But not ſo light as to be born
Upon the Ears of ſtanding Corn,
Or trip it o'er the Water quicker
Than Witches, when their Staves their liquor,

℣. 103, 104. *But not ſo light, as to be born—Upon the Ears of ſtanding Corn.*] A Satyrical Stroke upon the Character of *Camilla*, one of *Virgil*'s Heroines.

Hos ſuper advenit Volſca de Gente Camilla, &c.

Laſt from the Volſcians, Fair Camilla came,
And led her Warlike Troops, a Warriour Dame;
Unbred to ſpinning, in the loom unſkill'd,
She choſe the nobler PALLAS *of the field.*
Mix'd with the firſt, the fierce Virago fought
Suſtain'd the Toils of Arms, the Danger ſought:
Outſtripp'd the Winds in ſpeed upon the Plain,
Flew o'er the Fields, nor hurt the bearded Grain:
She ſwept the Seas, and as ſhe ſkipp'd along
Her flying Feet unbath'd on Billows hung.
Men, Boys, and Women ſtupid with ſurprize,
Where e're ſhe paſſes, fix their wond'ring Eyes:
Longing they look, and gaping at the Sight,
Devour her o'er and o'er, with waſt delight:
Her Purple Habit ſits with ſuch a Grace
On her ſmooth Shoulders, and ſo ſuits her Face;
Her Head with Ringlets of her Hair is crown'd,
And in a Golden Caul, the Curls are bound;
She ſhakes her Myrtle Jav'lin, and behind
Her Lycian Quiver dances in the Wind. Mr. *Dryden.*

(See Mr. *Pope*'s *Eſſay on Criticiſm. Miſcellany Poems*, vol. 1. 5th edit. p. 82. Dr. *Brome*'s Poem to Mr. *Pope*, *Miſcell.* vol. 1. p. 98. Dr. *Trapp*'s *Virgil*, vol. 3. p. 96. See the Story of *Ladas* in *Solinus*, and other Writers; and the deſcription of Queen *Zenobia*, *Chaucer*'s *Monk*'s *Tale*, Works, fol. 78.) If it was not (ſays Mr. *Byron*) for the Beauty of the Verſes, that ſhaded the Impropriety of *Camilla*'s Character, I doubt not but *Virgil* would have been as much cenſured for the one, as applauded for the other. Our Poet has juſtly avoided ſuch monſtrous Improbabilities; nor will he attribute an incredible Swiftneſs to *Trulla*; though there was an abſolute Call for extraordinary Celerity, under the preſent Circumſtances: no leſs occaſion than to ſave the Bear, who was to be the Object of all the Rabble's Diverſion.

As ſome report) was got among
The foremoſt of the martial Throng:
There pitying the vanquiſh'd *Bear*,
She call'd to *Cerdon*, who ſtood near,
Viewing the bloody Fight; to whom,
Shall we (quoth ſhe) ſtand ſtill *hum drum*,
And ſee ſtout *Bruin* all alone,
By Numbers baſely overthrown?
Such Feats already h' has atchiev'd,
In Story not to be believ'd;
And 'twould to us be Shame enough,
Not to attempt to fetch him off.
I would (quoth he) venture a Limb
To ſecond thee, and reſcue him:
But then we muſt about it ſtraight,
Or elſe our Aid will come too late;
Quarter he ſcorns, he is ſo ſtout,
And therefore cannot long hold out.
This ſaid, they wav'd their Weapons round
About their Heads, to clear the Ground;
And joining Forces, laid about
So fiercely, that th' amazed Rout
Turn'd Tail again and ſtraight begun,
As if *the Devil drove*, to run.
Mean while th' approach'd th' Place where *Bruin*
Was now engag'd to Mortal Ruine:
The conqu'ring Foe they ſoon aſſail'd,
Firſt *Trulla* ſtav'd, and *Cerdon* tail'd,

℣. 134. *Firſt* Trulla *ſtav'd*, &c.] * *Staving* and *Tailing* are Terms of Art us'd in the *Bear Garden*, and ſignify there only the parting of *Dogs* and *Bears*: Tho' they are uſed metaphorically in ſeveral other Profeſſions, for moderating: as Law, Divinity, &c.

Until their Maſtives loos'd their Hold:
And yet, alas! do what they could,
The worſted *Bear* came off with Store
Of bloody Wounds, but all before:
For as *Achilles*, dipt in Pond,
Was *Anabaptiz'd* free from Wound,
Made Proof againſt dead-doing Steel
All over, but the Pagan Heel:
So did our Champion's Arms defend
All of him, but the other End:
His Head and Ears, which in the martial
Encounter loſt a leathern Parcel;

℣. 137, 138. *The worſted Bear came off with Store—Of bloody Wounds, but all before.*] Such Wounds were always deem'd honourable, and thoſe behind diſhonourable, *Plutarch* (ſee *Life of Cæſar*, vol. 4. p. 422.) tells us, that *Cæſar* in an Engagement in *Africa*, againſt the King of *Numidia*, and *Scipio Afruanus*, took an *Enſign*, who was running away, by the Neck, and forcing him to face about, ſaid, *Look, Look, That way is the Enemy.* (See an Account of the Bravery of *Acilius*, and of a common Soldier, that ſerv'd *Cæſar* in *Britain*, *Plutarch*, ibid. p. 144.) *Old Siward* (ſee *Tragedy of Macbeth*, act 5.) enquiring of his Son's Death, aſks, If *Siward* had all his Wounds before? Roſſe. *Ay in the Front.* Siward. *Why then, God's Soldier be he; Had I as many Sons, as I have Hairs—I would not wiſh them to a fairer Death: and ſo his Knell is knoll'd.* The late *Peter* the Great, Czar of *Muſcovy*, made all thoſe that were wounded in the back, at the Battle of *Hollowzin*, to draw Cuts for their Lives. (ſee *Military Hiſtory of Charles the* 12th *King of Sweden*, by M. *Guſtavus Alderfeld*, vol. 3. p. 30, 31.

℣. 142. *All over, but the Pagan Heel.*] Alluding to the Fable of *Achilles*'s being dipt by his Mother *Thetis*, in the River *Styx*, to make him invulnerable: only that part of his Foot which ſhe held him by, eſcaped.—After he had ſlain *Hector* before the Walls of *Troy*, he was at laſt ſlain by *Paris*, being ſhot by him with an Arrow in his Heel. See the romantick Account of *Roldon*, one of the Twelve Peers of *France*, who was invulnerable every where but in the ſole of the Left Foot. (*Don Quixote*, part 2. vol. 3. chap. 32. p. 326.) The Famous *Guſtavus Adolphus*, King of *Sweden*, had a piece of the Sole of his Boot near the Great Toe of his Right Foot, carried away by a Shot. (*Swediſh Intelligencer*, part 3. 1663. p. 49.)

℣. 147,

For as an *Auſtrian Archduke* once
Had one Ear (which in *Ducatoons*
Is half the Coin) in Battle par'd
Cloſe to his Head; ſo *Bruin* far'd:
But tugg'd and pull'd on th' other Side,
Like Scriv'ner newly crucify'd;

℣. 147, 148, 149, 150. *For as an Auſtrian Archduke once,—Had one Ear, (which in Ducatoons—Is half the Coin) in Battle par'd—Cloſe to his Head; ſo Bruin far'd.*] The Story alluded to, is of *Albert*, Archduke of *Auſtria*, Brother to the Emperour *Rodolph* the Second, who was defeated by Prince *Maurice* of *Naſſau*, in the year 1598. (vid. *Hoffmanni Lexic.* edit. 1677.) He endeavouring to encourage his Soldiers in Battle, pull'd off his *Murrion*, or *Head-piece*, upon which he receiv'd a Wound by the Point of a *Spear*. Dux *Albertus*, dum ſpes ſuperfuit, totam per aciem obequitans, ferebatur, cum *Dieſtanis* et in Hoſtem proceſſerat intecto vultu, quo notius exemplum foret, atque ita factum, ut *Haſtæ cuſpide* a *Germano* milite auris perſtringeretur. (*Hugonis Grotii Hiſtoriar.* de *Reb. Belgic.* lib. 9. p. 568. edit. *Amſtelædami* 12° 1658. *Thuani Hiſt.* lib. 127. tom. 5. edit. 1630. p. 906.) To this *Cleveland* probably alludes, in his *Hue and Cry after* Sir *John Preſbyter*:

What means theſe Elders elſe, thoſe Church Dragoons,
Made up of Ears and Ruffs, like Ducatoons.

Mr. *Smith* of *Harleſton*, informs me, that he has ſeen in the Tables of Coyns, $\frac{2}{3}$ and $\frac{1}{3}$ part of the double Ducat of *Albertus* of *Auſtria*.

Ibid.——*ſo Bruin far'd,*] A *Bear* ſo call'd, by Mr. *Gayton*, in his Notes upon *Don Quixote*, book 4. chap. 5. p. 196. ſo called probably from the French word *Bruire*, to *roar*.

℣. 152. *Like Scrivener newly crucify'd.*] for Forgery; for which the *Scriveners* are banter'd by *Ben Johnſon*, *Maſque of Owles*; *Works*, vol. 1. p. 128.

A crop-ear'd Scrivener this,
Who when he heard but the Whiſper of Moneys to come down,
Fright got him out of Town
With all his Bills and Bonds,
Of other Men's in his hands;
It was not He that broke
Two i' th' Hundred ſpoke;

Or like the late corrected Leathern
Ears of the *Circumciſed Brethren.*
But gentle *Trulla*, into th' Ring
He wore in's Noſe, convey'd a String,
With which ſhe march'd before, and led
The Warriot to a graſſy Bed,
As Authors write, in a cool Shade,
Which Eglantine and Roſes made;
Cloſe by a ſoftly murm'ring Stream,
Where Lovers us'd to loll, and dream.

Nor car'd he for the Curſe,
He cou'd not hear much worſe,
He had his Ears in his Purſe.

The Puniſhment of Forgery among the *Egyptians* was Death. vid. *Diodori Siculi Rer. Antiquar.* lib. 2. cap. 3.) Happy had it been for ſome of theſe Gentlemen, had they been in the ſame way of thinking with the *Carman*, (mentioned by *Pinkethman*, and *Joe. Miller*, ſee their Books of Jeſts) who had much ado to paſs with a Load of Cheeſe at *Temple-Bar*, where a ſtop was occaſioned by a Man's ſtanding in the *Pillory:* He riding up cloſe, aſk'd what it was that was written over the Perſon's Head? They told him it was a Paper to ſignify his Crime, That he ſtood for *Forgery*. Ay, ſays he, What is Forgery? They anſwer'd him, That it was counterfeiting another's Hand with an intent to cheat People. To which the *Carman* reply'd, looking at the Offender; *Ah pox!* This comes of your *Writing and Reading, you ſilly Dog!*

ỳ. 153, 154. —— *Leathern—Ears of the circumciſed Brethren.*] Mr. *Pryn*, Dr. *Baſtwick*, and Mr. *Burton*, who had their Ears cut off for ſeveral Seditious Libels. *Pryn* the firſt time his Ears were cut off, had them ſtitch'd on again, and they grew. (ſee Earl of *Strafford*'s *Letters*, 1739. vol. 1. p 266.) and Dr. *Baſtwick*'s Wife had His put in a clean Handkerchief, probably for the ſame purpoſe. (*id. ib.* vol. 2. p. 85.)

When your Smectymnuus *Surplice wears,*
Or Tippet on his Shoulder bears,
Rags of the Whore;
When Burton, Pryn, and Baſtwick dares
With your good leave but ſhew their Ears,
They'll aſk no more——

(Collection of *Loyal-Songs*, reprinted 1731. N° 9. vol. 1. p. 21.)

ỳ. 184.

There leaving him to his Repoſe,
Secured from Purſuit of Foes,
And wanting nothing but a Song,
And a well-turn'd *Theorbo* hung
Upon a Bough, to eaſe the Pain
His tugg'd Ears ſuffer'd; with a Strain
They both drew up, to march in queſt
Of his great Leader, and the reſt.
For *Orſin* (who was more renown'd
For ſtout maintaining of his Ground,
In ſtanding Fight, than for Purſuit,
As being not ſo quick of Foot)
Was not long able to keep Pace
With others that purſu'd the Chaſe;
But found himſelf left far behind,
Both out of Heart and out of Wind:
Griev'd to behold his *Bear* purſu'd
So baſely by a Multitude;
And like to fall, not by the Prow'ſs,
But Numbers of his Coward Foes.
He rag'd, and kept as heavy a Coil as
Stout *Hercules* for Loſs of *Hylas*;
Forcing the Vallies to repeat
The Accents of his ſad Regret.
He beat his Breaſt, and tore his Hair,
For Loſs of his dear Crony *Bear*:
That Eccho, from the hollow Ground,
His doleful Wailings did reſound

℣. 184. *Stout Hercules for loſs of Hylas,*] a favourite Servant, who had the misfortune to be drown'd. Vid. *Virgilii Georgic.* lib. 3. 6. *Eclog.* 6. 43. *Ovid de Arte Amandi,* lib. 2. 109, 110. *Juvenal,* ſat. 1. 164. *Theocrit. in Hyl. Hygini.* Fab. 14. 271. *Spenſer's Fairy Queen,* vol. 2. b. 3. canto 12. ſ. 7. p. 533.

℣. 189, 190. — *Eccho, from the hollow Ground, — His doleful Wailings did reſound.*] (ſee *General Hiſtor. Dictionary,* vol. 6. p. 296.)

More wiſtfully, by many times,
Than in ſmall Poets ſplay-foot Rhimes,
That makes her, in their ruthful Stories,
To anſwer to Int'rogatories,

196.) This Paſſage is beautiful, not only as it is a moving Lamentation, and evidences our Poet to be Maſter of the *Pathetic*, as well as the *Sublime* ſtill, but alſo as it comprehends a fine Satire upon that falſe kind of Wit of making an *Eccho* talk ſenſibly, and give Rational Anſwers. *Ovid* and *Eraſmus* are noted for this way of Writing, and Mr. *Addiſon* blames them, and all others who admit it into their Compoſitions, *Spectator* N° 50, or 51. I will, notwithſtanding, venture to produce two Examples of this Kind of Wit, which probably may be exempted from this kind of Cenſure; the one Serious by an *Engliſh* Poet, the other Comical by a *Scotch one*.

Hark! a glad Voice the lonely Deſart cheers,
Prepare the Way, a God; a God appears;
A God, a God! the Vocal Hills reply,
The Rocks proclaim th' approaching Deity. Mr. *Pope*.
He ſang ſae loud, rounds Rocks the Ecchoes flew,
'Tis true, he ſaid, They a' return'd, 'Tis true.
Mr. *Ramſay*. (Mr. B.)

Vid. *Ovid. Metamorph.* lib. 3. 358. with Mr. *George Sandys*'s Tranſlation, who gives an account of ſome remarkable *Ecchoes*. *Wolfii. Lection. Memorab.* part 2. p. 1012. *Chartarii Imagin. Deorum.* &c. p. 92, 93. *Notes* upon *Creech*'s *Lucretius*, 4th book. edit. 1714. vol. 1. p. 355, 356. 357. Dr. *Plot*'s *Staffordſhire*, p. 28. *Morton*'s *Northamptonſhire*, p. 357. *Miſſon*'s *New Voyage into Italy*, vol. 2. p. 172. Mr. *Wright*'s *Obſervations made in Travelling*; *Lond.* 1730. vol. 2. p. 473.

ỳ. 192. *Than in ſmall Poets ſplay foot Rhimes.*] He ſeems in this place to ſneer at Sir *Philip Sidney*, who in his *Arcadia*, p. 230-1. has a long Poem between the *Speaker*, and *Eccho*; why he calls the Verſes *Splay-foot*, may be ſeen from the following Example, taken from the Poem.

" Fair Rocks, goodly Rivers, ſweet Woods, when ſhall I ſee " peace? Peace, Peace! what barrs me my Tongue? Who is it " that comes me ſo nye? I--Oh!—I do know what Gueſt I have " met; It is *Echo*—'Tis Echo.—

" Well met, *Eccho*—approach, Then tell me thy Will too—I " will too." *Euripides* in his *Andromeda*, a Tragedy now loſt, had a fooliſh ſcene of the ſame kind, which *Ariſtophanes* makes ſport with in his *Feaſt* of *Ceres*. (Mr. W.)

And moſt unconſcionably depoſe
To Things of which ſhe nothing knows:
And when ſhe has ſaid all ſhe can ſay,
'Tis wreſted to the Lover's Fancy.
Quoth he, O whither, wicked *Bruin*?
Art thou fled to my—Eccho, *Ruin?*
I thought th' hadſt ſcorn'd to budge a Step,
For Fear. (Quoth Eccho) *Marry Guep.*
Am not I here to take thy Part?
Then what has quail'd thy ſtubborn Heart?
Have theſe Bones rattled, and this Head
So often in thy Quarrel bled?
Nor did I ever winch or grudge it,
For thy dear ſake. (Quoth ſhe) *Mum budget,*
Think'ſt thou 'twill not be laid i' th' Diſh
Thou turn'dſt thy Back? Quoth Eccho, *Piſh.*
To run from thoſe th' haſt overcome
Thus cowardly? Quoth Eccho, *Mum.*
But what a Vengeance makes thee fly
From me too, as thine Enemy?
Or if thou haſt no Thought of me,
Nor what I have endur'd for thee,
Yet Shame and Honour might prevail
To keep thee thus from turning Tail:

ỳ. 198. *'Tis reſted to the Lover's fancy.*] Vid. *Ovid. Metamorph.* lib. 3. 378. &c. with Mr. *Sandys*'s *Tranſlation.*

ỳ. 202. *Quoth Eccho, Marry Guep.*] "Is any Man offended, "*Marry gep.*" *John Taylor*'s *Motto*; *Works*, p. 44. See *Don Quixote*, 2d part vol. 3. chap. 29. p. 292. *Ben Johnſon*'s *Bartholmew Fair*, act 1. ſcene 5.

ỳ. 208. *Quoth ſhe, Mum budget.*] An Alluſion to *Shakeſpear*'s *Merry Wives of Windſor*, act 5. vol. 1. p. 298, 299. *Simple*, "I "have ſpoke with her, and we have a *Nay-word* how to know "one another. I come to her, and while I cry *Mum*,--She crys *Budget.*"

ỳ. 255.

For who would grutch to ſpend his Blood in
His Honour's Cauſe? Quoth ſhe, *a Puddin.*
This ſaid, his Grief to Anger turn'd,
Which in his manly Stomach burn'd;
Thirſt of Revenge, and Wrath, in Place
Of Sorrow, now began to blaze.
He vow'd the Authors of his Woe
Should equal Vengeance undergoe;
And with their Bones and Fleſh pay dear
For what he ſuffer'd, and his *Bear.*
This b'ing reſolv'd, with equal ſpeed
And rage he haſted to proceed
To Action ſtraight, and giving o're
To ſearch for *Bruin* any more,
He went in queſt of *Hudibras,*
To find him out where-e're he was;
And, if he were above ground, vow'd
He'd ferret him, lurk where he wou'd.
But ſcarce had he a Furlong on
This reſolute Adventure gone,
When he encounter'd with that Crew
Whom *Hudibras* did late ſubdue.
Honour, Revenge, Contempt and Shame
Did equally their Breaſts inflame.
'Mong theſe the fierce *Magnano* was,
And *Talgol,* Foe to *Hudibras:*
Cerdon and *Colon,* Warriors ſtout,
And reſolute, as ever fought;
Whom furious *Orſin* thus beſpoke:
Shall we (quoth he) thus baſely brook
The vile Affront that paultry Aſs,
And feeble *Scoundrel, Hudibras,*
With that more paultry *Ragamuffin,*
Ralpho, with vapouring and huffing,

Have

Have put upon us, like tame Cattle,
As if th' had routed us in Battle?
For my Part, it ſhall ne'er be ſed,
I for the waſhing gave my Head:
Nor did I turn my Back for Fear
O' th' Raſcals, but Loſs of my *Bear*,
Which now I'm like to undergo;
For whether theſe fell Wounds, or no,
He has receiv'd in Fight, are mortal,
Is more than all my Skill can foretel;
Nor do I *know* what is become
Of him, *more than the Pope of* Rome.
But if I can but find them out
That caus'd it (as I ſhall no doubt,
Where-e'er th' in hugger-mugger lurk)
I'll make them rue their Handy-work;
And wiſh that they had rather dar'd,
To *pull the Devil by the Beard.*

℣. 255, 256. *For my part, it ſhall ne'er be ſaid,—I for the waſhing gave my Head.*] This Phraſe uſed by *Beaumont* and *Fletcher*, *Cupid's Revenge*, act 4. where the Citizens are talking, that *Leucippus* was to be put to Death. 1st *Cit.* It holds, he dies this Morning. 2d *Cit.* Then happy Man be his Fortune. 1st *Cit.* And ſo am I and forty more Good Fellows, that will not *give their Heads for the waſhing*, I take it. 'Tis imitated by the Writer of the ſecond part, that was ſpurious, 1663. p. 14.

On Agnes' Eve they'd ſtrictly faſt,
And dream of thoſe, that kiſs'd them laſt,
Or on Saint Quintin's watch all Night,
With Smock hung up for Lover's ſight;
Some of the Laundry were (no flaſhing,)
That would not give their Heads for waſhing.

℣. 258. *Of them, but loſing of my Bear.*] 1674. and all Editions to 1704 excluſive

℣. 267.——*in hugger-mugger lurk*] See *Skinner* and *Baily*.

℣. 270. *To pull the Devil by the Beard.*] A common Saying in *England*. The being pulled by the Beard in *Spain*, is deemed as diſhonour-

Quoth *Cerdon*, Noble *Orſin*, th' haſt
Great Reaſon to do as thou ſay'ſt,
And ſo has ev'ry body here,
As well as thou haſt, or thy *Bear*:
Others may do as they ſee good;
But if this Twig be made of Wood
That will hold Tack, I'll make the Fur
Fly 'bout the Ears of that old Cur;
And th' other Mungrel Vermin, *Ralph*,
That brav'd us all in his behalf.
Thy Bear is ſafe, and out of Peril,
Though lugg'd indeed, and wounded very ill;
My ſelf, and *Trulla* made a Shift
To help him out at a dead lift;
And having brought him bravely off,
Have left him where he's ſafe enough:
There let him reſt; for if we ſtay,
The ſlaves may hap to get away.

diſhonourable, as being kick'd on the Seat of Honour in *England*. See *Don Quixote*, vol. 2. chap. 2. p. 32.

Don Sebaſtian de Cobarruvias, in his *Treaſury* of the *Italian Tongue*, obſerves, That no Man can do the *Spaniards* a greater Diſgrace than by pulling them by the Beard; and in proof gives the following Romantic Account. "A Noble Gentleman of that Nation dying (his "Name *Cid-Rai Diez*,) a *Jew* who hated him much in his life-time, "ſtole privately in the Room where his Body was newly laid out, "and thinking to do, what he never durſt whilſt he was living; "ſtoop'd down to pluck him by the Beard, at which the Body ſtarted "up, and drawing his Sword which lay by him, half way out, put the "*Jew* into ſuch a fright, that he run out of the Room, as if a thou-"ſand Devils had been behind him. This done, the Body lay down "as before unto reſt, and the *Jew* after that turn'd *Chriſtian*." (ſee *Heywood*'s *Hierarchy of Angels*, b. 7. p. 480.) 'twas *Sancho Pancha*'s Expreſſion, *They had as good take a Lyon by the Beard*. *Don Quixote*, vol. 3. chap. 32. See the *Legend* of the Giant *Rytho*, upon the Mountain *Aravius*, who made himſelf a Garment of the *Beards* of thoſe Kings that he had ſlain: and was himſelf ſlain by King *Arthur*, (*Jeffery of Monmouth's Britiſh Hiſtory*, by *Thompſon*, p. 324.)

This ſaid, they all engag'd to join
Their Forces in the ſame Deſign:
And forthwith put themſelves in Search
Of *Hudibras* upon their March.
Where leave we them a while to tell
What the victorious *Knight* befell:
For ſuch, *Crowdero* being faſt
In Dungeon ſhut, we left him laſt.
Triumphant Laurels ſeem'd to grow
No where ſo green as on his Brow:
Laden with which, as well as tir'd
With conquering Toil, he now retir'd
Unto a neighb'ring Caſtle by,
To reſt his Body, and apply
Fit Med'cines to each glorious Bruiſe
He got in Fight, *Reds*, *Blacks*, and *Blews*;
To mollify th' uneaſy Pang
Of ev'ry honourable Bang,
Which be'ng by ſkilful Midwife dreſt,
He laid him down to take his Reſt.
But all in vain. H' had got a Hurt
O' th' inſide, of a deadlier Sort,
By *Cupid* made, who took his Stand
Upon a Widow's Jointure Land,

℣. 309, 310, 311. ——— *H' had got a Hurt—O' th' Inſide, of a deadlier ſort,—By Cupid made* ———] See a Deſcription of *Cupid*, *Chaucer*'s *Romaunt of the Roſe*, Works, 1602. folio 113, 116, 117. *Cotton*'s *Virgil Traveſtie* b. 1. 54. *Tatler* N° 85. *Don Alonſo*'s Epitaph. ſee *Pharamond*, a Romance, 1662. p. 9.

℣. 311, 312. ——*who took his ſtand—Upon a Widow's Jointure Land.*] ſee *Spectator* N° 312. *Cupid* aim'd well for the Knight's Circumſtances: for in *Walker*'s *Hiſtory of Independency*, part 1. p. 170. 'tis obſerv'd, That the Knight's Father, Sir *Oliver Luke*, was decay'd in his Eſtate, and ſo was made Colonel of Horſe; but we are ſtill ignorant, how much his hopeful Son (the *Hero* of this Poem) advanced it, by his beneficial Places of Colonel, Committee-man, Juſtice,

(For he, in all his am'rous Battels,
No 'dvantage finds like Goods and Chattels)
Drew home his Bow, and, aiming right,
Let fly an Arrow at the *Knight*;
The Shaft againſt a Rib did glance,
And gall him in the *Purtenance*.
But Time had ſomewhat 'ſwag'd his Pain,
After he found his Suit in vain.
For that proud Dame, for whom his Soul
Was burnt in's Belly like a Coal,
(That Belly that ſo oft did ake,
And ſuffer griping for her ſake,

Juſtice, Scout-maſter, and Governour of *Newport-Pagnel*: he ſighs for this Widow's Jointure, which was 200 pounds a year: but very unluckily he met with fatal Obſtacles in the courſe of his Amours: for ſhe was a mere *Coquet*, and what was worſe for one of the Knight's Principles, a *Royaliſt*. (ſee part 2. canto 2. ℣. 251.) It muſt be a miſtake in Sir *Roger L'Eſtrange* to ſay, She was the Widow of one *Wilmot* an *Independent*, for Mr. *Butler*, who certainly knew her, obſerves, that her Name was *Tomſon*, and thus humorouſly expatiates upon our Knight's unſucceſsful Amour:

Ill has he read, That never heard
How He with Widow Tomſon far'd;
And what hard Conflict was between
Our Knight, and that inſulting Queen:
Sure Captive Knight ne're took more pains
For Rhymes for his melodious Strains;
Nor beat his Brains, nor made more Faces,
To get into a Jilt's good Graces,
Than did Sir Hudibras *to get*
Into this ſubtil Gypſey's Net, &c.

(*Hudibras*'s *Elegy. Remains*, edit. 1727. p. 311.) all which is agreeable to her behaviour in this Poem: and it is further hinted in the *Elegy*, That ſhe was of a looſe and common Character—and yet continu'd inexorable to the Knight, and in ſhort, was the Cauſe of his Death. (Mr. B.) See the *Spectator*'s Character of a Demurrer, N° 89.

℣. 315, 316. *Drew home his Bow*] In the two firſt Editions of 1663. this and the following Line ſtand thus: *As how he did and aiming right;—An Arrow he let fly at Knight.*

℣. 325,

Till purging Comfits, and *Ants-Eggs*
Had almoſt brought him off his Legs)
Us'd him ſo like a baſe *Raſcallion*,
That old *Pyg*—(what d' y' call him) *malion*,
That cut his Miſtreſs out of Stone,
Had not ſo hard a-hearted one.
She had a thouſand Jadiſh Tricks,
Worſe than a Mule that flings and kicks;
'Mong which one croſs-grain'd Freak ſhe had,
As inſolent, as ſtrange and mad;
She could love none but only ſuch
As ſcorn'd and hated her as much.

℣. 325, 326.——*and Ants Eggs—Had almoſt brought him off his Legs.*] Vid. *Sexti Philoſoph. Pyrrh. Hypotyp.* lib. 1. p. 12. Encomium Formicarum. *Mouſeti Inſector. Theat.* lib. 2. cap. 16. p. 245, 246. Verum equidem miror Formicarum hâc in parte potentiam, quum 4 tantum in potu ſumptas, omnem Veneris, ac coeundi potentiam auferre tradat *Brunfelſius*—Oleum ex Formicis alatis factum, Venerem ſtimulat ac auget. *Weeckerns.* vid. *Mouſeti Inſector. Theatr.* lib. 1. cap. 28. p. 173. See *Scot*'s *Diſ. of Witchcraft*, b. 6. chap. 7. p. 124. Ova Formicarum ventoſitatem et tumultum in ventre generant. *Mallei. Maleficar. Joannis Nider. Francofurti*, 1588. chap. 10. p. 778. id ib. p. 410. *Publ. Libr. Cambridge*, K. 16. 25.

℣. 328, 329. *That old Pyg* -(what d' y' call him) *malion—That cut his Miſtreſs out of Stone.*] *Pygmalion* the Son of *Cilex* (according to the *Heathen Mythology*) fell in Love with an Ivory Statue, which *Venus* turning into a young Woman, he begot of her *Paphus*. *Ovid. Metamorph.* lib. 10. l. 247.

The [a] *Cyprian Prince with Joy-expreſſing Words,* [a] Pygmalion.
To pleaſure-giving Venus thanks affords.
His Lips to her's he joins, which ſeem to melt:
The Virgin bluſhing, now his Kiſſes felt;
And fearfully erecting her Fair Eyes,
Together with the Light, her Lover ſpies.
Venus the Marriage bleſt which ſhe had made,
And when Nine [b] *Creſents had at full diſplay'd* [b] Increaſing Moons.
Their joining Horns, replete with borrow'd flame,
She Paphus bore, who gave that Iſle a Name. Mr. *Sandys.*

(Vid. *Plinii Nat. Hiſt. Annotations on Sir Tho. Brown*'s *Religio Medici* part 2. p. 211.) *Virgil Æneid.* I. 368. refers to another *Pygmalion*, King of *Tyre*, and Brother to *Dido*. See a Letter of *Philopinax* (who had fallen deſperately in Love with a Picture of his own drawing) to *Chromation*, *Spectator* N° 238.

'Twas a ſtrange Riddle of a Lady,
Not Love, if any lov'd her: Hey day!
So Cowards never uſe their Might,
But againſt ſuch as will not fight.
So ſome Diſeaſes have been found
Only to ſeize upon the Sound.
He, that gets her by Heart, muſt ſay her
The back Way, like a Witches Prayer.
Mean while the *Knight* had no ſmall Taſk
To compaſs what he durſt not aſk,
He loves, but dares not make the Motion;
Her *Ignorance* is his *Devotion*:
Like Caitiff vile, that for Miſdeed
Rides with his Face to Rump of Steed;

℣. 338.——*Hey day!*] *Ha day!* In all Editions till 1704. then alter'd to *Hey Day!*

℣. 339, 340. *So Cowards never uſe their Might,—But againſt ſuch as will not fight.*] Alluding probably to the Combate between the *Two Cowards Dametas* and *Clinas*, (ſee The Counteſs of *Pembroke*'s *Arcadia*, by Sir *Philip Sidney*, lib. 3. p. 276, 277. edit. 1674.) who proteſted to fight like *Hectors*, and gave out as terrible Bravadoes againſt each other, as the ſtouteſt Champions in the World, each confiding in the Cowardice of his Adverſary.

℣. 343, 344. *He, that gets her by heart, muſt ſay her—The back way, like a Witches Prayer.*] The *Spectator* N° 61. ſpeaking of an *Epigram* call'd the *Witche's Prayer*, ſays, "It fell into Verſe when it was "read, either backwards or forwards, excepting only that it curs-"ed one way, and bleſs'd another." (See *Spectator* N° 110, 117. *upon Witchcraft.*)

℣. 348. *Her Ignorance is his Devotion.*] Alluding to the *Popiſh* Doctrine, that Ignorance is the Mother of Devotion.

℣. 349, 350. *Like Caitiff vile, that for Miſdeed—Rides with his Face to Rump of Steed.*] Alluding it may be, to the Puniſhment of *Robert Ward*, *Thomas Watſon*, *Simon Graunt*, *George Jellis*, and *William Sawyer*, Members of the Army; who upon the ſixth of *March* 1648, in the *New Palace-yard*, *Weſtminſter*, were forced to ride with their Faces towards their *Horſes Tails*, had their Swords broken over their Heads, and were caſhier'd, for petitioning the *Rump* for Relief of the oppreſs'd Common-wealth. See a Tract intit'led, *The Hunting of the Foxes from Newmarket and Triploe-Heaths, to White-Hall, by five ſmall Beagles lately of the Army—Printed in a Corner of Freedom, right oppoſite the Councel of Warre, Anno Domini* 1649, *penes me*, and in the *Publick Library at Cambridge*, 19. 7. 23. or

to

Or rowing Scull, he's fain to love,
Look one way, and another move;
Or like a Tumbler, that does play
His Game, and look another way,
Until he ſeize upon the Coney:
Juſt ſo does he by Matrimony.
But all in vain; her ſubtle Snout
Did quickly wind his Meaning out;
Which ſhe return'd with too much Scorn,
To be by Man of Honour born;
Yet much he bore, until the Diſtreſs
He ſuffer'd from his ſpightful Miſtreſs
Did ſtir his Stomach, and the Pain
He had endur'd from her Diſdain
Turn'd to Regret, ſo reſolute,
That he reſolv'd to wave his Suit,
And either to renounce her quite,
Or for a while play leaſt in Sight.
This Reſolution b'ing put on,
He kept ſome Months, and more had done;
But being brought ſo nigh by Fate,
The Victory he atchiev'd ſo late
Did ſet his Thoughts agog, and ope
A Door to diſcontinu'd Hope,
That ſeem'd to promiſe he might win
His Dame too, now his Hand was in;
And that his Valour, and the Honour
H' had newly gain'd, might work upon her:
Theſe Reaſons made his Mouth to water
With am'rous Longings to be at her.

to the Cuſtom of *Spain*, where the condemn'd Criminals are carried to the Place of Execution upon an Aſs, with their Faces to the Tail. (*Lady's Travels into Spain*, book 3. p. 219. 5th edit. *Baker's Hiſtory of the Inquiſition*, p. 367. 488.

℣. 373, 374.——*and ope—A Door to diſcontinued Hope.*] A canting Phraſe uſed by the *Sectaries*, when they entred on any new Miſchief (Mr. W.)

Quoth he, unto himſelf, who knows
But this brave Conqueſt o'er my Foes
May reach her Heart, and make that ſtoop,
As I but now have forc'd the Troop?
If nothing can oppugn Love,
And Virtue invious ways can prove,
What may not he confide to do
That brings both Love and Virtue too?
But thou bring'ſt Valour too and Wit,
Two Things that ſeldom fail to hit.
Valour's a Mouſe-trap, Wit a Gin,
Which Women oft are taken in.
Then, *Hudibras*, why ſhould'ſt thou fear
To be, that art a Conqueror?
Fortune th' Audacious doth *juvare*,
But lets the Timidous miſcarry.
Then while the Honour thou haſt got
Is ſpick and ſpan new, piping hot,
Strike her up bravely thou hadſt beſt,
And truſt thy fortune with the reſt.

℣. 386. *And Virtue invious ways can prove.*]

Virtus, recludens immeritis mori
Cælum, negatâ tentat iter viâ. *Horatii Cam.* lib. 3. 2, 21, 22.

℣. 395. *Fortune th' Audacious doth juvare.*] Alluding to that Paſſage in *Terence*'s *Phormio*, act 1. ſc. 4. *Fortes Fortuna adjuvat.*

℣. 398. *Is ſpick and ſpan new.*] Mr. *Ray* obſerves, *Engliſh Proverbs*, 2d edit. p. 270. That this Proverbial Phraſe, according to Mr. *Howel*, comes from *Spica* an Ear of Corn: but rather (ſays he) as I am Informed from a better Author, *Spike* is a ſort of *Nail*, and *Spawn* the *Chip* of a Boat; ſo that it is all one as to ſay, every *Chip* and *Nail* is new. But I am humbly of opinion, that it rather comes from *Spike* which ſignifies a *Nail*, and a *Nail* in Meaſure is the 16th part of a yard: and *Span* which is in meaſure a quarter of a yard; or nine Inches; and all that is meant by it, when apply'd to a new Suit of Cloaths, is that it has been juſt meaſured from the piece by the *Nail* and *Span*. See the expreſſion, *Ben Johnſon*'s *Bartholmew Fair*, act 3. ſc. 5.

℣. 403,

Such Thoughts as theſe the *Knight* did keep
More than his Bangs, or Fleas, from Sleep.
And as an Owl that in a Barn
Sees a Mouſe creeping in the Corn,
Sits ſtill, and ſhuts his round blue Eyes,
As if he ſlept, until he ſpies
The little Beaſt within his Reach,
Then ſtarts, and ſeizes on the Wretch;
So from his Couch the *Knight* did ſtart,
To ſeize upon the Widow's Heart,
Crying with haſty Tone, and hoarſe,
Ralpho diſpatch, To Horſe, To Horſe.
And 'twas but time; for now the Rout,
We left engag'd to ſeek him out,

℣. 403, 404. *And as an Owl that in a Barn—Sees a Mouſe creeping in the Corn*, &c.] This Simile ſhould not paſs by unregarded, becauſe it is both juſt and natural: the *Knight*'s preſent Caſe is, not much different from the *Owl*'s: their Figures are equaly ludicrous, and they ſeem to be pretty much in the ſame Deſigns: if the Knight's Mouth waters at the Widow, ſo does the Owl's at the Mouſe; and the *Knight* was forming as deep a Plot to ſeize the *Widow*'s Heart, as the *Owl* to ſurprize the *Mouſe*; and the *Knight* ſtarts up with as much Briſkneſs at the Widow, as the *Owl* does to ſecure his Prey. This *Simile* therefore exactly anſwers the buſineſs of one, which is to illuſtrate one thing by comparing it to another: If it be objected, That it is drawn from a low Subject; it may be reply'd, That *Similes* are not always to be drawn from noble and lofty Themes: for if they were, how would thoſe *Similes*, of Boys ſurrounding an Aſs in *Homer*, (*Iliad* 11.) and of whipping a Top in *Virgil*, (*Æn.* 7.) be defended? If ſuch are allowable in *Epic Poetry*, much more are they in *Burleſque*. I could ſubjoin two Similes out of *Homer* ſuitable to the Knight's Caſe, but it might ſeem too *pedantic*; and yet I cannot end this Note, without obſerving a fine Imitation of our Poet's Simile, in *Philips*'s *Splendid Shilling*:

——*ſo Poets ſing*
Grimalkin, to domeſtic Vermin ſworn
An everlaſting Foe, with watchful Eye
Lies nightly brooding o'er a chinky Gap,
Protending her fell Claws to thoughtleſs Mice
Sure Ruine——— (Mr. R.

By ſpeedy Marches were advanc'd
Up to the Fort, where he enſconc'd:
And all th' Avenues had poſſeſt
About the Place, from Eaſt to Weſt.
That done, a While they made a Halt,
To view the Ground, and where t' aſſault:
Then call'd a Council, which was beſt,
By Siege or Onſlaught, to inveſt
The Enemy; and 'twas agreed,
By Storm and Onſlaught to proceed.
This b'ing reſolv'd, in comely Sort
They now drew up t' attack the Fort;
When *Hudibras*, about to enter
Upon another-gate's Adventure,
To *Ralpho* call'd aloud to arm,
Not dreaming of approaching Storm.
Whether Dame Fortune, or the Care
Of Angel bad, or tutelar,
Did arm, or thruſt him on a Danger,
To which he was an utter Stranger;
That foreſight might, or might not blot
The Glory he had newly got;
Or to his Shame it might be ſed,
They took him napping in his Bed:
To them we leave it to expound,
That deal in Sciences profound.
His Courſer ſcarce he had beſtri'd,
And *Ralpho* that on which he rid,

℣. 422. *Onſlaught.*] *Onſlaught*, a ſtorming, a fierce Attack upon a place, *Baily*.

℣. 437.——*it might be ſed.*] This ſpelling us'd in all Editions to 1704 incluſive: alter'd to *ſaid*, 1710.

When ſetting ope the Poſtern Gate,
Which they thought beſt to ſally at,
The Foe appear'd, drawn up and drill'd,
Ready to charge them in the Field.
This ſomewhat ſtartled the bold *Knight*,
Surpriz'd with th' unexpected Sight;
The Bruiſes of his Bones and Fleſh
He thought began to ſmart afreſh:
Till recollecting wonted Courage,
His Fear was ſoon converted to Rage,
And thus he ſpoke: The Coward Foe,
Whom we but now gave Quarter to,
Look, yonder's rally'd, and appears,
As if they had out-run their Fears;
The Glory we did lately get,
The Fates command us to repeat:
And to their Wills we muſt ſuccumb,
Quocunque trahunt, 'tis our Doom.
This is the ſame numerick Crew
Which we ſo lately did ſubdue;
The ſelf-ſame Individuals, that
Did run, as Mice do from a Cat,
When we couragiouſly did wield
Our martial Weapons in the Field,
To tug for Victory: And when
We ſhall our ſhining Blades agen

℣. 444. *To take the Field, and ſally at.*] In Edit. 1674 and the following ones to 1704 excluſive.

℣. 445. *The Foe appear'd, drawn up and drill'd.*] See *Beaumont* and *Fletcher*'s Tragedy of *Thierry* King of *France*, act 2. ſc. 1. where *Protuldy* a Coward, ſpeaking of his Soldiers to the King, ſays, —" It appears they have been *drill'd*, nay very prettily *drill'd* " —for many of them can diſcharge their Muſkets without the " Danger of throwing off their Heads." See *Baily*'s *Dictionary*.

Brandiſh in Terror o'er our Heads,
They'll ſtraight reſume their wonted Dreads:
Fear is an Ague, that forſakes
And haunts by Fits thoſe whom it takes:
And they'll opine they feel the Pain
And Blows they felt to day, again.
Then let us boldly charge them home,
And make no doubt to overcome.
This ſaid, his Courage to inflame,
He call'd upon his *Miſtreſs'* Name.
His Piſtol next he cock'd a-new,
And out his nut-brown Whinyard drew:

℣. 472. *And haunts by fits.*] *Haunts by turns*; in the two firſt Editions of 1663.

℣. 477, 478. *This ſaid, his Courage to inflame,—He call'd upon his Miſtreſs' Name.*] A ſneer upon *Romance Writers*, who make their Heroes when they enter upon moſt dangerous Adventures, to call upon their Miſtreſſes Names. *Cervantes* (from whom Mr. *Butler* probably copied the Thought) often puts his *Don Quixote* under theſe Circumſtances. Before his Engagement with the *Carriers*, part 1. b. 1. chap. 3. p. 23. before his Engagement with the Wind-Mills, chap. 8. p. 64. when he was going to engage the *Biſcayan* Squire, he cry'd out aloud, (part 1. b. 1. chap. 5. p. 72.) "Oh "Lady of my Soul, *Dulcinea*, Flower of all Beauty, vouchſafe to "ſuccour your Champion in this dangerous Combat undertaken to "ſet forth your Worth." (ſee likewiſe vol. 1. b. 2. chap. 5. p. 112. chap. 6. p. 200.) before his Adventure with the Lions, vol. 3. chap. 15. p. 159. and in the Adventure of *Monteſino's Cave*, id. ib. chap. 22. p. 215. See likewiſe vol. 4. chap. 64. p. 649. *Conſtance* (ſee *Pharamond* a *Romance*, part 1. b. 2. p. 37.) invokes *Placidia's* Name in his Combats: as does *Ralpho* the *Knight of the Burning Peſtle*, (ſee *Fletcher's* Play ſo call'd, edit. 4to 1635. p. 36.) upon his Engagement with *Barbaroſſa*, the Barber. Mr. *Jarvis* ſays, in the *Life of Michael de Cervantes de Saavedra*, prefix'd to *Don Quixote*, 1742. p. 9. "In order to animate themſelves the "more, ſays the old Collection of *Spaniſh Laws*, (ſee the 22d Law, "tit. 21. part 2.) they hold it a Noble Thing to call upon the Names "of their Miſtreſſes, that their Hearts might ſwell with an increaſe "of Courage, and their Shame be the greater, if they fail'd "in their Attempts."

℣. 491,

And, placing *Ralpho* in the Front,
Reſerv'd himſelf to bear the Brunt;
As expert Warriors uſe: then ply'd
With Iron Heel his Courſer's Side,
Conveying ſympathetick Speed
From Heel of *Knight* to Heel of Steed.
Mean while the Foe, with equal Rage
And Speed, advancing to engage,
Both Parties now were drawn ſo cloſe,
Almoſt to come to Handy-blows:
When *Orſin* firſt let fly a Stone
At *Ralpho*; not ſo huge a one
As that which *Diomed* did maul
Æneas on the Bum withal;

℣. 491, 492, 493, 494. *When Orſin firſt let fly a Stone—At Ralpho; not ſo great a one—As that which Diomed did maul—Æneas on the Bum withal.*] Here is another Evidence of that Air of Truth and Probability which is kept up by Mr. *Butler*, through this Poem: he would by no means have his Readers fancy the ſame Strength and Activity in *Orſin*, which *Homer* aſcribes to *Diomed*: for which Reaſon he alludes to the following Paſſage in the fifth *Iliad*. l. 304, &c.

Ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδείδης &c.

Then fierce Tydides ſtoops, and from the Fields
Heav'd with vaſt force, a rocky Fragment wields;
Not two Strong Men th' enormous Weight cou'd raiſe,
Such Men as live in theſe degenerate days.
He ſwung it round, and gathering ſtrength to throw,
Diſcharg'd the pond'rous Ruin at the Foe;
Where to the Hip the inſerted Thigh unites
Full on the Bone the pointed Marble lights,
Thro' both the Tendons broke the rugged Stone,
And ſtrip'd the Skin, and crack'd the ſolid Bone:
Sunk on his knees, and ſtagg'ring with his pains,
His falling bulk his bended Arm ſuſtains:
Loſt in a dirty miſt, the Warrior lies,
A ſudden Cloud comes ſwimming o'er his Eyes. Mr. *Pope.*

vid. *Virgil Æneid.* 1. 101. &c. *Juvenal*, ſat. 15. 65, &c.

Unfor-

Yet big enough, if rightly hurl'd,
T' have ſent him to another World,
Whether above-ground, or below,
Which *Saints twice dipt* are deſtin'd to.
The Danger ſtartled the bold *Squire*,
And made him ſome few Steps retire.
But *Hudibras* advanc'd to's Aid,
And rouz'd his Spirits half diſmay'd:
He wiſely doubting leſt the Shot
Of th' Enemy, now growing hot,
Might at a diſtance gall, preſs'd cloſe,
To come pell-mell to handy Blows,
And that he might their Aim decline,
Advanc'd ſtill in an oblique Line;
But prudently forbore to fire,
Till Breaſt to Breaſt he had got nigher;
As expert Warriors uſe to do,
When Hand to Hand they charge their Foe.
This Order the advent'rous *Knight*,
Moſt Soldier-like, obſerv'd in Fight,

Unfortunate *Æneas!* it ſeems to be his Fate to be thus attack'd by his Enemies: *Turnus* alſo wields a piece of a Rock at him, which *Virgil* ſays, Twelve Men could hardly raiſe; tho' the Conſequences are not ſo diſmal as in *Homer*.

Nec plura effatus, Saxum circumſpicit ingens,
Saxum antiquum, ingens, campo quod forte jacebat
Limes agro poſitus, litem ut diſcerneret arvis,
Vix illud lecti bis ſex cervice ſubirent,
Qualia nunc Hominum producit corpora Tellus. *Æn.* 11. 896.

℣. 497, 498. *Whether above ground, or below,—Which Saints twice dipt are deſtin'd to.*] Mr. *Abraham Wright*, in the *Preface* to his *Five Sermons*, in *Five ſeveral Styles, or Wayes of Preaching*, 1656, p. 1. *(penes me)* ſpeaks of ſome *Chymical Profeſſors* of Religion in thoſe times, that had been *twice dipp'd*, but never baptiz'd."

℣, 509, 510, 511. *But prudently forbore to fire—Till Breaſt to Breaſt he had got nigher;—As expert Warriors us'd to do.*] Alluding to *O. Cromwell's* prudent Conduct in this reſpect, who ſeldom ſuf-

fered

When Fortune (as ſhe's wont) turn'd fickle,
And for the Foe began to ſtickle.
The more Shame for her *Goody-ſhip*
To give ſo near a Friend the Slip.
For *Colon*, chuſing out a Stone,
Levell'd ſo right, it thump'd upon
His manly Panch, with ſuch a Force,
As almoſt beat him off his Horſe.
He loos'd his Whinyard, and the Rein;
But laying faſt hold on the Mane,
Preſerv'd his Seat: And as a Gooſe
In Death contracts his Talons cloſe,
So did the *Knight*, and with one Claw
The Tricker of his Piſtol draw.
The Gun went off: And, as it was,
Still fatal to ſtout *Hudibras*,
In all his Feats of Arms, when leaſt
He dreamt of it, to proſper beſt;
So now he far'd: The Shot let fly
At Random 'mong the Enemy,

fered his Soldiers to fire, till they were near enough to do execution upon the Enemy. ſee Sir *Tho. Fairfax*'s *Short Memorial*, by himſelf, publiſh'd 1699. p. 9.

℣. 523. *He loos'd his Whinyard.*] Thus it ſtands in the firſt Editions of 1663, alter'd 1674 to *He loos'd his Weapon*; ſo it continued to 1700. alter'd 1704. to *He loſt his Whyniard.*

℣. 533, 534.——*The Shot let fly,—At random 'mong the Enemy.*] *Hudibras*'s Piſtol was out of order, as is before obſerv'd by Mr. *Butler*: and 'tis certain, that he was not ſo expert a *Marksman*, as the *Scotch Dowglaſs*, (ſee *Shakeſpear*'s *Henry the Fourth*, Firſt part act 2. p. 386.) of whom Prince *Henry* made the following Obſervation, "He that rides at High Speed, and with a Piſtol kills a Sparrow flying." or Prince *Rupert*, who at *Stafford*, in the time of the Rebellion, ſtanding in Captain *Richard Sneyd*'s Garden, at about Sixty yards diſtance, made a ſhot at the Weathercock upon the Steeple of the Collegiate Church of *Saint Mary*, with a ſcrew'd Horſeman's Piſtol, and ſingle Bullet, which pierc'd it's Tail, the Hole plainly appearing to all that were below: which the King preſently judg'd

Pierc'd *Talgol*'s Gabberdine, and grazing
Upon his Shoulder, in the paſſing,
Lodg'd in *Magnano*'s braſs Habergeon,
Who ſtraight *A Surgeon* cry'd, *A Surgeon*:
He tumbled down, and, as he fell,
Did *Murther*, *Murther*, *Murther* yell.
This ſtartled their whole Body ſo,
That if the *Knight* had not let go

judg'd as a Caſualty only. The Prince preſently prov'd the contrary by a ſecond Shot to the ſame effect. (Dr. *Plot*'s *Staffordſhire*, ch. 9. ſ. 9. p. 336.)

℣. 535. —— *Gabberdine.*] *Galvardine* in *French*, (ſee *Cotgrave*'s *Dictionary*) A Shepherd's coarſe Frock or Coat. A word often uſed by *Romance Writers*, and among the reſt by the Tranſlator of *Amadis de Gaul*. *Shilock* the *Jew* ſpeaking to *Antonio*, (ſee *Shakeſpear*'s *Merchant of Venice*, act 1.) ſays,

You call'd me Miſbeliever, Cut throat Dog,
And ſpit upon my Jewiſh Gaberdine,
And all for uſe of that, which is my own.

℣. 537. *Lodg'd in Magnano's braſs Habergeon.*] *Habergeon*, a little Coat of Mail, or only Sleeves and Gorget of Mail. (ſee *Dictionary* to the laſt Edition of *Guillim*'s *Heraldry.*)

Some would be arm'd in a Habergeon,
And in a Breaſt-plate with a light Gippon.

(*Chaucer*'s *Knight's Tale*, edit. 1602. fol. 6. ibid. fol. 67. 360.) See *Spenſer*'s *Fairy Queen*, b. 2. canto 6. ſt. 29. b. 3. canto 11. ſt. 7. *Hiſt. of Valentine and Orſin*, chap. 9. p. 50. *Junii Etymolog. Anglican.*

℣. 538. *Who ſtraight A Surgeon cry'd, A Surgeon.*] See the Caſe of *Monſieur Thomas*, and *Hylas*, *Fletcher*'s Comedy, intit'led, *Monſieur Thomas*, act 3. ſc. 3. when the firſt thought his Leg broke in twenty pieces, and the latter that his Skull was broke. *Magnano* ſeems not to be ſo couragious as the *Sea Captain*, who, (for his Courage in a former Engagement where he had loſt a Leg) was prefer'd to the Command of a good Ship: In the next Engagement, a Cannon Ball took off his Wooden Deputy, ſo that he fell upon the Deck: A Sea man thinking he had been freſh wounded, call'd out to carry him down to the Surgeon — He ſwore at him, and ſaid, Call the Carpenter, you Dog, I have no occaſion for a Surgeon.

℣. 545.

His arms, but been in warlike Plight,
H' had won (the ſecond time) the Fight.
As, if the *Squire* had but fall'd on,
He had inevitably done:
But he, diverted with the Care
Of *Hudibras* his Hurt, forbare
To preſs th' Advantage of his Fortune,
While Danger did the reſt diſhearten.
For he with *Cerdon* b'ing engag'd
In cloſe Encounter, they both wag'd
The Fight ſo well, 'twas hard to ſay
Which Side was like to get the Day.
And now the buſy Work of Death
Had tir'd them ſo, th' agreed to breath,
Preparing to renew the Fight;
When the Diſaſter of the *Knight*
And th' other Party did divert
Their fell Intent, and forc'd them part.
Ralpho preſs'd up to *Hudibras*,
And *Cerdon* where *Magnano* was;
Each ſtriving to confirm his Party
With ſtout Encouragements, and hearty.
Quoth *Ralpho*, Courage, valiant Sir,
And let Revenge and Honour ſtir
Your Spirits up, once more fall on,
The ſhatter'd Foe begins to run:

℣. 545. *As, if the Squire.*] In the two firſt Editions, for this and the three following Lines, theſe two are uſed,

As Ralpho might, but he with Care
Of Hudibras his Hurt forbare.

In 1674 *Hudibras his Wound*, to 1704 excluſive.

℣. 551. *He had with Cerdon*, &c.] 1674 to 1704 excluſive.
℣. 553. *So deſperately,*] 1674, &c.

For if but half ſo well you knew
To uſe your Victory as ſubdue,
They durſt not after ſuch a Blow
As you have given them, face us now;
But from ſo formidable a Soldier
Had fled like Crows when they ſmell Powder:
Thrice have they ſeen your Sword aloft
Wav'd o'er their Heads, and fled as oft.
But if you let them recollect
Their Spirits, now diſmay'd and check't,
You'll have a harder Game to play
Than yet y' have had, to get the Day.
Thus ſpoke the ſtout *Squire*; but was heard
By *Hudibras* with ſmall Regard,
His Thoughts were fuller of the Bang
He lately took, than *Ralph*'s Harangue;
To which he anſwer'd, Cruel Fate
Tells me thy Counſel comes too late.
The knotted Blood within my Hoſe,
That from my wounded Body flows,

℣. 560. *And force their ſullen Rage to part.*] Thus alter'd 1674, to 1704 excluſive.

℣. 569, 570. *But if but half ſo well you knew—To uſe your Victory as ſubdue.*] A Sneer probably upon Prince *Rupert*, who in the Battle of *Marſton Moor*, charg'd General *Fairfax*'s Forces with ſo much Fury and Reſolution, that he broke them, and the *Scots* their *Reſerve*; but to his own *Ruine*, purſued them too far, according to his uſual Fate, *Echard*'s *Hiſtory of England*, vol. 2. p. 480.

℣. 573, 574. *But from ſo formidable a Soldier—Had fled like Crows when they ſmell Powder.*] Dr. *Plot* ſeems to be of opinion, That Crows ſmell Powder at ſome diſtance. "If the Crows (ſays "he, *Natural Hiſtory of Oxfordſhire*, chap. 9. ſect. 98.) are to-"wards Harveſt any thing miſchievous, deſtroying the Corn, in "the outward limits of the Fields, they dig a Hole, narrow at "the bottom, and broad on the top in the *Green-ſwarth* near the "Corn, wherein they put Duſt and Cinders, mix'd with a little "*Gun-powder*, and about the Holes ſtick Crows Feathers, which "they find about *Burford* to have good ſucceſs."

℣. 587. *The knotted Blood.*] Thus it is in all Editions to 1710, and then alter'd to *Clotted Blood*.

℣. 595.

With mortal *Criſis* doth portend
My Days to appropinque an End;
I am for Action now unfit,
Either of Fortitude or Wit.
Fortune my Foe begins to frown,
Reſolv'd to pull my Stomach down.
I am not apt, upon a Wound
Or trivial Baſting, to deſpond:
Yet I'd be loth my Days to curtal;
For if I thought my Wounds not mortal,
Or that we'd time enough as yet
To make an honourable Retreat;
'Twere the beſt Courſe: but if they find
We fly, and leave our Arms behind,
For them to ſeize on; the Diſhonour,
And Danger too, is ſuch, I'le ſooner
Stand to it boldly, and take Quarter,
To let them ſee I am no Starter.
In all the Trade of War, no Feat
Is nobler than a brave Retreat:
For thoſe that run away, and fly,
Take Place at leaſt of th' Enemy.

℣. 595. —— *Curtal*] in all Editions to 1704 incluſive.

℣. 607, 608, 609, 610. *In all the Trade of War, no Feat — Is nobler than a brave Retreat: — For thoſe that run away, and fly, — Take place at leaſt o' th' Enemy*] The Rev[d] and ingenious Mr. *Tho' Herring*, (Fellow of *Ben. College* in *Cambridge*, and Chaplain to his Grace the Lord Archbiſhop of *York*, to whom I am under obligations,) ſent me the following *French* Tranſlation of theſe four Verſes, and ℣. 243, 244, 245, 246, &c. of part 3. canto 3. which were preſented by Mr. *Wharton*, Chaplain to a Regiment in *Flanders*, to Prince *Eugene*:

Ne laiſſez pas toujours de vous mettre en tête
De faire a propos une belle Retraite,
La quelle, croyez moi, eſt le plus grand Myſtere
De la bonne conduite, et de l'Art Militaire;

Car

This ſaid, the *Squire* with active Speed
Diſmounted from his bonny Steed,
To ſeize the Arms, which by miſchance
Fell from the bold Knight in a Trance:
615 Theſe being found out, and reſtor'd
To *Hudibras*, their natural Lord,
As a Man may ſay, with Might and Main
He haſted to get up again.

Car ceux, quis s'enfuyent, peuvent revenir ſur les pas,
Ainſi ne ſont jamais mis hors de Combat;
Mais ceux, au contraire, qui demeurent ſur la place,
Se privent de tout moin de vanger leur diſgrace;
Et lors qu' on ſe mette en devoir s' enfuir,
L' ennemi tout auſſi-tot s'efforce a courir;
Et par la le Combat ſe changeant en Pourſuite,
Ils gagnent la Victoire qui courent le plus vite.

℣. 609, 610. not in the two firſt Edit. of 1663. but added in 1674.

℣. 617. *The active Squire with Might and Main*
Prepar'd in haſte to mount again.]

Thus alter'd 1674, reſtor'd 1704.

℣. 617. *As a Man may ſay.*] A Sneer upon the Expletives uſed by ſome Men in their common Converſation: Some very remarkable ones I have heard of, as, *Mark y' me there*, *This*, and *That*, and *T'other*, and *Thing*; *To dint*, *to don't*, *to do't*; *D'y'hear me*, *d'y'ſee*, *that is*, *and ſo Sir*, (*Spectator* N° 371. ſee his Banter upon Mrs. *Jane* for her *Mrs. Such a one*, and *Mr. What d'y' call*, N° 272.)

Mr. *Gayton*, in banter of *Sancho Pancha*'s Expletives (*Notes upon Don Quixote*, book 3. p. 105.) produces a remarkable inſtance, of a *Reverend Judge*, who was to give a Charge at an Aſſize, which was performed with great Gravity, had it not been interlarded with *In that kind*: as, "Gentlemen of the Jury, You ought to enquire "after *Recuſants* in that kind, and ſuch as do not frequent the "Church in that kind; but above all, ſuch as haunt Ale-houſes "in that kind, notorious Whoremaſters in that kind, Drunkards "and Blaſphemers in that kind; and all notorious Offenders in "that kind, are to be preſented in that kind, and as the Laws "in that kind direct, muſt be proceeded againſt in that kind."— A Gentleman being aſked after the Court roſe, how he liked the Judge's Charge? anſwer'd, That it was the beſt *of That kind* that ever he heard.

℣. 638.

Thrice he aſſay'd to mount aloft,
But, by his weighty Bum, as oft
He was pull'd back, 'till having found
Th' advantage of the riſing Ground,
Thither he led his warlike Steed,
And having plac'd him right, with ſpeed
Prepar'd again to ſcale the Beaſt;
When *Orſin*, who had newly dreſt
The bloody Scar upon the Shoulder
Of *Talgol*, with *Promethean* Powder,
And now was ſearching for the Shot
That laid *Magnano* on the Spot,
Beheld the ſturdy Squire aforeſaid
Preparing to climb up his Horſe-ſide;
He left his Cure, and laying hold
Upon his Arms, with Courage bold,
Cry'd out, 'Tis now no time to dally,
The Enemy begin to rally:
Let us that are unhurt and whole
Fall on, and happy Man be's Dole.
This ſaid, like to a Thunderbolt
He flew with Fury to th' Aſſault,
Striving th' Enemy to attack
Before he reach'd his Horſe's Back.
Ralpho was mounted now, and gotten
O'erthwart his Beaſt with active vau'ting,

℣. 638.——*And Happy Man be's Dole.*] An Expreſſion often uſed by *Shakeſpear*. *Slender* (ſee *Merry Wives of Windſor*, vol. 1. Edit. 1733.) ſpeaks as follows to Mrs. *Ann Page*: "Truly for my "own part, I would little or nothing with you; your Father and "my Uncle have made Motions; If it be my luck, ſo, If not "*Happy Man be's Dole*:" *Taming the Shrew*, act 1. vol. 2. p. 286. *Winter's Tale*, act 1. vol. 3. p. 72. Firſt part of *Henry the Fourth*, p. 370. Dr. *Baily*'s Romance, intitled, *The Wall-flower of Newgate*, &c. 1650. p. 128.

Wrigling his Body to recover
His Seat, and caſt his right Leg over;
When *Orſin*, ruſhing in, beſtow'd
On Horſe and Man ſo heavy a Load,
The Beaſt was ſtartled, and begun
To kick and fling like mad, and run,
Bearing the tough *Squire* like a Sack,
Or ſtout King *Richard*, on his Back:
'Till ſtumbling, he threw him down,
Sore bruis'd, and caſt into a Swoon.
Mean while the *Knight* began to rouſe
The Sparkles of his wonted Prow'ſs:
He thruſt his Hand into his Hoſe,
And found both by his Eyes and Noſe,
'Twas only Choler, and not Blood,
That from his wounded Body flow'd.
This, with the Hazard of the *Squire*,
Inflam'd him with deſpightful Ire,
Courageouſly he fac'd about,
And drew his other Piſtol out;

℣. 651, 652. *Bearing the tough Squire like a Sack,--Or ſtout King Richard, on his Back.*] Alluding to the ſhameful Uſage of King *Richard* the Third, who was ſlain in the Thirteenth, or laſt Battle of *Boſworth*, in *Leiceſterſhire*, the 22d day of *Auguſt*, 1485. his Body was carried to *Leiceſter*, in a moſt ignominious manner, like a ſlain Deer, laid croſs his Horſe's back, his Head and Arms hanging on one ſide, and his Legs on the other, ſtark naked, and beſmear'd with Blood, Dirt and Mire; *Echard*'s *Hiſtory of England*, vol. 1. p. 577. *Hall*'s *Chronicle*. The brave Prince of *Conde*, who was kill'd at the Battle of *Briſſac*, was us'd by the *Catholicks*, in as contemptuous a manner: they carrying his Body in Triumph upon a Poor *Pack-horſe*. [*Davila*'s *Hiſtory of the Civil Wars of France*, book 4th p. 141. edit. 1678.] *Sancho Pancha* met with infamous Uſage upon the *Braying Adventure*; *Don Quixote*, part 2. vol. 3. chap. 27. p. 275. See an account of his laying croſs his Aſs, chap. 28. p. 277. ſee *Spencer*'s *Fairy Queen*, vol. 2. book 3. canto 7. ſt. 43. p. 468.

℣. 655. *'Twas only Choler.*] See Mr. *George Smathe*'s *Prayers*, 1739. p. 35.

℣. 693,

And now had half way bent the Cock,
When *Cerdon* gave ſo fierce a Shock,
With ſturdy Truncheon, thwart his Arm,
That down it fell, and did no Harm:
Then ſtoutly preſſing on with Speed,
Aſſay'd to pull him off his Steed:
The *Knight* his Sword had only left,
With which he *Cerdon*'s Head had cleft,
Or at the leaſt cropt off a Limb,
But *Orſin* came, and reſcu'd him.
He with his Lance attack'd the *Knight*
Upon his Quarters oppoſite.
But as a Barque, that in foul Weather,
Toſs'd by two adverſe Winds together,
Is bruis'd and beaten to and fro,
And knows not which to turn him to;
So far'd the *Knight* between two Foes,
And knew not which of them t' oppoſe;
Till *Orſin*, charging with his Lance
At *Hudibras* by ſpightful Chance,
Hit *Cerdon* ſuch a Bang, as ſtunn'd
And laid him flat upon the Ground.
At this the *Knight* began to chear up,
And raiſing up himſelf on Stirrup,
Cry'd out, *Victoria*; Lie thou there,
And I ſhall ſtraight diſpatch another,
To bear thee Company in Death:
But firſt I'll halt a While, and breath,
As well he might: For *Orſin* griev'd
At th' Wound that *Cerdon* had receiv'd,

ỳ. 693, 694. *for Orſin griev'd — At the Wound that Cerdon had receiv'd.*] Had *Cerdon* been kill'd by this undeſign'd Blow, 'tis probable it would have come to the *Bear-garden Caſe*, (See *L'Eſtrange' Reflection on the Fable of the Inconſolable Widow*, part 1. fab. 268.) When a Bull had toſs'd a poor Fellow, that went to ſave his Dog.

Ran to relieve him with his Lore,
And cure the Hurt he gave before.
Mean while the *Knight* had wheel'd about,
To breathe himſelf and next find out
Th' Advantage of the Ground, where beſt
He might the ruffled Foe infeſt.
This b'ing reſolv'd, he ſpurr'd his Steed,
To run at *Orſin* with full Speed,
While he was buſy in the Care
Of *Cerdon*'s Wound, and unaware:
But he was quick, and had already
Unto the Part apply'd Remedy:

there was a mighty buſtle about him, with Brandy and other Cordials, to bring him to himſelf again: But when the College found there was no good to be done: well, Go thy way *Jaques* (ſays a jolly Member of that Society) There's the beſt Back-Sword Man in the Field gone, Come, *let us play* another Dog: (ſee part. 2. fab. 58.)

℣. 705, 796. *But he was quick, and had already—Unto the Part apply'd Remedy.*] Theſe Caſe 'tis plain was not ſo bad, as to require the Application of *Don Quixote*'s *Balſam of Fierabras*, concerning the uſe of which, he gives *Sancho Pancha* the following Direction, (vol. 1. chap. 2. p. 85.) "If at any time (ſays he) thou happeneſt "to ſee my Body cut in two, by ſome unlucky Back-ſtroke, as 'tis "common amongſt us *Knights-errant*, thou haſt no more to do, "than to take up nicely that half of me which is fallen to the "Ground, and to clap it exactly to the other half on the Saddle "before the blood is congealed, always taking care to lay it juſt "in its proper place: then thou ſhalt give me two draughts of "that *Balſam*, and thou ſhalt ſee me become whole, and ſound as "an Apple." or *Waltho Van Clutterbank*'s *Balſam of Balſams:* which he calls *Nature's Palladium*, or *Health's Magazine*, and obſerves of it as follows. "Should you chance to have your Brains "knock'd out, or your Head chopp'd off, two Drops of this, if "ſeaſonably apply'd, will recal the fleeting Spirits, reinthrone the "depos'd *Archeus*, cement the diſcontinuity of Parts, and in ſix "minutes time reſtore the lifeleſs Trunk, to all it's priſtine Functions "Vital, Rational, and Animal."

℣. 733.

And ſeeing th' Enemy prepar'd,
Drew up, and ſtood upon his Guard.
Then like a Warrior right expert
And ſkilful in the Martial Art,
The ſubtle *Knight* ſtraight made a Halt,
And judg'd it beſt to ſtay th' Aſſault,
Until he had reliev'd the *Squire*,
And then (in order) to retire;
Or, as occaſion ſhould invite,
With Forces join'd renew the Fight.
Ralpho by this Time diſentranc'd,
Upon his Bum himſelf advanc'd,
Though ſorely bruis'd; his Limbs all o're
With ruthleſs Bangs were ſtiff and ſore:
Right fain he would have got upon
His Feet again, to get him gone;
When *Hudibras* to aid him came,
Quoth he, (and call'd him by his Name)
Courage, the Day at length is our's,
And we once more, as Conquerors,
Have both the Field and Honour won,
The Foe is profligate and run:
I mean all ſuch as can, for ſome
This Hand hath ſent to their long Home;
And ſome lie ſprauling on the Ground,
With many a Gaſh and bloody Wound.
Cæſar himſelf could never ſay
He got Two Victories in a Day,
As I have done, that can ſay, Twice I
In one Day, *Veni, vidi, vici.*

℣. 733, 734, 735, 736. *Cæſar himſelf could never ſay—He got Two Victories in a Day—As I have done, that can ſay, Twice I—In one day, Veni, Vidi, Vici.*] TheKnight exults too ſoon, for *Trulla* ſoon ſpoils his imaginary Victory: How vain is he in preferring

The Foe's ſo numerous, that we
Cannot ſo often *vincere*,

himſelf to *Cæſar!* It will be proper to mention to the Reader, the occaſion that gave riſe to this Saying of *Julius Cæſar*; in order to diſcover the Vanity of the Knight in applying it to his own ridiculous Actions. "*Cæſar*, after ſome ſtay in *Syria*, made "*Sextus Cæſar* his Kinſman Preſident of that Province, and then "haſtened Northward towards *Pharnaces*: On his arrival where "the Enemy was, He, without giving any Reſpite either to him-"ſelf or them, immediately fell on, and gain'd an abſolute Victory "over them. An Account whereof he wrote to a Friend of his "[viz. *Amintius* at *Rome*] in theſe three Words, *Veni, Vidi, Vici*, "*I came, I ſaw, I overcame*; which ſhort Expreſſion of his Succeſs "very aptly ſetting forth the Speed whereby he obtained it, he af-"fected ſo much, that, afterwards when he triumphed for this Vic-"tory, he cauſed theſe three words to be writ on a Table, and "carried aloft before him in that pompous Shew." Dean *Prideaux*'s *Connex.* See *Plutarch*'s *Life* of *Julius Cæſar*, 1699. vol. 4. p. 420. *Julii Celſi Com. de vita Cæſaris*] *Tom Coryat* in an Oration to the Duke of *York*, afterwards King *Charles* the Firſt, (*Crambe*, or *Colworts twice ſodden*, *Lond.* 1611) applys this Paſſage of *Cæſar* in the following humorous Manner. "I here (ſays he) pre-"ſent your Grace with the Fruits of my furious Travels, which "I therefore intitle with ſuch an *Epithet*, becauſe I performed my "Journey with great Celerity, compaſs'd and atchiev'd my De-"ſigns with a Fortune not much unlike that of *Cæſar*, *Veni*, *Vidi*, "*Vici*: I came to *Venice*, and quickly took a Survey of the whole "Model of the City, together with the moſt remarkable Matters "thereof; and ſhortly after my Arrival in *England*, I overcame "my Adverſaries in the Town of *Evill*, in my native County of "*Somerſetſhire*, who thought to have ſunk me in a bargain of *Pil-*"*chards*, as the *Wiſe Man of Gotham* went about to *drown an Eel.*" [See Don *Ariano de Armado*'s Letter to *Jaquenete*. *Shakeſpear*'s *Love's Labour loſt*, act. 3. vol. 2. p. 124. and *Zelidaura Queen of Tartaria*, a Dramatick Romance, act. 3, p. 154.] There are inſtances in Hiſtory of Generals obtaining two Victories in one Day: *Alcibiades*, the famous *Athenian* General, defeated *Mindarus* and *Artabazus* by Land and Sea, the ſame Day. [See *Rollin*'s *Ancient Hiſtory*, &c. 2d edit. vol. 4. p. 18.] And *Cimon*, the Son of *Miltiades* the *Athenian* General, obtained two Victories by Sea and Land the ſame Day, wherein according to *Plutarch* (in *Cimone*, he ſurpaſs'd that of *Salamis* by Sea, and *Platea* by Land. vid. *Thucyaid.* lib 1. p. 32. edit. *Hen. Stephan. Diodori Siculi*, lib. 11. p. 255, 256. *Juſtini Hiſtor.* lib. 2. cap. 15, Dionis Halicarn. de Thucydid. Hiſtor. Jud. tom. 2. p. 231. edit. *Oxon.* 1704. Dr. *Prideaux*'s *Connection.* part 1.

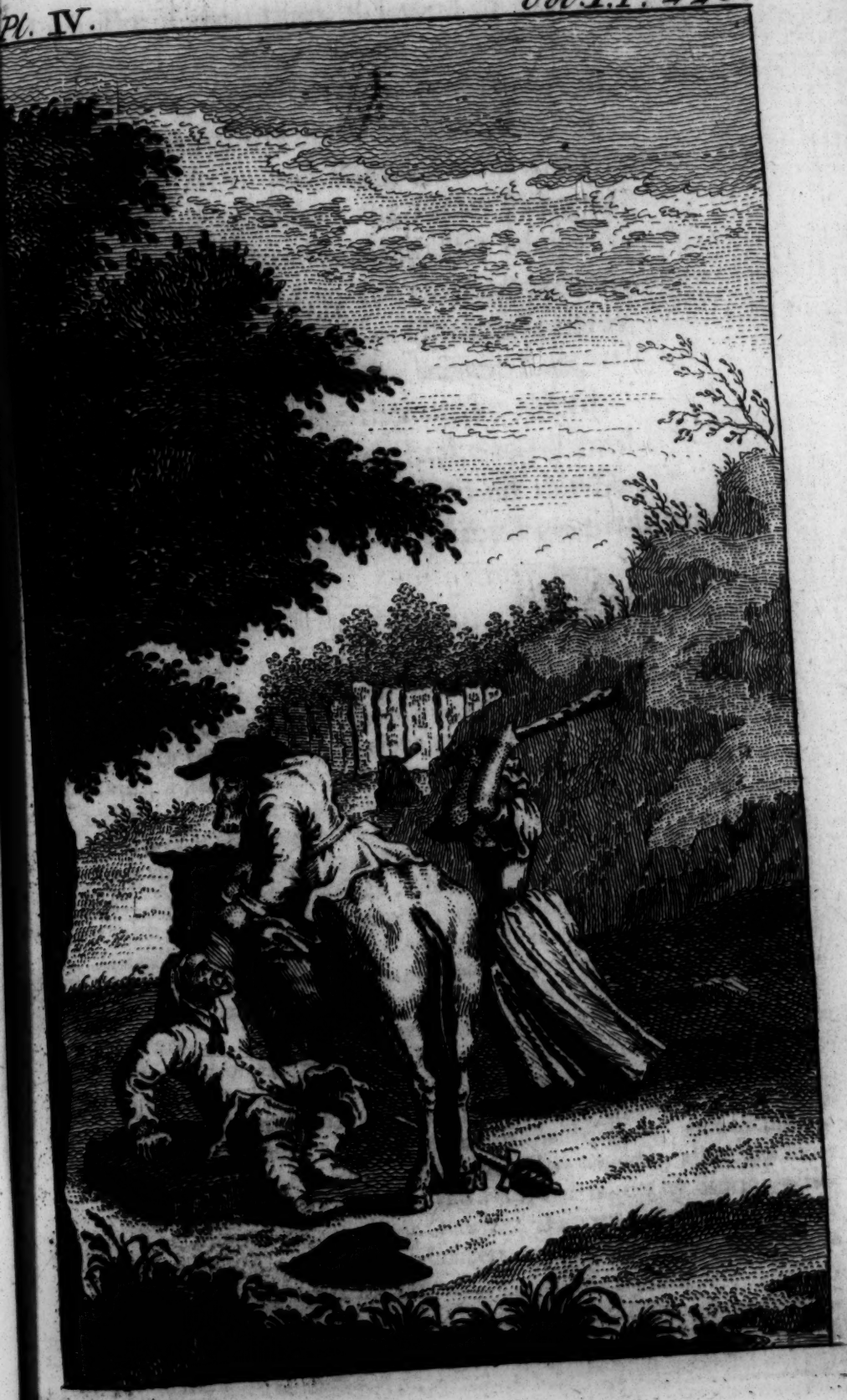
As they *perire*, and yet enough
Be left to ſtrike an After-blow;
Then leſt they rally, and once more
Put us to fight the Buſ'neſs o're,
Get up and mount thy Steed, diſpatch,
And let us both their Motions watch.
Quoth *Ralph*, I ſhould not, if I were
In caſe for Action, now be here;
Nor have I turn'd my Back, or hang'd
An Arſe, for Fear of being bang'd.
It was for you I got theſe Harms,
Advent'ring to fetch off your Arms.
The Blows and Drubs I have receiv'd,
Have bruis'd my Body, and bereav'd
My Limbs of Strength: Unleſs you ſtoop,
And reach your Hand to pull me up,
I ſhall lie here, and be a Prey
To thoſe who now are run away.

b. 5. p. 251. edit. folio. See a Summary of the Victories of *Pompey* the Great. Dr. *Middleton*'s Life of *Cicero*, vol. 1. p. 267. 4to Edit.

℣. 750. *Advent'ring to fetch off your Arms*] Mr. *Whitelock*, (*Memorials*, 2^d^ edit. p. 74.) mentions the Bravery of Sir *Philip Stapleton*'s *Groom*, "who attending his Maſter on a Charge, had his Mare "kill'd under him.——to ſome of his Company he complain'd, "That he had forgot to take off his Saddle and Bridle from his "Mare, and to bring them away with him; and ſaid, that they "were a new Saddle and Bridle, and that the *Cavaliers* ſhould not "get ſo much by him, but he would go again and fetch them. "his Maſter and Friends perſuaded him not to adventure in ſo "raſh an Act, the *Mare* lying dead cloſe to the Enemy, who "would maul him, if he came ſo near them, and his Maſter pro-"miſed to give him another new Saddle and Bridle. But all this "would not perſuade the Groom to leave his Saddle and Bridle to "the *Cavaliers*, but he went again to fetch, and ſtay'd to "pull off the Saddle and Bridle, whilſt hundreds of Bullets flew "about his Ears; and brought them back with him, and had no "hurt at all."

That thou ſhalt not (quoth *Hudibras*;)
We read, the Ancients held it was
More honourable far, *Servare*
Civem, than ſlay an Adverſary;
The one we oft to-day have done,
The other ſhall diſpatch anon:
And though th' art of a diff'rent Church,
I will not leave thee in the lurch.
This ſaid, he jogg'd his good Steed nigher,
And ſteer'd him gently toward the *Squire*,
Then bowing down his Body, ſtretch't
His Hand out, and at *Ralpho* reach'd;
When *Trulla*, whom he did not mind,
Charg'd him like Lightening behind.
She had been long in ſearch about
Magnano's Wound, to find it out;
But could find none, nor where the Shot
That had ſo ſtartled him was got.
But having found the worſt was paſt,
She fell to her own Work at laſt,
The Pillage of the Priſoners,
Which in all Feats of Arms was her's;
And now to plunder *Ralph* ſhe flew,
When *Hudibras* his hard Fate drew
To ſuccour him; for as he bow'd
To help him up, ſhe laid a Load
Of Blows ſo heavy, and plac'd ſo well,
On t' other Side, that down he fell.
Yield, *Scoundrel* baſe, (quoth ſhe) or die;
Thy Life is mine, and Liberty;

℣. 758, 759, 760. *We read, the Ancients held it was—More honourable far Servare—Civem, than ſlay an Adverſary.*] See note upon part. 3. canto 3. ℣. 271.




BRITISH
30
66
MAY

But if thou think'ſt I took thee tardy,
And dar'ſt preſume to be ſo hardy,
To try thy Fortune o'er a-freſh,
I'll wave my Title to thy Fleſh,
Thy Arms and Baggage now my Right;
And if thou haſt the Heart to try't,
I'll lend thee back thyſelf a while,
And once more, for that Carcaſe vile,
Fight upon Tick.—Quoth *Hudibras*,
Thou offer'ſt nobly, valiant Laſs,
And I ſhall take thee at thy Word,
Firſt let me riſe, and take my Sword;
That Sword which has ſo oft this Day
Through Squadrons of my Foes made way,

℣. 791,—795. *Thy Arms and Baggage now my Right,—And if thou haſt the heart to try't,—I'll lend thee back Thy-ſelf a while,—And once more, for thy Carcaſe vile,—Fight upon Tick——*] What a generous and undaunted Heroine was *Trulla!* She makes the greateſt Figure in the Canto, and alone conquers the valiant Hero of the Poem. There are few Inſtances, I believe, in either Romance or Hiſtory, that come up to this. The late *Charles the Twelfth*, King of *Sweden*, having taken a Town from the Duke of *Saxony* then King of *Poland*; and that Prince intimating, That there muſt have been Treachery in the Caſe; He offer'd to give up the Town, and retake it: This as I remember, is mentioned either in *Motraye*'s *Travels*, or in a Life of *Charles the Twelfth*. Mr. *Motraye* in his *Hiſtorical and Critical Remarks* upon *Voltair*'s *Hiſtory of Charles* the *Twelfth* 2d edit. p. 14. obſerves, "That if his Generals thought fit "to attack a Place on the weakeſt Side, the King order'd it to be "attack'd on the Strongeſt. I have given Inſtances (ſays he) of this "in another Place, I will repeat only one. Count *Dalbert* having "retaken from the *Saxons*, the Fort of *Dunamuden* by Capitulation; "after as vigorous and long attack of the Beſiegers, as was the re-"ſiſtance of the Beſieged: That *young Hero* would by all means have "the Priſoners ſent back into the Fort, and take it by Storm, with-"out giving, or receiving Quarter: that was the only occaſion "that the Count, and other Officers prevail'd on him with much "ado to recede from his Propoſal."

℣. 802.

And ſome to other Worlds diſpatcht,
Now with a feeble Spinſter matcht,
Will bluſh with Blood ignoble ſtain'd,
By which no Honour's to be gain'd.
But if thou'lt take m' Advice in this,
Conſider whilſt thou may'ſt, what 'tis
To interrupt a Victor's Courſe,
B' oppoſing ſuch a trivial Force:
For if with Conqueſt I come off,
(And that I ſhall do ſure enough)
Quarter thou can'ſt not have, nor Grace
By Law of Arms, in ſuch a Caſe;
Both which I now do offer freely.
I ſcorn (quoth ſhe) thou Coxcomb ſilly,
(Clapping her Hand upon her Breech,
To ſhew how much ſhe priz'd his Speech)

℣. 802. *With a feeble Spinſter matcht*] A Title given in Law, to all unmarried Women, down from a *Viſcount*'s Daughter, to the meaneſt *Spinſter*. Quare Fœminæ Nobiliores ſic hodie dictæ in Reſcriptis fori judicialis. v. *Fuſum* in *Aſpilogia*. *Pollard* Miles, & *Juſticiarius* habuit xi Filios Gladiis cinctos in Tumulo ſuo; et totidem Filias *Fuſis* depictas. [*Spelmanni Gloſſar.* 1644. p. 521.]

℣. 811. *Quarter thou can'ſt not have, nor Grace.*] This *Gaſconade* had not the ſame Effect upon the brave *Trulla*, that the threats of the *Cavalier Officer*, at the relief of *Pontefract*, had upon ſome common Soldiers: he having his Horſe ſhot under him, ſaw two or three common Soldiers with their Muſkets over him, as he lay flat upon the Ground, to beat out his Brains: the Gentleman defying them at the ſame Inſtant to ſtrike at their Peril, for if they did, *By the Lord* he ſwore, that he would not give *Quarter to a Man of them*. This Freak was ſo ſurprizing, that it put them to a little ſtand: and in the interim, the *Cavalier* had time to get up, and make his Eſcape. [*L' Eſtrange*'s *Fables*, part 2. fab. 267.] See the remarkable Opinion of General *Fairfax*, &c. concerning Quarter in Lord *Capel*'s Caſe [*Whitelock*. p 381.] In the Battle obtain'd by the brave *Montroſe* againſt the *Scotch Rebels*, *September* 1644. the Rebels Word was, *Jeſus*, and no *Quarter*. See *memorable* Occurrences in 1644.

℣. 815. *Clapping her Hand*, &c.] *Trulla* diſcover'd more Courage, than good Manners in this Inſtance: though her behaviour was leſs

Quarter, or Counſel from a Foe:
If thou can'ſt force me to it, do.
But leſt it ſhould again be ſed,
When I have once more won thy Head,
I took thee napping unprepar'd,
Arm, and betake thee to thy Guard.
This ſaid, ſhe to her Tackle fell,
And on the *Knight* let fall a Peal
Of blows ſo fierce, and preſs'd ſo home,
That he retir'd, and follow'd's Bum.

leſs polite than that of Captain *Rodrigo del Rio* to *Philip the Second*, King of *Spain*, whom he had met with *Incog.* and telling him, " That he was going to wait on the King to beg a Reward on " account of his Services, with his many Wounds and Scars about " him; the King aſk'd him what he would ſay, provided the King " did not Reward him according to expectation. The Captain " anſwered, *Volo a dios qui reſe mi mula en Culo*, If *he will not, let* " *him* kiſs *my Mule in the Tail.* Thereupon the King with a ſmile " aſk'd him his Name, and told him, if he brought proper Certi- " ficates of his Services, he would procure him admittance to the " King and Council, by giving the Door keeper his Name before- " hand: The next day the Captain being let in, and ſeeing the " King, with his *Council bare* about him: the King ſaid, *Well* " *Captain, do you remember what you ſaid Yeſterday, and what the* " *King ſhould do to your Mule, if he gave no Reward extraordi-* " *nary?* The Captain not being daunted, ſaid, *Truly Sir, my Mule* " *is ready at the Court Gate, if there be occaſion.* The King liking " the ſtoutneſs of the Man, order'd 400 Crowns to be given him, " and 4000 *Reals* for a Penſion during Life " See Tract intitled *Sober Inſpections* into *the Ingredients* in *the Cordial for the Cavaliers*, 1661. p. 3, 4. I have heard of two merry Gentlemen who fought a Duel: one of them had the misfortune to trip, which brought him to the ground, upon which his Adverſary bid him beg his Life; his anſwer was *Kiſs mine——————and take it.*

ỳ. 824, 825, 826. *And on the Knight let fall a Peal—Of Blows ſo fierce, and preſt ſo home,—That he retir'd, and follow'd's Bum.*] *Spenſer* expreſſes himſelf much in this manner, in the following Lines, (*Fairy Queen*, book 4. canto 3. S. 26.)

Much was Cambello daunted with his Blows,
So thick they fell, and forcibly were ſent,
That he was forc'd from danger of the Throws
Back to retire, and ſomewhat to relent
Till the heat of his fierce Fury he had ſpent.

ỳ. 828

Stand to't (quoth ſhe) or yield to Mercy,
It is not fighting *Arſie-Verſie*
Shall ſerve thy Turn—This ſtirr'd his Spleen
More than the Danger he was in,
The Blows he felt, or was to feel,
Although th' already made him reel;
Honour, Deſpight, Revenge and Shame,
At once into his Stomach came;
Which fir'd it ſo, he rais'd his Arm
Above his Head, and rain'd a Storm
Of Blows ſo terrible and thick,
As if he meant to haſh her quick.
But ſhe upon her Truncheon took them,
And by oblique Diverſion broke them,
Waiting an Opportunity
To pay all back with Uſury,
Which long ſhe fail'd not of, for now
The *Knight* with one dead-doing Blow

℣. 828. *It is not fighting Arſie-verſie.*] See Mr. *Ray*'s *Engliſh Proverbs*, 2d edit. p. 227.)

Paſſion of me, was every Man thus croſs'd?
All things run Arſi-verſie upſide down,

[*Ben Johnſon*'s *Tale of a Tub*, act. 3. ſc. 1.] See a Song intit'led, *Arſy Verſy, or the Second Martyrdom of the Rump*, *Loyal Songs*, reprinted 1731. vol. 2. N° 20.

℣. 836, 837, 838.——*And rain'd a Storm—Of Blows ſo terrible and thick,—As if he meant to haſh her quick.*] There is a Paſſage almoſt ſimilar in *Spenſer*'s *Fairy Queen*, vol. 1. p. 104.

The Giant ſtrook ſo mainly mercileſs
That would have overthrown a ſtrong Tower,
And were not heavenly Grace that did him bleſs,
He had been powder'd all as thin as Flow'r

Cutter threatens *Worm* (ſee Mr. *Cowley*'s *Cutter of Coleman-Street*, act. 2. ſc. 4. p. 823. edit. 8°) to hew him into ſo many morſels, that the *Coroner* ſhould not be able to give his Verdict, whether it was the Body of a Man or a Beaſt; and to make minc'd Meat of him within an hour. See *Don Quixote*, vol. 1. p. 76.

℣. 843.——*one dead-doing Blow.*] See Note upon canto 2. v. 20.

℣. 856.

Reſolving to decide the Fight,
And ſhe with quick, and cunning Slight
Avoiding it, the Force and Weight
He charged upon it was ſo great,
As almoſt ſway'd him to the Ground;
No ſooner ſhe th' Advantage found,
But in ſhe flew; and ſeconding
With home-made thruſt the heavy Swing,
She laid him flat upon his Side;
And mounting on his Trunk a-ſtride,
Quoth ſhe, I told thee what would come
Of all thy vapouring, baſe Scum.
Say, will the Law of Arms allow
I may have Grace, and Quarter now?
Or wilt thou rather break thy Word,
And ſtain thine Honour, than thy Sword?
A Man of War to damn his Soul,
In baſely breaking his Parole;
And when before the Fight, th' had'ſt vow'd
To give no Quarter in cold Blood:
Now thou haſt got me for a *Tartar*,
To make m' againſt my will take Quarter

℣. 256. *Say, will the Law of Arms*, &c.] Inſtead of this, and the nine following Lines in edit. 1674, and the following editions; theſe four ſtood in the two firſt editions of 1663.

Shall I have Quarter now, you Ruffin?
Or wilt thou be worſe than thy huffing?
Thou ſaid'ſt th' would'ſt kill me, marry would'ſt thou:
Why doſt thou not, thou Jack-a-Nods thou?

℣. 865, 866. *Now thou haſt got me for a Tartar;—To make me 'gainſt my Will take Quarter.*] Mr. *Butler* (or whoever was Author of the *Pindaric Ode to the Memory of Du Vall the Highway-Man*, (ſee *Butler*'s *Remains.*) thus explains the Phraſe of *Catching a Tartar.*

*To this * ſtern Foe he oft gave Quarter* (* The Seſſions Court.)
But as the Scotch-man did to a Tartar,

That

Why doſt not put me to the Sword,
But cowardly fly from thy Word?
Quoth *Hudibras*, the Day's thine own;
Thou and thy Stars have caſt me down:
My Laurels are tranſplanted now,
And flouriſh on thy conqu'ring Brow:
My Loſs of Honour's great enough,
Thou need'ſt not brand it with a Scoff:
Sarcaſms may eclipſe thine own,
But cannot blur my loſt Renown:

That he in time to come
Might in return receive his Fatal doom.

Mr. *Peck* (ſee *New Memoirs of Milton*'s *Life*, p. 237,) explains it in a different manner. *Bajazet* (ſays he) was taken Priſoner by *Tamerlane*, who when he firſt ſaw him, generouſly aſk'd: "Now Sir, if "you had taken me Priſoner, as I have you, tell me I pray, what "you would have done with me?——If I had taken you Priſo-"ner (ſaith the fooliſh *Turk*) I would have thruſt you under the "Table when I did eat, to gather up the Crumbs with the Dogs; "when I rode out, I would have made your Neck my Horſing-"block: and when I travell'd, you alſo ſhould have been carried "along with me in an Iron Cage, for every Fool to hoot, and "ſhout at." I thought to have uſed you better ſaid the gallant "*Tamerlane*; but ſince you intended to have ſerv'd me thus, you "have (*caught a Tartar*; for hence I reckon came that *Proverb*) "juſtly pronounc'd your doom. Mr. *Purchaſe*, in his *Pilgrims*, p. 478, (as Dr. *Brett* obſerves) ſays, the *Tartars* will die rather than yield: from this Character of a *Tartar*, the Proverb was probably taken, "You have caught a *Tartar*; that is, you have "caught a Man that will never yield to you." Of this Diſpoſition was Captain *Hokenflicht*, a brave *Swede*, and Sea Captain; who being ſurrounded by the Ships of the *Muſcovites*, againſt which he had gallantly defended himſelf for two hours: having ſpent all his Ammunition, and having waited till the Enemy which approached him on all ſides had boarded him, he then blew up his Veſſel, and a great number of *Muſcovites* at the ſame time. [*Military Hiſtory of Charles the Twelfth King of Sweden*, by *Guſtavus Adlerfeld*, vol. 1. p. 16. See an account of Captain *Loſcher*'s blowing his Ship up, rather than he would be taken, id. ib. p. 306.]

℣. 873. *My loſs of Honour's great enough.*] See the Speech of the Duke of *York*, to Queen *Margaret*, who had inſulted him. *Shakeſpear*'s *Henry* 6. act. 1. vol. 4. p. 318. Mr. *Theobald*'s edit. 1733.

℣. 877,

I am not now in Fortune's Power,
He that is down can fall no lower.
The ancient Heroes were illuſtrious
For being benign, and not bluſtrous
Againſt a vanquiſh't Foe: their Swords
Were ſharp and trenchant, not their Words;
And did in Fight but cut Work out
T' employ their Courteſies about.
Quoth ſhe, although thou haſt deſerv'd,
Baſe *Slubberdegullion*, to be ſerv'd

℣. 877, 878. *I am not now in Fortune's pow'r—He that is down can fall no lower.*] Qui jacet in terram, non habet unde cadat. Of this opinion was the *Cavalier* (*Collection of Loyal Songs*, vol. 1. N° 73. p. 200.)

Our Money ſhall never indite us,
Nor drag us to Goldſmith's-Hall,
No Pyrates, nor Wrecks can affright us,
We that have no Eſtates
Fear no Plunder, nor Rates,
We can ſleep with open Gates;
He that lies on the Ground, cannot fall.

℣. 879, 880, 881. *The antient Heroes were Illuſtrious — For being benign, and not bluſtrous — Againſt a vanquiſh't Foe.*]

Quo quiſque eſt major, magis eſt placabilis ira,
Et faciles motus mens generoſa capit. *Ovid. Triſt.* lib. 3. 5.

Corpora magnanimo ſatis eſt proſtraſſe leoni,
Pugna ſuum finem, cum jacet hoſtis, habet. *Ovid.*

Nihil eſt tam regium, cum liberale, tamque munificum, quam opem ferre ſupplicibus, excitare afflictos, dare ſalutem, liberare periculis homines. *Cic de Orator.* lib. 1. Quo major, eo placabilior. *Symbolum L. Domitii Aurelian.* vid. *Reuſneri Symbolor.* claſs. 1. p. 108. This Doctrine *Libanius* the *Sophiſt* inculcates upon *Julian* the *Apoſtate*, [*Legat ad Julian:* tom. 2. *Op. Lutetiæ*, 1627. p. 169.] Σεφανώσον, τὰς Νικὰς τῇ φιλανθρωπία, &c.

℣. 886. *Baſe Slubberdegullion.*] I have not met with this word any where, but in the Works of *John Taylor* the *Water Poet*, (though it may be uſed by many other Authors) who in his *Laugh and be Fat*, (Works, p. 78.) has the following words, Contaminous, Peſtiferous, Stygmatical, *Slavonians*, *Slubberdegullions*. The Word ſignifies I think, the ſame with *Driveler*. ſee *Slabber*, *Slaver*, *Slubber*, *Junii Etymologic. Anglican.*

℣. 893

As thou didſt vow to deal with me,
If thou had'ſt got the Victory;
Yet I ſhall rather act a Part,
That ſuits my Fame, than thy Deſert.
Thy Arms, thy Liberty, beſide
All that's on th' Outſide of thy Hide,
Are mine by Military Law,
Of which I will not bate one Straw:
The reſt, thy Life and Limbs once more,
Though doubly forfeit, I reſtore.
Quoth *Hudibras*, it is too late
For me to treat, or ſtipulate;
What thou command'ſt, I muſt obey.
Yet thoſe whom I expugn'd to Day,
Of thine own Party, I let go,
And gave them Life and Freedom too;
Both *Dogs* and *Bear*, upon their Parol,
Whom I took Pris'ners in this Quarrel.
Quoth *Trulla*, whether thou or they
Let one another run away,
Concerns not me; but was't not thou
That gave *Crowdero* Quarter too?
Crowdero, whom in Irons bound,
Thou baſely threw'ſt into *Lob*'s *Pound*,

†. 893. *Are mine by Military Law.*] In *Duels*, the Fees of the *Marſhal*, were all Horſes, pieces of broken Armour, and other Furniture that fell to the ground after the Combatants enter'd the Liſts, as well from the *Challenger* as Defender; but all the reſt appertained to the Party Victorious, whether he was Challenger or Defender. [ſee *Of Honour Civil and Military*, by *William Segar*, *Norroy*, lib. 3. chap. 17. p. 136.] This was *Sancho*'s Claim when his Maſter *Don Quixote* had unhors'd a *Monk* of *Saint Benedict*, *Don Quixote*, vol. 1. chap. 8. p. 70. vid. *Heliodor. Æthiopic.* lib. 9. cap. 26. εἶτα καὶ σώματος αὐτοῦ τῶ κρατήσαντι σκυλεύειν ὁ πολέμου δίδωσι νόμος.

†. 910. *Thou baſely threw'ſt into Lob's Pound.*] *Shakeſpear* (King *Lear*, act 2. vol. 5. p. 137.) introduces the Earl of *Kent*, threatening

Where ſtill he lies, and with Regret
His gen'rous Bowels rage and fret.
But now thy Carcaſs ſhall redeem,
And ſerve to be exchang'd for him.
This ſaid, the *Knight* did ſtraight ſubmit,
And laid his Weapons at her Feet.
Next he diſrob'd his Gaberdine,
And with it did himſelf reſigne.
She took it, and forthwith diveſting
The Mantle that ſhe wore, ſaid jeſting,
Take that, and wear it for my ſake;
Then threw it o'er his ſturdy Back.

ing the Steward with *Lipsbury Pinfold*. The following Incident communicated by a Friend, though it could not give riſe to the Expreſſion, was an humorous application of it. Mr. *Lob* was Preacher amongſt the *Diſſenters*, when their *Conventicles* were under what they call'd perſecution: The Houſe he preach'd in was ſo contriv'd, that he could upon occaſion, ſlip out of his Pulpit through a Trap-door, and eſcape clear off: once finding himſelf beſet, he inſtantly vaniſhed this way, and the Purſuivants who had had a full view of their Game, made a ſhift to find out which way he had burrow'd, and followed through certain ſubterraneous Paſſages, till they got into ſuch a dark Cell, as made their farther purſuit vain, and their own Retreat almoſt deſperate; in which diſmal place, whilſt they were groping about in great perplexity; one of them ſwore, *That Lobb had got them into his Pound*. *Lobb* ſignifies a Clown or Boor, (who commonly, when he has a Man in his power, uſes him with too much rigour, and ſeverity) ſee *Lobb*, *Lobcock*, *Lubber*, *Junii Etymologic. Anglican.*

℣. 913 914.——*Thy Carcaſs ſhall redeem,—And ſerve to be exchang'd for him.*] This was but an equitable Retaliation, though very diſgraceful to one of the Knight's ſtation: is not the Poet to be blamed for bringing his *Hero* to ſuch a direful condition; and for repreſenting him as ſtript and degraded by a *Trull*? No certainly: it was Her Right by the Law of Arms; (which the Poet muſt obſerve) to uſe her Captive at her Pleaſure: *Trulla* acted more honourably by him, than he expected, and generouſly ſkreen'd him from a threatning Storm, ready to be pour'd on him by her *Comrades*. With what Pomp and Solemnity does this famous *Heroine* lead the Captive in Triumph to the Stocks, to the eternal honour of her Sex? (M. B.) See *Hiſtory of Valentine and Orſon*, chap. 12.

And as the *French* we conquer'd once,
Now give us Laws for Pantaloons,
The Length of Breeches, and the Gathers;
Port-Cannons, Perriwigs and Feathers;

℣. 923, 924. *And as the French we conquer'd once,—Now give us Laws for Pantaloons.*] The *Engliſh* conquer'd the *French* in the Reign of *Edward* III. at the Battle of *Creſſy*, *anno* 1346. at the Battle of *Poictiers*, *anno* 1356. in the Reign of *Henry* V. at the Battle of *Agincourt*, *anno* 1415. 3d *Henry* V. and in the Reign of *Henry* VI. at *Vernole*, or *Vernovill*, *anno* 1424. * *Pantaloons* and *Port-Cannons*, were ſome of the fantaſtick Faſhions, wherein we ap'd the *French*.

At quiſquis Inſula ſatus Britannicæ
Sic patriam inſolens faſtidiet ſuam,
Ut more ſimiæ laboret fingere,
Et æmulari Gallicas ineptias,
Et omni Gallo ego hunc opinor ebrium,
Ergo ex Britanno, ut Gallus eſſe nititur,
Sic Dii jubete, fiat ex Gallo Capus. Thomas Moore.

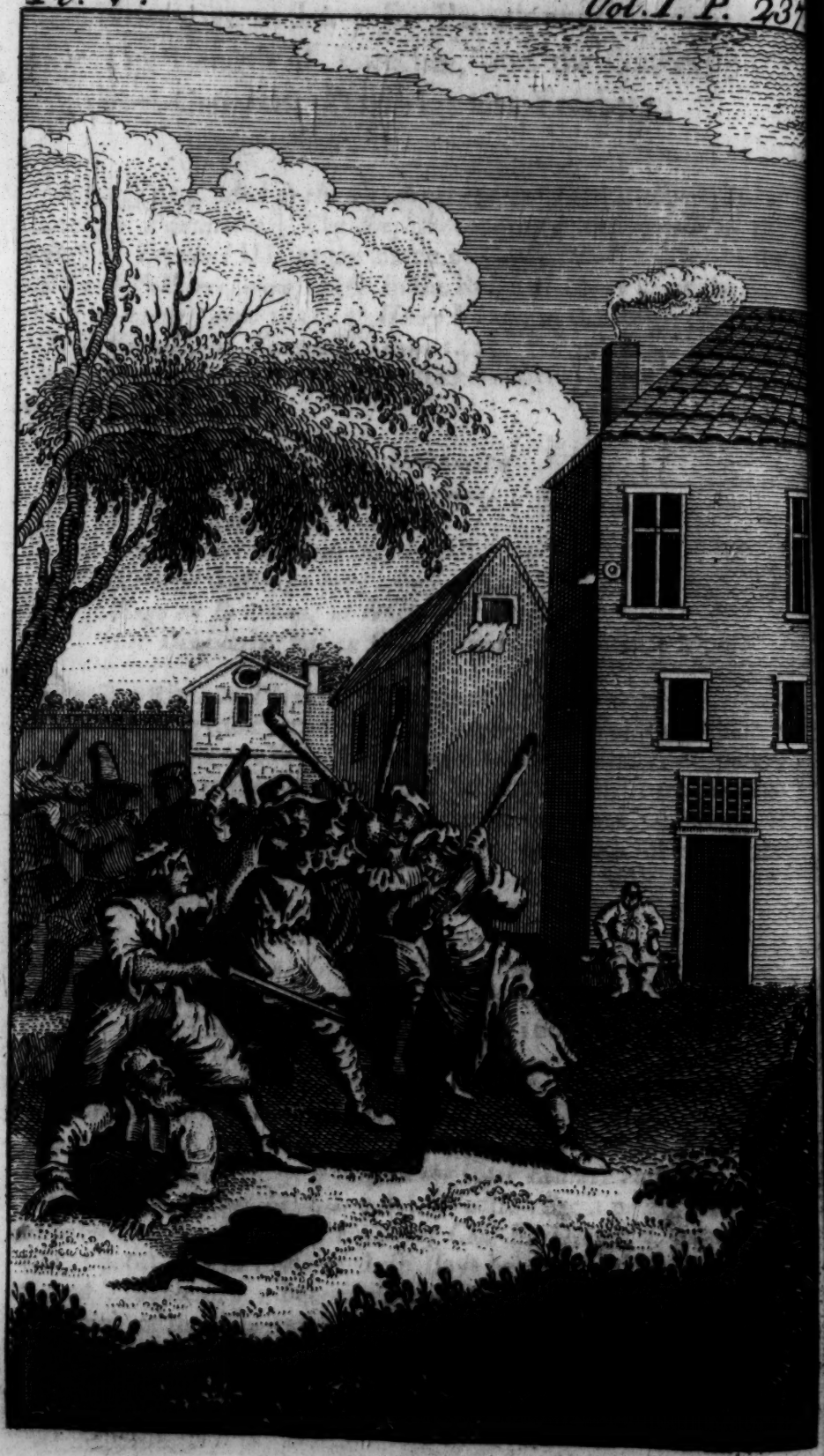
Gallus is a River in *Phrygia*, riſing out of the Mountains of *Celenæ*, and diſcharging itſelf into the River *Sanger*, the Water of which is of that admirable Quality, that being moderately drank, it purges the Brain, and cures Madneſs; but largely drank, it makes Men frantick, *Pliny*, *Horatius*." *Pantaloons*, a Garment conſiſting of Breeches and Stockings faſten'd together, and both of the ſame Stuff.

Be not theſe courtly Coy-ducks, whoſe Repute
Swol'n with Ambition of a gaudy Suit,
Or ſome Outlandiſh Gimp Thigh'd Pantaloon,
A Garb, ſince Adam's time was ſcarcely known.
(The *Chimney Scuffle*, *London* 1663, p. 3.)

The Faſhions of the *French*, which prevailed much at that time, are humorouſly expoſed by the Author of a Tract, intit'led, *The ſimple Cobler of Agawam in America, willing to help his native Country lamentably tatter'd both in the upper Leather and Sole, with all the honeſt ſtitches he can take*, 3d edit. 1647. p. 24, &c. and ſince by Dr. *Baynard*, (ſee *Hiſtory of Cold Baths*, part 2. pag. 226. edit. 1706.) "The Pride of Life (ſays he) is indeed the Torment "and Trouble of it: but whilſt the Devil that ſpiritual Taylor, "Prince of the Air, can ſo eaſily ſtep to *France*, and monthly "fetch us new Faſhions, 'tis never likely to be otherwiſe."

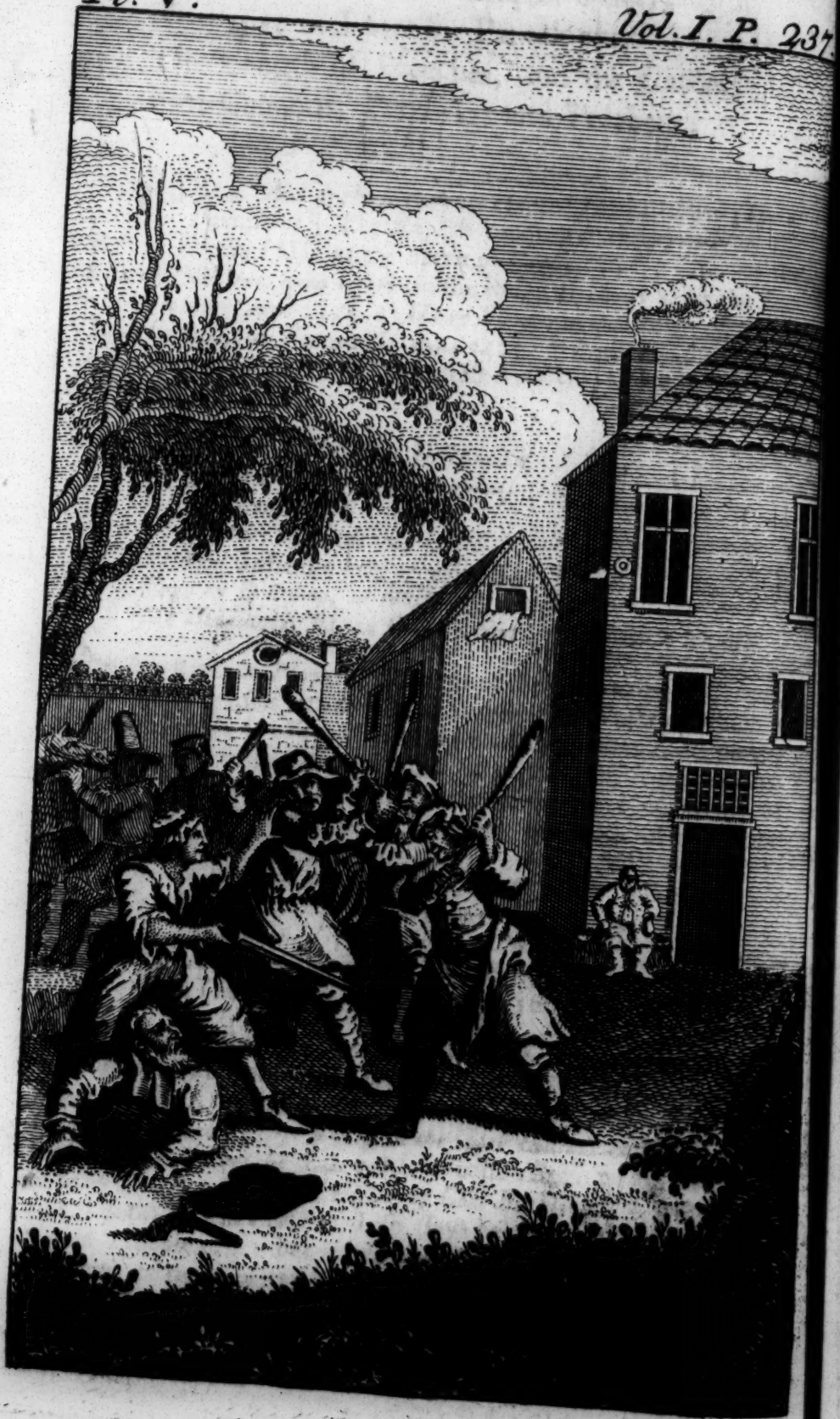
℣. 928.

Pl. V. Vol. I. P. 237



Pl. V.

Vol. I. P. 237.



Juſt ſo the proud inſulting Laſs
Array'd and dighted *Hudibras*.
Mean while the other Champions, yerſt
In Hurry of the Fight diſperſt,
Arriv'd, when *Trulla* won the Day,
To ſhare in th' Honour and the Prey,
And out of *Hudibras* his Hide
With Vengeance to be ſatisfy'd;
Which now they were about to pour
Upon him in a wooden Show'r.
But *Trulla* thruſt herſelf between,
And ſtriding o'er his Back agen,
She brandiſh't o'er her Head his Sword,
And vow'd they ſhould not break her Word;
Sh' had giv'n him Quarter, and her Blood
Or their's ſhould make that Quarter good.
For ſhe was bound by Law of Arms
To ſee him ſafe from further Harms.
In Dungeon deep *Crowdero* caſt
By *Hudibras*, as yet lay faſt;
Where, to the hard and ruthleſs Stones,
His great Heart made perpetual Mones;

ỳ. 928.——*dighted.*] Vid. *Skinneri* Etymolog. *Junii Etymologic.*

ỳ. 929, 930. *Mean while the other Champions, yerſt—In hurry of the fight diſperſt.*] *Erſt*, or *Yerſt*, in *Chaucer*, ſignifies in *Earneſt*.

But now at erſt will I begin
To expoune you the Pith within.

(The *Romaunt of the Roſe*. *Chaucer*'s Works, 1602. f. 141. See Prologue to *Chaucer*'s *Legend of good Women*, fol. 186.) In *Spenſer* it ſignifies *formerly*,

He then afreſh with new Encouragement
Did him aſſayl, and mightily amate
As faſt as forward earſt, now backward to retreat.

(*Fairy Queen*, b. 4. canto 3. ſt. 16. vol. 3. p. 583.)

Him ſhe reſolv'd that *Hudibras*
Should ranſome and ſupply his Place.
This ſtopt their Fury, and the Baſting
Which toward *Hudibras* was haſting.
They thought it was but juſt and right,
That what ſhe had atchiev'd in Fight,
She ſhould diſpoſe of how ſhe pleas'd;
Crowdero ought to be releas'd:
Nor could that any Way be done
So well as this ſhe pitcht upon:
For who a better could imagine?
This therefore they reſolv'd t' engage in.
The *Knight* and *Squire* firſt they made
Riſe from the Ground where they were laid;
Then mounted both upon their Horſes,
But with their *Faces* to the *Arſes*,
Orſin led *Hudibras*'s Beaſt,
And *Talgol* that which *Ralpho* preſt;
Whom ſtout *Magnano*, valiant *Cerdon*,
And *Colon* waited as a Guard on;
All uſh'ring *Trulla* in the Reer,
With th' Arms of either Priſoner.
In this proud Order and Array
They put themſelves upon their Way,
Striving to reach th' *inchanted Caſtle*,
Where ſtout *Crowdero* in Durance lay ſtill,

℣. 963, 964. *Then mounted both upon their Horſes, — But with their Faces*, &c.] They were uſed no worſe than the *Anti-Pope Gregory*, call'd *Brundinus*, created ſuch by the Emperor *Henry* IV. who being taken Priſoner, was mounted upon a *Camel* with his Face to the Tayl, which he held as a Bridle. *Wolfii Lection. Memorab.* part 1. p. 560. *Platin.* de Vit. Pontificum, edit. *Lovanii* 1572. p. 148. ſee Note upon ℣. 349, 350.

Pl. VI.



Vol. I. P. 238.



Thither with greater Speed, than Shows
And triumph over conquer'd Foes
Do uſe t' allow; or than the *Bears*,
Or *Pageants* born before *Lord-Mayors*
Are wont to uſe, they ſoon arriv'd
In Order, Soldier-like contriv'd;
Still marching in a warlike Poſture,
As fit for Battle as for Muſter.
The *Knight* and *Squire* they firſt unhorſe,
And bending 'gainſt the Fort their Force,
They all advanc'd, and round about
Begirt the *Magical Redoubt*.
Magnan' led up in this Adventure,
And made Way for the reſt to enter.
For he was ſkilful in *Black Art*,
No leſs than he that built the Fort:
And with an Iron Mace laid flat
A Breach, which ſtraight all enter'd at;
And in the wooden Dungeon found
Crowdero laid upon the Ground.
Him they releaſe from Durance baſe,
Reſtor'd t' his *Fiddle* and his *Caſe*,
And Liberty, his thirſty Rage
With luſcious Vengeance to aſſwage:
For he no ſooner was at large,
But *Trulla* ſtraight brought on the Charge,
And in the ſelf-ſame *Limbo* put
The *Knight* and *Squire*, where he was ſhut.
Where leaving them in *Hockley i' th' Hole*,
Their Bangs and Durance to condole,

℣. 1001, 1002. *And in the ſelf-ſame Limbo put—The Knight and Squire*—] See an account of Juſtice *Overdoo* in the Stocks, *Ben Johnſon's Bartholmew Fair*, act 4. ſc. 1.

℣. 1003. *Where leaving them in Hockley i' th' Hole.*] Alluding probably

Confin'd and conjur'd into narrow
Enchanted Manſion to know Sorrow,
In the ſame Order and Array
Which they advanc'd, they march'd away.
But *Hudibras*, who ſcorn'd to ſtoop
To Fortune, or be ſaid to droop;
Chear'd up himſelf with Ends of Verſe,
And Sayings of Philoſophers.
Quoth he, Th' one half of Man, his Mind,
Is, *ſui Juris*, unconfin'd,
And cannot be laid by the Heels,
Whate'er the other Moiety feels.
'Tis not reſtraint or Liberty,
That makes Men Priſoners or free;

probably to the two old Ballads, intit'led, *Hockley i' th' Hole, to the Tune of the Fidler in the Stocks.* See *Old Ballads, Biblioth. Pepyſian.* vol. 1. N° 294, 295. alter'd 1674 to *i' th' wretched Hole*, reſtor'd 1704.

℣. 1013, 1014. *Quoth he, Th' one half of Man, his Mind,—Is, ſui Juris, unconfin'd.*] Referring to that Diſtinction in the Civil Law, Sequitur de Jure Perſonarum alia Diviſio: nam quædam Perſonæ ſui juris ſunt, quædam alieno Juri Subjectæ. (*Juſtiniani Inſtitut.* lib. 3. tit. 8.) The Reaſoning of Juſtice *Adam Overdoo* in the Stocks, was much like this of *Hudibras*. (*Bartholmew Fair*, act 4. ſc. 1.)

Jus. "I do not feel it, I do not think of it; it is a Thing "without me."

Adam. "Thou art above theſe Batteries, theſe Contumelies, *In* "*te Manca ruit Fortuna*, as thy friend *Horace* ſays, thou art one,

"*Quem neque Pauperies, neque Mors, neque Vincula terrent*

"and therefore as an other friend of thyne ſays, (I think it be thy "friend *Perſius*) *Nec te quæſiveris extra.*"

From this Speech (as Mr. *Byron* obſerves), the Knight ſeems to have had a great ſhare of the *Stoic* in him: though we are not told ſo in his Character. His *Stoiciſm* ſupported him in this his firſt direful Miſhap: he relies wholly upon that *Virtue* which the *Stoics* ſay, is a ſufficient Fund for Happineſs: What makes the Principle more apparent in him, is the Argument he urges againſt Pain, to the Widow upon her Viſit to him. Which is conformable to the *Stoical* Syſtem. Such Reflections wonderfully abated the Anguiſh and Indignation, that would have naturally riſen in his mind at ſuch bad Fortune.

But Perturbations that poſſeſs
The Mind, or Æquanimities,
The whole World was not half ſo wide
To *Alexander*, when he cry'd,
Becauſe he had but one to ſubdue,
As was a paultry narrow Tub to
Diogenes; who is not ſaid
(For ought that ever I could read)
To whine, put Finger i' th' Eye, and ſob,
Becauſe h' had ne'er another *Tub*.
The Ancients make two ſev'ral Kinds
Of Proweſs in Heroic Minds,
The *Active*, and the *Paſſive* valiant;
Both which are *pari libra* gallant:
For both to give Blows, and to carry,
In Fights are equi neceſſary:

℣. 1021, 1022. *The whole World was not half ſo wide—To Alexander, when he cry'd.*] *Alexander*, qui cum *Anaxagoram*, Plures mundos eſſe diſputantem audiſſet, ingemuiſſe dicitur, et lachrymas emiſiſſe, quod unum ex iis totum in ditionem redigere nequiviſſet. (*Beſſarionis exhortat.* 2. in *Turcas. Aulæ Turcic. Deſcript.* per *N. Honigerum Koningſhorf.* par. 1. p. 340.

Unus Pellæo Juveni non ſufficit Orbis——
Juvenal, ſat. 10. 168, &c.

One World ſuffic'd not Alexander's Mind;
Coop'd up, he ſeem'd in Earth and Seas confin'd,
And ſtruggling, ſtretch'd his reſtleſs Limbs about
The narrow Globe, to find a Paſſage out.

Mr. *Dryden.*

When for more Worlds the Macedonian cry'd,
He wiſt not Thetis in her lap did hide
An other yet, a World reſerv'd for you
To make more Great, than that he did ſubdue.
(*Waller's Panegyric to the Lord Protector.*)

(See *The Good old Cauſe, Loyal Songs*, reprinted 1731. vol. 1. p. 220.) *Notes upon Creech's Lucretius*, vol. 1. p. 174. *Annotations on Religio Medici*, p. 105. Dr *Harris's Aſtronomical Dialogues*, 2d edit. p. 3.

But in Defeats, the *Paſſive* ſtout
Are always found to ſtand it out
Moſt deſp'rately, and to out-doe
The *Active*, 'gainſt a conqu'ring Foe.
Tho' we with Blacks and Blews are ſuggill'd,
Or, as the Vulgar ſay, are *cudgell'd:*
He that is valiant, and dares fight,
Though drubb'd, can loſe no Honour by't.
Honour's *a Leaſe for Lives to come*,
And cannot be extended from
The legal Tenant: 'Tis a Chattel
Not to be forfeited in Battel.
If he, that in the Field is ſlain,
Be in the *Bed of Honour* lain;
He that is beaten may be ſed
To lie in Honour's *Truckle-Bed.*
For as we ſee th' eclipſed Sun
By Mortals is more gaz'd upon,
Than when, adorn'd with all his Light,
He ſhines in ſerene Sky moſt bright:
So Valour in a low Eſtate,
Is moſt admir'd and wonder'd at.
Quoth *Ralph*, How great I do not know
We may by being beaten grow;
But none, that ſee how here we ſit,
Will judge us overgrown with Wit.

ỳ. 1039. *Though with Blacks and Blews are ſuggill'd.*] From *Sugillo, to beat black and blue.*

ỳ. 1048. *Be in the Bed of Honour lain.*] This is Serjeant *Kite*'s Deſcription of the *Bed of Honour*, (ſee *Farquhar*'s *Recruiting Officer*, edit. 1728. "That it is a mighty large Bed, bigger by half than the "Great Bed of *Ware*—Ten thouſand People may lie in it toge-"ther, and never feel one an other."

ỳ. 1049, 1050. *He that is beaten may be ſed—To lie in Honour's Truckle-bed.*] A Pun upon the Word *Truckle.*

ỳ. 1061,

As *gifted Brethren*, preaching by
A *carnal Hour-glaſs*, do imply
Illumination can convey
Into them what they have to ſay,
But not how much; ſo well enough
Know you to charge, but not draw off:

℣. 1061, 1062. *As Gifted Brethren, preaching by—A carnal Hour-Glaſs*, &c.] In thoſe Days there was always an Hour-Glaſs ſtood by the Pulpit, in a Frame of Iron made on purpoſe for it, and faſten'd to the Board, on which the Cuſhion lay, that it might be viſible to the whole Congregation: who, if the Sermon did not hold till the Glaſs was out, (which was turn'd up as ſoon as the Text was taken) would ſay, that the Preacher was lazy, and if he held out much longer, would yawn, and ſtretch, and by thoſe ſigns ſignify to the Preacher, that they began to be weary of his Diſcourſe and wanted to be diſmiſs'd. Theſe *Hour-Glaſſes* remain'd in ſome Churches, till within theſe Forty years, (Dr. B.) Sir *Roger L'Eſtrange*, (*Fables* 2^d *part*. fab. 262.) makes mention of a tedious *Holder-forth*, that was Three quarters through his *Second Glaſs*, the Congregation quite tired out and ſtarv'd, and no hope of Mercy yet appearing: theſe things conſider'd, a good charitable *Sexton* took compaſſion of the Auditory, and procured their Deliverance, only by a ſhort hint out of the Iſle: *Pray Sir* (ſays he) *be pleaſed, when you have done, to leave the Key under the Door*; and ſo the *Sexton* departed, and the Teacher follow'd him ſoon after. The writer of a Tract, intit'led, *Independency Stript and Whipt*. 1648, p. 14. obſerves, "That they could pray, or rather prate by the Spirit, "(out of a Tub) two hours at leaſt againſt the King and State." and 'tis propoſed by the Author of a Tract intit'led, *The Reformado preciſely characterized by a Modern Churchwarden*, p. 5. that the *Hour-Glaſs* ſhould be turn'd out of Doors. "For our *extemporal* "*Preachers* (ſays he) may not keep time with a Clock, or Glaſs: "and ſo when they are out, (which is not very ſeldom) they can "take leiſure to come in again: Whereas, they that meaſure their "meditations by the Hour, are often gravell'd, by complying with "the Sand." The Famous *Spin-Texts* of thoſe Days, had no occaſion for Mr. *Walter Jennings*'s Experiment upon their Hour-Glaſſes, to lengthen their Sermons; the Sand of which running freely, was ſtopp'd by holding a Coal to the lower part of the Glaſs, which as ſoon as withdrawn, run again freely, and ſo *totiès quotiès*. Dr. *Plot*'s *Staffordſhire*, chap. 9. ſ. 3. p. 333.

For who without a *Cap* and *Bauble*,
Having ſubdu'd a *Bear* and Rabble,
And might with Honour have come off,
Would put it to a ſecond Proof?
A politick Exploit, right fit
For *Preſbyterian Zeal* and *Wit*.
Quoth *Hudibras*, that Cuckow's Tone,
Ralpho, thou always harp'ſt upon:
When thou at any thing would'ſt rail,
Thou makeſt *Preſbytery* thy Scale
To take the Height on't, and explain
To what Degree it is prophane;
Whats'ever will not with *(thy what d'ye call)*
Thy *Light* jump right, thou call'ſt *Synodical*
As if *Preſbytery* were a Standard,
To ſize whats'ever's to be ſlander'd.
Doſt not remember how this Day,
Thou to my Beard was bold to ſay,
That thou coud'ſt prove *Bear-baiting* equal
With *Synods*, Orthodox and Legal?

℣. 1067, 1068. *For who, without a Cap and Bauble,—Having ſubdu'd a Bear and Rabble,* &c.] 'Tis a *London Proverb*, "That a "Fool will not part with his Bauble, for the *Tower of London*." (*Fuller's Worthies*, p. 196.) Mr. *Walker* ſpeaking of *General Fairfax*, (*Hiſtory of Independency*, part 1. p. 43.) ſays, "What will not a "Fool in Authority do, when he is poſſeſs'd by Knaves? miſer-"able Man! his *Foolery* hath ſo long waited on *Cromwell's*, and "*Ireton's* Knavery, thas it is not ſafe for him now to ſee his Folly, "and throw by his *Cap*, with a *Bell*, and his *Bable*."

℣. 1072. *For Presbyterian Zeal and Wit.*] *Ralpho* look'd upon their ill Plight, to be owing to his Maſter's bad Conduct; and to vent his reſentment, he ſatirizes him in the moſt affecting part of his Character, his Religion: this by degrees, brings on the old arguments about *Synods:* the Poet thought he had not ſufficiently laſh'd *Claſſical Aſſemblies*, very judiciouſly compleats it, now there is full leiſure for it. (Mr. B.) See *Don Quixote*, vol. 1. b. 3. p. 168.

℣. 1091.

Do, if thou can'ſt, for I deny't,
And dare thee to't with all thy *Light*.
Quoth *Ralpho*, Truly that is no
Hard Matter for a Man to do,
That has but any *Guts in's Brains*,
And cou'd believe it worth his Pains:
But ſince you dare and urge me to it.
You'll find I've Light enough to do it.
Synods are myſtical *Bear-Gardens*,
Where *Elders*, *Deputies*, *Church-wardens*,
And other Members of the Court,
Manage the *Babyloniſh* Sport,
For *Prolocutor*, *Scribe*, and *Bear-ward*,
Do differ only in a meer Word.
Both are but ſev'ral Synagogues
Of *Carnal Men*, and *Bears* and *Dogs*:
Both *Antichriſtian Aſſemblies*,
To Miſchief bent as far's in them lies:
Both ſtave and tail, with fierce Conteſts,
The one with Men, the other Beaſts.
The Diff'rence is, the one fights with
The Tongue, the other with the Teeth;
And that they bait but *Bears* in this,
In th' other *Souls* and *Conſciences*;

℣. 1091. *That has but any Guts in's Brains.*] *Sancho Pancha*, expreſſes himſelf in the ſame manner, to his Maſter *Don Quixote*, upon his miſtaking the Barber's Baſon for *Mambrino*'s *Helmet*. (*Don Quixote*, part 1. b. 3. chap. 11. p. 273. ſee vol. 3. chap. 2. p. 21. vol 4. chap. 7. p. 710.) "Who the Devil (ſays he) can hear a Man call "a *Barber's Baſon* a *Helmet*, and ſtand to it, and vouch it four Days "together, and not think him that ſays it, ſtark Mad, or *without* "*Guts in his Brains*."

℣. 1095. *Synods are myſtical Bear-Gardens.*] See Notes upon *Canto* 1. ℣. 193, 194. and *Mercurius Ruſticus*, N°. 12. p. 125. where the Tryals of *Clergymen* by *Committees*, are intitled, *Bear-Baitings*.

℣. 1117,

Where *Saints* themſelves are brought to Stake
For *Goſpel-Light*, and *Conſcience* ſake;
Expos'd to *Scribes* and *Presbyters*,
Inſtead of *Maſtive Dogs* and *Curs:*
Than whom th' have leſs Humanity,
For theſe at Souls of Men will fly.
This to the Prophet did appear,
Who in a *Viſion* ſaw a *Bear*,
Prefiguring the beaſtly Rage
Of *Church-Rule*, in this latter Age:
As is demonſtrated at full
By him that baited the *Pope's Bull.*
Bears naturally are Beaſts of Prey,
That live by Rapine; ſo do they.
What are their *Orders*, *Conſtitutions*,
Church-Cenſures, *Curſes*, *Abſolutions*,
But ſev'ral myſtick Chains they make,
To tie poor Chriſtians to the Stake?
And then ſet Heathen *Officers*,
Inſtead of *Dogs*, about their Ears.

℣. 1117, 1118. *This to the Prophet did appear,—Who in a Viſion ſaw a Bear.*] This Prophet is *Daniel*, who relates the *Viſion*, in chap. 7. ver. 5.

* ℣. 1122. *By him that baited the Pope's Bull.*] A learned Divine in King *James*'s Time wrote a Polemick Work againſt the Pope, and gave it that unlucky Nickname of the *Pope's Bull baited.*

℣. 1129, 1130. *And then ſet Heathen Officers,—Inſtead of Dogs about their Ears.*] They were much more tyrannical in Office, than any Officers of the Biſhop's Courts: and 'twas a pity, that they did not now and then meet with the Puniſhment, that was inflicted upon the *Archbiſhop's Apparitor*, anno. 18. *Ed.* 1. who having ſerv'd a Citation upon *Bogo de Clare.* in Parliament time; his Servants made the *Apparitor* eat both Citation and Wax. Cum *Johannes* [*de Waleys*] in pace Domini Regis, et ex parte Archiepiſcopi, intraſſet Domum prædicti *Bogonis de Clare*, in Civitate *London*, et ibidem detuliſſet quaſdam Literas de Citatione quadam faciendâ: quidam de Familiâ prædicti *Bogonis*, ipſum *Johannem* Litteras illas, et etiam Sigilla appenſa vi, et contra voluntatem ſuam, manducare fecerunt,

et

For to prohibit and diſpence,
To find out or to make Offence:
Of Hell and Heaven to diſpoſe,
To play with Souls at faſt and looſe:
To ſet what Characters they pleaſe,
And Mulcts on Sin or Godlineſs;
Reduce the Church to *Goſpel-Order*,
By *Rapine*, *Sacriledge*, and *Murther*;
To make *Presbytery* ſupream,
And *Kings* themſelves ſubmit to them;

et ipſum ibidem impriſonaverunt, et male tractârunt, contra pacem Domini, et ad d'ampnum ipſius *Johannis* 20*d*. et etiam in contemptum Domini Regis, 2000*l*. (*Prynne*'s *Parlimentary Writs* 4th part, p. 825. See likewiſe *Nelſon*'s *Rights of the Clergy*, under the title *Apparitor*.)

℣. 1131, 1132, 1133, 1134. *For to prohibit and diſpence,—To find out, or to make offence,—Of Hell, and Heaven to diſpoſe—To play with Souls at faſt and looſe.*] They acted much like the Popiſh Biſhop, (in *Poggius*'s *Fable*, intitled, *A Biſhop and a Curate*; ſee *L'Eſtrange*'s *Fables*, vol. 1. fab. 356.) He informs us of a *Curate*, who gave his Dog *Chriſtian Burial*; the Biſhop threaten'd a ſevere puniſhment for profaning the Rites of the Church; but when the *Curate* inform'd him, That the Dog made his Will, and had left him a Legacy of a Hundred Crowns, he gave the Prieſt Abſolution, found it a very good Will, and a very Canonical Burial. See a Story to the ſame purpoſe, *Gil. Blas*, edit. 1716. p. 27.

℣. 1139. *To make Prebytery Supream*, &c.]

Whilſt blind Ambition, by Succeſſes fed,
Hath you beyond the Bounds of Subjects led;
Who taſting once the Sweets of Royal Sway,
Reſolved now no longer to obey:
For Presbyterian pride conteſts as high:
As doth the Popedome for Supremacy.
An Elegy on King Charles I. p. 13.

℣. 1140. *And Kings themſelves ſubmit to them.*] A Sneer upon the *Diſciplinarians*, and their *Book of Diſcipline* publiſh'd in *Queen Elizabeth*'s days; in which is the following paſſage. "Kings no leſs "than the reſt, muſt obey, and yield to the Authority of the *Ec*- "*cleſiaſtical* Magiſtrate." (*Eccleſiaſtical Diſcipline*, p. 142.) And *Cartwright* ſays, "That Princes muſt remember to ſubject them- "ſelves to the Church, and to ſubmit their Sceptres, and throw "down

And force all People, though againſt
Their *Conſciences*, to turn *Saints*;
Muſt prove a pretty thriving Trade,
When *Saints* Monopoliſts are made:
When *Pious* Frauds and *Holy* Shifts
Are *Diſpenſations* and *Gifts*,
Their *Godlineſs* becomes mere Ware,
And ev'ry *Synod* but a Fair.
Synods are Whelps of th' *Inquiſition*,
A mungrel Breed of like Pernicion,
And growing up, became the Sires
Of *Scribes*, *Commiſſioners*, and *Triers*;

" down their Crowns before the Church; yea to lick the Duſt off " the Feet of the Church, *T. Cartwright*." p. 645. *Cartwright* being aſk'd, whether the King himſelf might be *excommunicated*? anſwer'd: " That Excommunications may not be exerciſed on " Kings, I utterly diſlike." (See *Lyſimachus Nicanor*, p. 342.) " Even " Princes and Magiſtrates ought to be ſubject to Eccleſiaſtical Diſ- " cipline. (*Full and plain Declaration* of *Diſcipline*, by *W. Travers*.) Mr. *Strype* confirms this, and obſerves, (*Life of Whitgift*, p. 333.) " That they make the Prince ſubject to the Excommunication of " the *Elderſhip*, where ſhe remaineth, or elſe they hold her not a *Child* " of the Church." *Buchanan* held, That Miniſters may excom- " municate Princes, and he being by Excommunication caſt into " Hell, is not worthy to enjoy any Life upon Earth. (*De Jure Regis apud Scotos*, p. 70. *Lyſimachus Nicanor*, p. 34. See the Opinions of others, to the ſame purpoſe. *L'Eſtrange*'s *Diſſenters Sayings*, part 2. ſection 8. page 39, &c. and *Presbytery Diſplay'd*, by Sir *Roger L'Eſtrange*. " The Tribunal of the *Inquiſition*," (to which our *Engliſh Inquiſitors* in thoſe times might juſtly have been compared) " is ariſen to that height in *Spain*, that the *King* of *Caſtile* before " his Coronation, ſubjects himſelf and all his Dominions, by a ſpe- " cial Oath, to the moſt Holy Tribunal of this moſt ſevere Inqui- " ſition." (*Baker*'s *Hiſtory of the Inquiſition*, chap. 7. p. 48.)

℣. 1145. *When Pious Frauds.*] An Alluſion to the *Pious Frauds* of the *Romiſh Church*: in which they were reſembled by theſe *Fanatics*.

℣. 1152. *Of Scribes, Commiſſioners, and Triers.*] The *Presbyterians* had particular Perſons commiſſion'd by order of the two Houſes, to try ſuch Perſons as were to be choſen *Ruling Elders* in every Congregation; and in an *Ordinance of the Lords and Commons in Parliament*, dated *Die Veneris*, 26 of *September*, 1646. there is a Liſt

of

Whoſe Bus'neſs is, by cunning Slight,
To caſt a Figure for Men's Light,
To find, in Lines of Beard and Face,
The Phiſiognomy of *Grace*;

of the Names of ſuch Perſons, as were to be *Tryers* and Judges of the Integrity and Abilities of ſuch as were to be choſen *Elders* within the Province of *London*; and the Dueneſs of their Election: The *Scribes* regiſter'd the Acts of the *Claſſis*. There is nothing in this Ordinance concerning the Tryal of ſuch, as were to be made Miniſters, becauſe a month before, there was an *Ordinance*, dated *Die Veneris*, 28 of *Auguſt* 1646. whereby it is ordain'd, That the ſeveral and reſpective *Claſſical Presbyterys*, within the ſeveral reſpective Bounds, may, and ſhall appear, examine, and ordain *Presbyters*, according to the *Directory* for Ordination, and Rules for Examination, which Rules are ſet down in this Ordinance of the *Directory*. (ſee an Abſtract of the *Directory* in the Preface.) (Dr. B.)

The Learned Dr. *Pocock*, (as Dr. *Twells* obſerves in his *Life*, p. 42.) was called before the *Tryers* ſome time after, for Inſufficiency of Learning, and after a long attendance, was diſmiſs'd at the inſtance of Dr. *Owen*. This is confirmed by Dr. *Owen*, in a Letter to Secretary *Thurloe*, *Oxford*, *March* 20, $165\frac{2}{3}$. (*Thurloe*'s *State Papers*, vol. 3. p. 281.) "One thing ſays he, I muſt needs trouble you with: "There are in *Barkſhire*, ſome Men of mean of Quality and Condition, "raſh, heady Enemies of Tythes; who are the Commiſſioners for "ejecting of Miniſters: They alone ſit and act, and are at this time "caſting out, on very ſlight and trivial pretences, very worthy "Men: one in eſpecial they intend next week to eject, whoſe name "is *Pocock*, a Man of as unblameable a Converſation, as any that I "know living; of Repute for Learning throughout the World; be-"ing the Profeſſor of *Hebrew* and *Arabick* in our *Univerſity*—So "that they exceedingly exaſperate all Men, and provoke them to "height." No wonder then that Dr. *Pocock* (in his *Porta Moſis*, p. 19.) ſtyles them, *Genus Hominum, plane ἄτοπον καὶ ἄλογον.* ſee *George Fox*'s Letters to the *Tryers Journal*, p. 147.

Dr. *South* ſays, (Sermons, vol. 3. p. 543.) "That they were the "moſt properly call'd *Cromwell*'s Inquiſition: and that they would "pretend to know Men's Hearts, and inward Bent of their Spirits, "(as their word was) by their very Looks: but the truth is, as the "chief pretence of thoſe *Tryers* was to enquire into Men's Gifts, ſo "if they found them to be well gifted in the Hand, they never "look'd any further: for a full and a free Hand was with them an "abundant demonſtration of a *gracious* Heart, a word in great re-"queſt in thoſe times."

℣. 1155. *To find in Lines of Beard and Face.*] The following obſervation of Dr. *Echard*, (ſee *Anſwer to the Obſervations on the Grounds*,

And by the Sound and *Twang* of *Noſe*,
If all be ſound within, diſcloſe;
Free from a Crack or Flaw of ſinning,
As Men try *Pipkins* by the ringing;

Grounds, &c. p. 22.) is a juſt Satire upon the *Preciſians* of thoſe times. "Then it was (ſays he) that they would ſcarce let a *Round-faced* "*Man* go to Heaven. If he had but a little Blood in his Cheeks his "condition was accounted very dangerous; and it was almoſt an "infallible Sign of *Reprobation*: and I will aſſure, a very honeſt "man of a Sanguine Complexion, if he chance to come nigh an "officious Zealot's houſe, might be ſet in the Stocks, only for "looking Freſh in a Froſty Morning."

And Mr. *Walker* obſerves of them, (*Hiſtory of Independency*, part 2. p. 75.) "That in thoſe days there was a cloſe *Inquiſition* of "*Godly Cut-Throats*, which uſed ſo much foul play, as to accuſe "Men upon the Character of their Cloaths and Perſons."

℣. 1156. *The Phiſiognomy of Grace.*] Theſe *Tryers* pretended to great Skill in this reſpect; if they diſliked the Beard or Face of a Man, they would for that reaſon alone refuſe to admit him, when preſented to a Living, unleſs he had ſome powerful Friend to ſupport him. "The Queſtions that theſe Men put to the Perſons to "be examin'd, were not Abilities and Learning, but Grace in "their Hearts, and that with ſo bold and ſaucy an Inquiſition, that "ſome Men's Spirits trembled at the Interrogatories; they phraſing "it ſo, as if (as was ſaid at the Council of *Trent*) They had the "Holy Ghoſt in a Cloke Bag. (*Heath*'s *Chronicle*, p. 359.)

Their Queſtions generally were theſe (or ſuch like,) *When were you converted? Where did you begin to feel the Motions of the Spirit? In what Year? In what Month? In what Day? About what Hour of the Day had you the ſecret Call, or Motion of the Spirit to undertake and labour in the Miniſtry? What Work of Grace has God wrought upon your Soul?* and a great many other Queſtions about *Regeneration*, *Predeſtination*, and the like. (ſee Mr. *Sadler*'s *Inquiſitio Anglicana*. *Impartial Examination of* Mr. *Neal*'s 4th Volume of *the Hiſtory of the Puritans*. Dr. *Walker*'s *Sufferings of the Epiſcopal Clergy*, part 1. p. 171.) They would try, as is obſerved by our Poet, whether they had a true *Whining Voice*, and cou'd *ſpeak dextrouſly through the Noſe*. (ſee the remarkable Examination of an Univerſity Gentleman, *Spectator* N° 494.) Dr. *Gwither*, in his Diſcourſe of *Phyſiognomy*, (ſee *Philoſophical Tranſactions*, vol. 18. N° 210. p. 119, 120.) endeavours to account for the *Expecting Face* of the *Quakers*, waiting the pretended Spirit; and the Melancholy Face of the *Sectaries*.

℣. 1161.

By *Black Caps* underlaid with *White*,
Give certain Gueſs at inward *Light*:
Which *Serjeants at the Goſpel* wear,
To make the *Spiritual Calling clear*.
The *Handkerchief* about the Neck
(Canonical *Crabat* of *Smeck*,

℣. 1161. *By Black Caps underlaid with White.*] *George Fox*, the *Quaker*, obſerves, (*Journal*, p. 254.) "That the Prieſts in thoſe times "had on their Heads two Caps, a Black one and a White one." And Mr. *Petyt* ſpeaking of their *Preachers*, (*Viſions of the Reformation*. p. 84.) ſays, "The white Border upon his Black Cap, made "him look like a Black-Jack tipt with Silver.

Now what a Whet-ſtone was it to Devotion,
To ſee the Pace, the Looks and ev'ry Motion
O' th' Sunday's Levite, when up ſtairs he march'd:
And firſt, behold his little Band ſtiff ſtarch'd,
Two Caps he had, and turns up that within,
You'd think he were a Black-Pot tipt with Tin,—
(*A Satyr againſt Hypocrites*, p. 6.)

Dr. *Thomas Goodwin* was call'd *Thomas* with the *Nine Caps*.

Pro Præſide cui quemquam parem (Dr. Oliver.)
Vix Ætas noſtra dedit.
En vobis Stultum Capularem. (Dr. *Tho. Goodwin*, vulgo dict. *Nine Caps.*)
Ad Clavum jam qui ſedet.

Vid. *Ruſtic. Academiæ Oxonienſis nuper Reformatæ Deſcript. in Viſitatione Fanatica*, A. D. 1648. *Londini impenſis, J. Redmayne*, p. 15.

℣. 1163. *Which Serjeants of the Goſpel wear.*] Alluding to the Coyf worn by *Serjeants at Law*. *Serjeant, Serviens ad Legem—Serjeanti* ſtantes promiſcue extra (qu.) Repagula Curiæ, quæ *Barros* vocant, abſque Pilei honore, ſed tenui *Calyptra*, quæ *Coyfa* dicitur, induti, Cauſas agunt et promovent. (*Spelmani Gloſſar.* p. 512.)

℣. 1166. *Canonical Crabat, &c.*] * *Smectymnus* was a Club of five Parliamentary Holders-forth; the Characters of whoſe Names and Talents were by themſelves expreſs'd, in that ſenſeleſs and inſignificant Word: They wore Handkerchiefs about their Necks for a Note of Diſtinction, (as the Officers of the Parliament-Army then did) which afterwards degenerated into carnal Cravats. About the Beginning of the Long Parliament, in the Year 1641. theſe Five wrote a Book againſt Epiſcopacy and the Common Prayer, to which they all ſubſcribed their Names; being *Stephen Marſhall*, *Edmund alamy*, *Thomas Young*, *Matthew Newcomen*, *William Spurſtow*, and from thence they and their followers were called *Smectymnuans*.

From whom the Inſtitution came,
When Church and State they ſet on Flame,
And worn by them as Badges then
Of *Spiritual Warfaring* Men)
Judge rightly if *Regeneration*
Be of the *neweſt Cut* in Faſhion:
Sure 'tis an orthodox Opinion,
That *Grace is founded in Dominion.*
Great *Piety* conſiſts in Pride;
To *rule* is to be *ſanctify'd:*
To domineer, and to controul,
Both o'er the Body and the Soul,
Is the moſt perfect *Diſcipline*
Of Church-Rule, and by *Right Divine.*
Bell and the *Dragon*'s Chaplains were
More moderate than theſe by far:
For they (poor Knaves) were glad to cheat,
To get their Wives and Children Meat;

nuans. They are remarkable for another pious Book, which they wrote ſome Time after that, entitled, *The King's Cabinet unlock'd*, wherein all the chaſte and endearing Expreſſions, in the Letters that paſſed betwixt his Majeſty King *Charles* I. and his royal Conſort, are by theſe painful Labourers in the Devil's Vineyard, turn'd into Burleſque and Ridicule: Their Books were anſwer'd with as much Calmneſs and Genteelneſs of Expreſſion, and as much Learning and Honeſty, by the Reverend Mr. *Symonds*, then a depriv'd Clergyman, as theirs were ſtuff'd with Malice, Spleen, and raſcally Invectives."

℣. 1183. *For they, (poor Knaves) were glad to cheat,* &c.] See *Hiſtory of the Deſtruction of Bell and the Dragon* ver. 15.

"The great gorbelly'd Idol call'd the *Aſſembly of Divines,*" (ſays *Overton*, in his *Arraignment of Perſecution*, p. 35.) "is not aſhamed in this time of State Neceſſity, to guzzle down, and devour daily more at an ordinary Meal, than would make a Feaſt for *Bell* and *the Dragon:* For beſides their fat Benefices forſooth, they muſt have their Four Shillings a Day for ſitting in *Conſtollidation.*"

℣. 1190.

But theſe will not be fobb'd off ſo,
They muſt have Wealth and Power too;
Or elſe with Blood and Deſolation
They'l tear it out o' th' Heart o' th' Nation.
Sure theſe themſelves from Primitive
And Heathen Prieſthood do derive,
When *Butchers* were the only *Clerks*,
Elders and *Preſbyters* of *Kirks*:
Whoſe *Directory* was to *kill*;
And ſome believe it is ſo ſtill.
The onely Diff'rence is, that then
They ſlaughter'd only *Beaſts*, now *Men*.
For then to ſacrifice a Bullock,
Or now and then a Child to *Moloch*,
They count a vile Abomination,
But not to ſlaughter a whole *Nation*.
Preſbytery does but tranſlate
The Papacy to a *Free State*.
A *Commonwealth of Popery*,
Where ev'ry Village is a *See*

ỳ. 1190. *When Butchers were the only Clerks.*] The Prieſts kill'd the Beaſts for Sacrifice. See Dr. *Kennet*'s *Roman Antiquities.*

ỳ. 1198. *Or now and then a Child to Moloch.*] See *Jerem.* 31. 35. *Scot*'s *Diſcovery of Witchcraft*, b. 11. p. 190. Notes upon the ſecond Part of *Cowley*'s *Davideis*, vol. 1. p. 303. *Spectator* N° 309.

ỳ. 1203, 1204. *A Common-wealth of Popery,—Where ev'ry Village is a See.*] The Reſemblance of the *Papiſt* and *Preſbyterian*, (under the Names of *Peter*, and *Jack*) is ſet forth by the Author of *A Tale of a Tub*, (p. 207. 3d edit.) "It was (ſays he) among the "great Misfortunes of *Jack*, to bear a huge Perſonal Reſemblance "with his Brother *Peter*: their Humour and Diſpoſition was not "only the ſame, but there was a cloſe Analogy in their Shapes, their "Size, and their *Mein*: inſomuch, as nothing was more frequent, "than for a Bailiff to ſeize *Jack* by the Shoulders, and cry, Mr. "*Peter, you are the King's Priſoner*: or at other times, for one of "*Peter*'s neareſt Friends to accoſt *Jack* with open Arms, Dear "*Peter*, I am glad to ſee thee, Pray ſend me one of your Medi-"cines for the Worms."

As well as *Rome*, and muſt maintain
A *Tithe-Pig Metropolitan*;
Where ev'ry *Presbyter* and *Deacon*
Commands the *Keys* for Cheeſe and Bacon,

" Thoſe Men (the *Preſbyterians*, ſays *Lilly*, Life, p. 84.) to be " ſerious, would preach well, but they were more *lordly* than Bi- " ſhops, and uſually in their Pariſhes more *tyrannical* than the " Great *Turk*."

" To ſubject ourſelves to an *Aſſembly*, (ſays *Overton*, *Arraign-ment* of *Perſecution*, p. 36.) raze out Epiſcopacy, ſet up *Preſbyterian* " *Prelacy*, what more *Prelatical* than ſuch Preſumption?—You " have ſo play'd the *Jeſuites*, that it ſeems, we have only put down " the Men, not the Function, caught the Shadow, and let go the " Subſtance."

For whereas, but a few of them did flouriſh,
Now here's a Biſhop over every Pariſh:
Thoſe Biſhops did by Proxy exerciſe,
Theſe by their Elders rule, and their own Eyes.

(*A long winded Lay-Lecture*, printed 1647. p. 6.)

The Pox, the Plague, and each Diſeaſe
Are cur'd, tho' they invade us;
But never look for Health, nor Peace,
If once Preſbytery jade us.
When every Prieſt becomes a Pope,
When Tinkers and Sow-gelders
May, if they can but ſcape the Rope,
Be Princes, and Lay-Elders.

(*Sir John Birkenhead reviv'd*, p. 20.)

Nay, all your Preachers, Women, Boys and Men,
From Maſter Calamy, to Mrs. Ven,
Are perfect Popes, in their own Pariſh grown,
For to undo the Story of Pope Joan,
Your Women Preach too, and are like to be
The Whore of Babylon, as much as She.

(*The Puritan and Papiſt, by Mr. Abraham Cowley*, 2d edit. p. 5.) See Lord *Broghill*'s Letter to *Thurloe*, concerning the *Scotch Clergy*. (*Thurloe*'s *State Papers*, vol. 4. p. 41.)

℣. 1208. *Command the Keys for Cheeſe and Bacon.*] 'Tis well known what Influence *Diſſenting Teachers* of all *Sects* and *Denominations*, have had over the Purſes of the Female part of their Flocks: tho' few of them have been Maſters of *Daniel Burgeſs*'s Addreſs; who dining, or ſupping with a Gentlewoman of his Congregation, and a large uncut *Cheſhire* Cheeſe being brought upon the Table, aſk'd

And ev'ry Hamlet's governed
By's *Holineſs*, the *Church's Head.*
More haughty and ſevere in's Place,
Than *Gregory* and *Boniface.*

aſk'd her where he ſhould cut it? She reply'd, Where you pleaſe Mr. *Burgeſs*. Upon which he gave it to a Servant in waiting, bid him carry it to his Houſe, and he would cut it at Home.

Mr. *Selden* makes this obſervation, in his Story of the Keeper of the *Clink* (Priſon) (*Table Talk*, p. 106.) " He had (ſays he) Prieſts " of ſeveral Sorts, ſent unto him. As he came in, he aſk'd them " who they were. Who are you? (ſays he to the firſt) *I am a Prieſt* " *of the Church of Rome.* You are welcome, (ſays the Keeper,) " there are thoſe who will take care of you. And who are you? *A* " *ſilenc'd Miniſter.* You are welcome too, I ſhall fare the better for " you. And who are you? *A Miniſter of the Church of England.* " Oh! God bleſs me, quoth the Keeper, I ſhall get nothing by " you, I am ſure; you may lie, and ſtarve and rot, before any Bo- " dy will look after you."

℣. 1211, 1212. *More haughty and ſevere in's place,—Than Gregory and Boniface.*] *Gregory* VII. (before call'd *Hildebrand*) was a *Tuſcan* by Nation, and the Son of a Smith: whilſt he was but a Lad in his Father's Shop, and ignorant of Letters, he by meer accident framed theſe words out of little bits of Wood: *His Dominion ſhall be from one Sea to the other.* This is told of by him *Brietius*, ad Ann. 1073. as a Prognoſtick of his future Greatneſs. In the year 1073. on the 30th of *June*, he was conſecrated Pope.—He was a Man of a fierce and haughty Spirit, govern'd by nothing but Pride and Ambition; the Fury and Scourge of the Age he liv'd in, and the moſt inſolent Tyrant of the *Chriſtian World*; that could dream of nothing elſe but the promoting Saint *Peter*'s *Regale*, by the addition of *Sceptres* and *Diadems:* and in this regard it may be ſaid to be the firſt *Roman Pontiff*, that ever made an attempt upon the Rights of Princes. (ſee Mr. *Laurence Howel*'s *Hiſtory of the Pontificate*, 2d edit. p. 229, 230. *Hiſt Hildebrand, per Bennonem Cardinalem*, folio *Franc.* 1581.)

Ibid.——*or Boniface.*] *Boniface* VIII. was elected *Pope*, Anno. 1294.—His haughty behaviour to Crown'd Heads was inſupportable: for he was not content with the Supremacy in Spirituals, but claim'd the Right of diſpoſing of Temporal Kingdoms: this is plain from the Claim he laid to *Scotland*, as appears from his Letter ſent to our King *Edward* I. He ſent it to *Robert Archbiſhop* of *Canterbury*, obliging him upon pain of Suſpenſion *ab Officio et Beneficio*, to deliver it to the King.—He demanded *Feudal* Obedience from *Philip the Fair*, King of *France*, which he diſdaining to comply with, returned this contumelious Anſwer to his inſolent Demand: *Sciat tua*

Such Church muſt (ſurely) be a Monſter
With many Heads: for if we conſter
What in th' *Apocalyps* we find,
According to th' Apoſtle's Mind,
'Tis that the *Whore of Babylon*
With many Heads did ride upon;
Which Heads denote the ſinful Tribe
Of *Deacon*, *Prieſt*, *Lay-Elder*, *Scribe*.
Lay-Elder, *Simeon* to *Levi*,
Whoſe little Finger is as heavy
As Loins of Patriarchs, Prince-Prelate,
And Biſhop-ſecular. This Zealot
Is of a Mungrel, diverſe Kind,
Cleric before, and *Lay* behind;
A lawleſs *Linſie-Woolſie Brother*,
Half of one Order, half another;

maxima Fatuitas, &c. A Reply not a little grating to his *Holineſs*. He was the firſt that inſtituted the *Sacred Year* at *Rome*, call'd the *Jubilee*—Nothing ſhow'd his inſatiable thirſt of Power more, than that one Clauſe of his *Decretal*, *De Majoratû et Obedientiâ*; *porro ſubeſſe Humano Pontifici omnes Creaturas Humanas declaramus, dicimus, definimus, et pronunciamus omnino eſſe de neceſſitate Salutis. Extrav Commun.* lib. 1. tit. 8. cap. 1. making the Obedience of all Creatures living to the See of *Rome*, an Article of Salvation. Certainly there never was a greater Complication of Ambition, Craft, Treachery, and Tyranny in any one Man, than in this *Pope*; whoſe infamous Life juſtly drew this *Proverbial* Saying upon him, in after times: That he crept into the *Papacy* like a Fox, rul'd like a Lyon, and died like a Dog. vid. *Tho. Walſingham. Hiſt. Angliæ. Camdeni Anglica Normanica*. &c. 1603. p. 62. (ſee more, *Howel*'s *Hiſtory of the Pontificate*, p. 428. &c.)

℣. 1226. *A lawleſs Linſie-Woolſie Brother*.] *Andrew Crawford* a *Scotch Preacher*, (ſays Sir *R. L' Eſtrange*, Key to *Hudibras*, ſee *Cleveland*'s *Hue and Cry after* Sir *John Preſbyter*, Works, p. 50.) But the Author of *A Key explaining ſome Characters in Hudibras*, 1706, p. 12. ſays, 'Twas *William Dunning*, a *Scotch Preſbyter*, one of a turbulent and reſtleſs Spirit, diligent for promoting the Cauſe of the Kirk.

℣. 1227. *'Tis that the Whore of Babylon*.] See *Revelat*. 17. 7, 8.

℣. 1232.

A Creature of amphibious Nature,
On Land a Beaſt, a Fiſh in Water:
That always preys on Grace or Sin;
A Sheep without, a Wolf within.
This fierce Inquiſitor has chief
Dominion over Men's Belief
And Manners: can pronounce a *Saint*
Idolatrous, or ignorant,
When ſuperciliouſly he ſifts
Through courſeſt Boulter others *Gifts*.
For all Men live and judge amiſs,
Whoſe *Talents* jump not juſt with his.
He'll lay on *Gifts* with Hands, and place
On dulleſt Noddle *Light* and *Grace*,

℣. 1232. *A Sheep without, a Wolf within.*] Or *a Wolf in Sheep's Cloathing*, Mat. 7. 15. ſee *Abſtemius*'s Fable of a *Wolf* in a *Sheep-ſkin*, with Sir *Roger L'Eſtrange*'s Reflection. (*Fables*, part 1. fab. 328.)

℣. 1242. *On dulleſt Noddle.*] Many of them 'tis plain, from the Hiſtory of thoſe Times, were as low in Learning, as the Perſon mentioned by Mr. *Henry Stephens*, (ſee *Prep. Treatiſe to Herodotus*, p. 238.) who, applying to a *Popiſh Biſhop* for Orders, and being aſk'd this Queſtion, to try his Learning and Sufficiency: *Who was Father to the four Sons of Aymond?* (*Aymon*. qu.) and knowing not what to anſwer, was refuſed as Inſufficient: who returning home to his Father, and ſhewing the reaſon, why he was not ordained; his Father told him he was *a very Aſs*, that could not tell who was Father to the four Sons of *Aymond*. "See I pray thee, (quoth he) "yonder is *Great John* the *Smith*, who has four Sons; if a Man "ſhould aſk thee, who was their Father? wouldſt thou not ſay, that "it was *Great John the Smith?* Yes (quoth he) now I underſtand "it. Thereupon he went again, and being aſk'd a ſecond time, "*Who was Father to the four Sons of Aymond?* he anſwered, it was "*Great John the Smith.*" *Durandus*'s *Reflection upon the Clergy of his Time*, might have been juſtly enough apply'd to theſe: *Aurei et Argentei facti ſunt Calices, Lignei vero Sacerdotes. Browne*'s *Append. ad Faſcicul. Rer. expetendar. et fugiendar.* cap. 6. p. 140. By the Author of a Tract, intit'led *The Reformado preciſely characterred*, (p. 13. *Pub. Libr. Cambr.* 19. 9. 7.) their Clergy are banter'd upon this head: "He muſt abominate the *Greek Fathers*, "*Chryſoſtom*, *Baſil*, and all the bundle of ſuch unwholſom Herbs:

The Manufacture of the *Kirk*;
Thoſe Paſtors are but th' Handy-work
Of his Mechanick Paws, inſtilling
Divinity in them by feeling.
From whence they ſtart up *choſen Veſſels*,
Made by Contact, as Men get *Meazles*.
So Cardinals, they ſay, do grope
At th' other End the new-made *Pope*.
Hold, hold, quoth *Hudibras*, *Soft Fire*,
They ſay, *does make ſweet Malt*. Good *Squire*,

" alſo the *Latins*, whom the *Pope-bellied Gray-heads* of the Town " call St. *Ambroſe*, St. *Auguſtine*, &c. the intricate Schoolmen as " *Aquinas*, and our deviliſh learned Countryman, *Alexander Ha-* " *lenſis*, ſhall not come within the Sphere of his Torrid Brain, leſt " his *Pia Mater* be confounded with their ſubtle diſtinctions: but " by a ſpecial diſpenſation he may (for Name's ſake) caſt an Eye " ſometimes upon *Scotus*, and when he hath married a Siſter, upon *Cornelius a Lapide*."

℣. 1249, 1250. *So Cardinals, they ſay, do grope — At th' other End the new-made Pope.*] * This relates to the Story of Pope *Joan*, who was called *John* VIII. *Platina* ſaith, ſhe was of *Engliſh* Extraction, but born at *Mentz*; who, having diſguiſed her ſelf like a Man, travell'd with her Paramour to *Athens*, where ſhe made ſuch Progreſs in Learning, that coming to *Rome*, ſhe met with few that could equal her; ſo that on the Death of Pope *Leo* IV. ſhe was choſen to ſucceed him; but being got with Child by one of her Domeſticks, her Travail came upon her between the *Coloſſian* Theatre, and St. *Clement*'s, as ſhe was going to the *Lateran* Church, and died upon the Place, having ſat two Years, one Month, and four Days, and was buried there without any Pomp. He owns, that, for the Shame of this, the Popes decline going through this Street to the *Lateran*; and that, to avoid the like Error, when any Pope is placed in the *Porphry* Chair, his Genitals are felt by the youngeſt Deacon, through a Hole made for that Purpoſe; but he ſuppoſes the Reaſon of that to be, to put him in mind that he is a Man, and obnoxious to the Neceſſities of Nature; whence he will have that Seat to be cal ed, *Sedes Stercoraria*." This Cuſtom is banter'd by *Johannes Pannonius*, in an *Epigram* turn'd into *French*, by *Henry Stephens*, (ſee *Prep. Treat. to his Apology for Herodotus*, p. 337.) and tranſlated into *Engliſh*. The curious Reader may ſee a draught of the Chair, in which the new Pope ſits to undergoe this Scrutiny, in the 2d vol. of *Miſſon*'s *Travels*, p. 82.

℣. 1253.

Feſtina lente, not too faſt;
For *Haſte* (the Proverb ſays) *makes Waſte*.
The Quirks and Cavils thou doſt make
Are falſe, and built upon Miſtake.
And I ſhall bring you, with your Pack
Of *Fallacies*, t' *Elenchi* back;
And put your Arguments in Mood
And Figure, to be underſtood.
I'll force you by right Ratiocination
To leave your *Vitilitigation*,
And make you keep to th' Queſtion cloſe,
And Argue *Dialecticẽs*.
The Queſtion then, to ſtate it firſt,
Is, which is *better*, or which *worſt*,
Synods or *Bears*. *Bears* I avow
To be the *worſt*, and *Synods* thou.
But to make good th' Aſſertion,
Thou ſay'ſt th' are really *all one*.
If ſo, not *worſt*; for if th' are *idem*,
Why then, *Tantundem dat Tantidem*.
For if they are the *ſame*, by Courſe
Neither is *better*, neither *worſe*.

But

℣. 1253. *Feſtina lente, Not too faſt*, &c.] Vid. *Eraſmi Adag. chil. 2. cent. 2. prov. 1.*

℣. 1262. *To leave your Vitilitigation*] * *Vitilitigation* is a Word the Knight was paſſionately in Love with, and never fail'd to uſe it upon all poſſible Occaſions; and therefore to omit it, when it fell in the Way, had argued too great a Neglect of his Learning and Parts, tho' it means no more than a perverſe Humour of Wrangling." The Author of a Tract, intit'led, *The ſimple Cobler of Agawam* in *America*, &c. p. 15. ſpeaking of the *Sectaries* of thoſe times, ſays, "It is a moſt toilſome Taſk to run the *Wild-Gooſe* "*Chaſe*, after a well-breath'd *Opinioniſt*; they delight in *Vitilitigation*, &c.

℣. 1264. *And argue Dialecticẽs.*] That is, according to the Rules of *Logic*.

But I deny they are the *ſame*,
More than a *Maggot* and I am.
That both are *Animalia*
I grant, but not *Rationalia:*
For though they do agree in Kind,
Specifick Difference we find;
And can no more make *Bears* of theſe,
Than prove my *Horſe* is *Socrates.*
That *Synods* are *Bear-Gardens* too,
Thou doſt affirm; but I ſay, No:
And thus I prove it, in a Word,
Whats'ever *Aſſembly*'s not impowr'd.
To *cenſure*, *curſe*, *abſolve*, and *ordain*,
Can be no *Synod:* But *Bear-Garden*
Has no ſuch Pow'r, *Ergo*, 'tis none;
And ſo thy Sophiſtry's o'erthrown.
But yet we are beſide the Queſtion,
Which thou didſt raiſe the firſt Conteſt on;
For that was, Whether *Bears are better*
Than *Synod-Men?* I ſay, *Negatur.*
That *Bears* are *Beaſts*, and *Synods Men*,
Is held by all: They're *better* then:
For *Bears* and *Dogs* on *four* Legs go,
As *Beaſts:* but *Synod-Men* on *two.*
'Tis true, they all have *Teeth* and *Nails*;
But prove that *Synod-Men* have *Tails*;
Or that a rugged, ſhaggy *Fur*
Grows o'er the Hide of *Presbyter*;
Or that his *Snout* and *ſpacious Ears*
Do hold Proportion with a *Bear*'s.
A *Bear*'s a Savage Beaſt, of all
Moſt ugly and unnatural;

Whelp'd without Form, until the Dam
Has lickt it into Shape and Frame:
But all thy *Light* can ne'er evict,
That ever *Synod-Men* was *lickt*;
Or brought to any other Faſhion,
Than his own Will and Inclination.
But thou doſt further yet in this
Oppugn thy ſelf and Senſe, that is,
Thou would'ſt have *Preſbyters* to go
For *Bears* and *Dogs*, and *Bearwards* too:
A ſtrange *Chimæra* of Beaſts and Men,
Made up of Pieces heterogene;

℣. 1307, 1308. *Whelp'd without Form, until the Dam—Has lickt it into Shape and Frame.*]

——Nec funera vulgo
Tam multa *Informes Urſi*, ſtragemque dederunt.
Virgil. Georgic. 3. 246, &c.

Hi ſunt candida, informiſque caro, paulo *Muribus* major, ſine Oculis, ſine Pilo, Ungues tantum prominent; hanc *lambendo* paulatim figurant. (*Plinii Nat. Hiſt.* lib. 8. c. 36.) ſee this Opinion confuted by Sir *Tho. Browne*, *Vulgar Errors*, b. 3. ch. 6.

So watchful Bruin forms with plaſtick Care
Each glowing Lump, and brings it to a Bear.
(*Dunciad* book 1. 99. 100.)

℣. 1317, 1318. *A ſtrange Chimæra of Beaſts and Men,—Made up of Pieces Heterogene.*] Alluding to the Fable of *Chimæra*, deſcrib'd by *Ovid*, *Metamor.* b. 9. l. 646. &c.

Quoque *Chimæra* jugo Mediis in partibus Ignem,
Pectus et ora Leæ, caudam Serpentis habebat.

——*And where Chimæra raves—*
On craggy Rocks, with Lyon's Face and Mane,
A Goat's rough Body, and a Serpent's Train. Mr. *Sandys.*

" The *Chimæra* deſcribed to be ſuch, (ſays Mr. *Sandys*, Notes, edit. " 1640. p. 182.) becauſe the *Carian* Mountain flamed at the Top, " the upper part frequented by *Lions*, the middle by Goats, and " the bottom by Serpents. *Bellerophon*, by making it habitable, " was ſaid to have ſlain the *Chimæra*: others interpret the *Chimæra* for a great Pirate of *Lycia*, whoſe Ship had in her *Prow*

" the

Such as in Nature never met
In eodem Subjecto yet.
Thy other Arguments are all
Suppoſures, hypothetical,
That do but beg, and we may chuſe
Either to grant them, or refuſe.
Much thou haſt ſaid; which I know when
And where, thou ſtol'ſt from other Men,
(Whereby 'tis plain thy *Light* and *Gifts*
Are all but plagiary Shifts:)
And is the ſame that *Ranter* ſed,
Who arguing with me, broke my Head,
And tore a Handful of my Beard,
The ſelf-ſame Cavils then I heard,
When b'ing in hot Diſpute about
This Controverſy, we fell out;
And what thou know'ſt I anſwer'd then,
Will ſerve to anſwer thee agen.

" the Figure of a Lyon, in the midſt of it a Goat, and in the Poop " of it a Serpent; whom *Bellerophon* took with a Galley of ſuch Swiftneſs, (by reaſon of the new-invented *Sails*) that it was called *Pegaſus*, or the *Flying Horſe*, the Ground of the Fable. (See Notes upon *Creech*'s *Lucretius*, p. 151. 538. 541.)

℣. 1329. *And is the ſame that Ranter ſed.*] The *Ranters* were a vile *Sect*, that ſprung up in thoſe times: *Alexander Roſs*, (*View of all Religions*, &c. 6th edit. p. 273, &c.) obſerves, " That they held, " That God, Devil, Angels, Heaven and Hell, &c. were Fictions " and Fables: That *Moſes*, *John-Baptiſt*, and *Chriſt*, were *Im-* " *poſtors*; and what Chriſt and the Apoſtles acquainted the world " with as to matter of Religion, periſhed with them: That preach- " ing and praying are uſeleſs, and that preaching is but Publick " Lying: That there is an end of all Miniſtry, and Adminiſtrations, " and People are to be taught immediately from God, &c. ſee more " id. ib. and *George Fox*'s *Journal*, p. 29, and *Examinat. of* Mr. *Neal*'s 4th vol. of the *Hiſtory of the Puritans*, p. 59, 60. *William Lilly*'s *Life* 1715. p. 68.

℣. 1337,

Quoth *Ralpho*, Nothing but th' Abuſe
Of *Human Learning* you produce;

℣. 1337, 1338.——*Nothing but th' Abuſe—Of Human Learning*, &c.] The *Independents* and *Anabaptiſts* of thoſe times, exclaim'd much againſt Human Learning: and 'tis remarkable that Mr. *D*— Maſter of *Caius College*, *Cambridge*, preach'd a Sermon in St. *Mary*'s Church againſt it; for which he was notably girded by Mr. *Joſeph Sedgwick*, Fellow of *Chriſt-College*, in a Tract, intitled, *Learning's Neceſſity to an able Miniſter of the Goſpel*; publiſh'd 1653. to ſuch we may apply the *Pun* made by Mr. *Knight*, *Aſſize Sermon, at Northampton*, March 30, 1682. p. 5. "That ſuch Men ſhew you "Heads, like thoſe upon *Clipt-Money*, without Letters." And 'twas a pity that ſuch illiterate Creatures, had not been treated in the way that the *Truant Scholar* was, (ſee Sir *K. Digby*'s *Treatiſe of Bodies*, p. 428.) who upon a time, when he came home to viſit his Friends, was aſk'd by his Father, "What was *Latin* for Bread? "anſwer'd, *Bredibus*, and for Beer, *Beeribus*, and the like of all "other things he aſk'd him; only adding a Termination of *bus*, to "the plain *Engliſh* Word of every one of them: which his Father "perceiving, and (though ignorant of *Latin*) preſently apprehend-"ing, that the *Myſteries* his Son had learn'd, deſerv'd not the "Expence of keeping him at School, bad him put off immediately "his *Hoſibus* and *Shooſibus*, and fall to his old Trade of *treading* "*Morteribus*." (ſee a Story in the *Tatler*, N° 173.) Dr. *South*, (Sermons, vol. 3. p. 500.) makes the following Obſervation upon that *Reforming Age*: "That all Learning was then cry'd down; "ſo that with them, the beſt *Preachers* were ſuch as could not read; "and the beſt *Divines* ſuch as could not write: In all their Preach-"ments, they ſo highly pretended to the Spirit, that ſome of them "could hardly ſpell a Letter: for to be *blind* with them was a "proper Qualification of a Spiritual Guide; and to be *book-learn'd* "as they call'd it, and to be irreligious, were almoſt terms con-"vertible: ſo that none were thought fit for the Miniſtry but "Tradeſmen and *Mechanics*, becauſe none elſe were allowed to "have the Spirit: and thoſe only were accounted like St. *Paul*, "who could *work with their hands*, and in a literal ſenſe *drive* "*the Nail home*, and be able to make a Pulpit before they preach'd "in it.

"*Latin* (ſays he. Sermon, intit'led, *The Chriſtian Pentecoſt*, vol. 3. p. 544.) "unto them was a mortal Crime; and *Greek*, in-"ſtead of being own'd to be the *Language* of the *Holy Ghoſt* (as "in the New Teſtament it is) was look'd upon as the Sin againſt "it: ſo that in a word, they had all the Confuſion of *Babel* "amongſt them, without the Diverſity of Tongues." (ſee *Sermons*, vol. 1. p. 172.)

What's

Learning, that Cobweb of the Brain,
Profane, erroneous, and vain;
A Trade of Knowledge as replete
As others are with Fraud and Cheat:

What's Latin, but the Language of the Beaſt?
Hebrew and Greek is not enough a Feaſt:
Han't we the Word in Engliſh, which at eaſe,
We can convert to any Senſe we pleaſe?
Let them urge the Original, if we
Say 'twas firſt writ in Engliſh, ſo't ſhall be.
For we'll have our own Way be't wrong or right,
And ſay by Strength of Faith, the Crow is white.
A long-winded Lay-Lecture, &c. printed 1647. p. 7.

℣. 1339. *Learning, that Cobweb of the Brain.*] *Ralpho* was as great an Enemy to Human Learning as *Jack Cade* and his Fellow Rebels: ſee the Dialogue between *Cade*, and the Clerk of *Chatham*, *Shakeſpear*'s 2d part of King *Henry* VI. act 4. vol. 4. p. 269, 270. *Cade*'s Words to Lord *Say*, p. 277. before he order'd his Head to be cut off: "I am the *Beeſome* that muſt ſweep the Court clean of "ſuch Filth as thou art: thou haſt moſt traiterouſly corrupted the "Youth of the Realm, in erecting a *Grammar-School*: and whereas "before our Forefathers had no other Books but the *Score* and the "*Tally*, thou haſt caus'd *Printing* to be uſed; and contrary to the King "his Crown and Dignity, thou haſt built a *Paper-Mill*. It will be "proved to thy Face, that thou haſt Men about thee, that uſually "talk of a *Noun* and a *Verb*, and ſuch abominable Words, as no "*Chriſtian Ear* can endure to hear." or, *Euſtace*, in *Beaumont* and *Fletcher*'s *Elder Brother*, act 2. ſc. 2. or, *Rabby Buſy* in the *Stocks*, who accoſts the Juſtice in the ſame *Limbo* who talk'd *Latin*, (*Ben Johnſon*'s *Bartholmew Fair*, act 4. ſc. 6.) in the following manner.

Buſ. "Friend, I will leave to communicate my Spirit with you; "if I hear any more of thoſe *Superſtitious Reliques*, thoſe Liſts of "*Latin*, the very Rags of *Rome*, and Patches of *Popery*."

'Twas the Opinion of thoſe *Tinkers*, *Taylors*, &c. that govern'd *Chelmsford*, at the beginning of the Rebellion, (ſee *Mercurius Ruſticus*, N° 111. p. 32.) "That Learning had always been an Enemy "to the Goſpel, and that it were a happy thing, if there were no "Univerſities, and that all Books were burnt except the Bible."

"I tell you (ſays a Writer of thoſe times) wicked Books do as "much wound us, as the Swords of our Adverſaries: for this man-"ner of Learning is ſuperfluous and coſtly: many Tongues and "Languages are only Confuſion, and only Wit, Reaſon, Un-"derſtanding and Scholarſhip are the main means that oppoſe us,

"and

An Art t'incumber *Gifts* and Wit,
And render both for nothing fit;
Makes *Light* unactive, dull and troubled,
Like little *David* in *Saul*'s Doublet:
A Cheat that Scholars put upon
Other Men's Reason and their own;
A Fort of Error, to ensconce
Absurdity and Ignorance,
That renders all the Avenues
To Truth, impervious and abstruse,
By making plain Things, in Debate,
By Art, perplext, and intricate:
For nothing goes for Sense, or *Light*,
That will not with old Rules jump right:
As if Rules were not in the Schools
Deriv'd from Truth, but Truth from Rules.

" and hinder our Cause; therefore if ever we have the fortune to " get the upper hand—we will down with all Law and Learning, " and have no other *Rule* but the *Carpenter*'s, nor any Writing or " Reading but the *Score* and the *Tally*." (*A Letter to London, from a Spy at Oxford.* 1643. p. 11.)

We'll down with all the Versities,
Where Learning is profest,
Because they practice and maintain
The Language of the Beast:
We'll drive the Doctors out of doors,
And Parts what'ere they be,
We'll cry all Parts and Learning down,
And heigh then up go we.
Collection of Loyal Songs, reprinted 1731, N° 7. p. 15.

ỳ. 1346. *Like little David in Saul's Doublet.*] See this explain'd, 1 *Samuel*, chap. 18. ỳ. 9.

ỳ 1357, 1358 *As if Rules were not in the Schools—Deriv'd from Truth, but Truth from Rules.*] This Observation is just, the *Logicians* have run into strange Absurdities of this kind. *Peter Ramus* the best of them, in his *Logic*, rejects a very just Argument of *Cicero*'s as *sophistical*, because it did not jump right with his Rules. (Mr. W.)

This *Pagan*, *Heatheniſh* Invention
Is good for nothing but Contention.
For as in Sword-and-Buckler Fight,
All Blows do on the Target light:
So when Men argue, the great'ſt Part
O' th' Conteſt falls on Terms of Art,
Until the Fuſtian Stuff be ſpent,
And then they fall to th' Argument.
Quoth *Hudibras*, Friend *Ralph*, thou haſt
Out-run the Conſtable at laſt:
For thou art fallen on a new
Diſpute, as ſenſeleſs as untrue,
But to the former oppoſite,
And *contrary as black to white*;
Mere *Diſparata*, that concerning
Preſbytery, this *Human Learning*;

℣. 1363, 1364. *So when Men argue, the greateſt part—O' th' Conteſt falls on Terms of Art.*] *Ben Johnſon* banters this piece of Grimace, (*Explorata, or Diſcoveries*, p. 90.) "What a ſight is it (ſays he) to "ſee Writers committed together by the Ears, for Ceremonies, Syl-"lables, Points, Colons, Commas, Hyphens, and the like! fight-"ing as for their Fires and their Altars, and angry that none "are frighted with their Noiſes, and loud Brayings under their "Aſſes Skins." (ſee Sir *Thomas Browne*'s *Religio Medici*, 4° edit. 1672. 2d part. p. 51. Obſervations upon it, p. 109. *Guardian* N° 36.)

℣. 1368. *Out-run the Conſtable.*] See *Ray*'s *Proverbs* 2d edition, p. 326.

℣. 1373. *Mere Diſparata*, &c.] * *Diſparata* are Things ſeparate and unlike, from the *Latin* Word *Diſparo*." Dr. *Bret* ſays, That the *Engliſh Presbyterians* of thoſe times, as the Knight obſerves, had little *Human Learning* amongſt them, though many of them made pretences to it: but having ſeen their boaſted Arguments, and all the Doctrines, wherein they differ'd from the Church of *England*, baffled by the Learned Divines of that Church, that they found without more Learning they ſhould not maintain the Ground they had left, notwithſtanding their *Toleration:* therefore about the time of the *Revolution*, they began to think it very proper inſtead of *Calvin*'s *Inſtitutions*, and a *Dutch Syſtem* or two, with *Blondel*, *Dallie*, and *Salmaſius*, to help them to Argument againſt *Epiſcopacy*, to read and ſtudy more polite Books. It is certain, that the *Diſſenting Miniſters*

Two Things ſ' averſe, they never yet
But in thy rambling Fancy met.
But I ſhall take a fit Occaſion
T' evince thee by Ratiocination,
Some other Time in Place more proper
Than this we're in; therefore let's ſtop here,
And reſt our weary'd Bones a-while,
Already tir'd with other Toil.

niſters have ſince that time, both preach'd and wrote more politely than they did in the Reign of King *Charles* II. in whoſe Reign the *Clergy of the Church of England* wrote and publiſhed moſt learned and excellent Diſcourſes, ſuch as have been exceeded by none that have appear'd ſince. And 'tis likely enough the *Diſſenting Miniſters* have ſtudied their Works, imitated their Language, and improved much by them.

℣. 1381, 1382. *And reſt our weary'd Bones a-while,—Already tir'd with other Toil.*] This is only a hypocritical Shift of the Knight's; his Fund of Arguments had been exhauſted, and he found himſelf baffled by *Ralph*, ſo was glad to pump up any pretence to diſcontinue the Argument. I believe the Reader will agree with me, that it is not probable, that either of them could pretend to any Reſt or Repoſe, while they were detain'd in ſo diſagreeable a *Limbo*. (Mr. B.)

Thus did the gentle Hind her Fable end,
Nor wou'd the Panther blame it, nor commend:
But with affected Yawning at the cloſe,
Seem'd to require her natural Repoſe.

Mr. *Dryden's Hind and Panther.*

HUDIBRAS.

PART II.

The ARGUMENT of THE FIRST CANTO.

The Knight, by damnable Magician,
Being caſt illegally in Priſon;
Love *brings his Action on the Caſe,*
And lays it upon Hudibras.
How he receives the Lady's Viſit,
And cunningly ſollicits his Sute,
Which ſhe defers; yet on Parole,
Redeems him from th' inchanted Hole.

CANTO I.

BUT now, t' obſerve *Romantique* Method,
Let bloody Steel a-while be ſheathed;

ARGUMENT, ver. 1. and 2. Thus alter'd. 1674. reſtor'd 1704.)
The Knight being clapp'd by th' Heels in priſon,
The laſt unhappy expedition.

℣. 3. *Love brings his Action on the Caſe.*] An *Action on the Caſe*, is a Writ brought againſt any one, for an Offence done without force, and by Law not ſpecially provided for. See *Manley*'s *Interpreter*; *Jacob*'s *Law Dictionary*; *Baily*'s *Dictionary*.

℣. 5. *How he receives*, &c.] *How he revi's*, &c. In the two firſt Editions of 1664.

CANTO, ℣. 1. *But now, t' obſerve*, &c.] *The beginning of this Second Part may perhaps ſeem ſtrange and abrupt to thoſe who do not know, that it was written on purpoſe in Imitation of *Virgil*, who begins the 4th Book of his *Æneids* in the very ſame Manner, *At Regina gravi*, &c. And this is enough to ſatisfy the Curioſity of thoſe, who believe, that Invention and Fancy ought to be meaſured (like Caſes in Law,) by Precedents, or elſe they are in the Power of the Critick.

℣. 2. Alter'd to *Let ruſty Steel* 1674. 1684. &c. to *truſty Steel.* 1700. reſtor'd 1704.

And all thoſe harſh and rugged Sounds
Of Baſtinado's, Cuts, and Wounds,
Exchang'd to Love's more gentle Stile,
To let our Reader breathe a-while:
In which that we may be as brief as
Is poſſible, by way of *Preface*,
Is't not enough to make one ſtrange,
That ſome Men's Fancies ſhould ne'er change,
But make all People do, and ſay,
The ſame things ſtill the ſelf-ſame Way?
Some Writers make all *Ladies* purloin'd,
And *Knights* purſuing like a Whirlwind:
Others make all their Knights in Fits
Of Jealouſy, to loſe their wits;
Till drawing Blood o' th' Dames, like Witches,
Th' are forthwith cur'd of their Capriches.

℣. 3. and the three following lines ſtood in the two firſt Editions of 1664, as follow,

And unto Love turn we our Style,
To let our Readers breath a-while,
By this time tyr'd with th' horrid Sounds
Of Blows, and Cuts, and Blood, and Wounds.

℣. 9. *Is't not enough to make one ſtrange.*] So ſome ſpeak in the *Weſt* of *England*, for to make one wonder. (Mr. D.)

℣. 10. *That ſome Men's Fancies.*] *That a Man's Fancy*, in the two firſt Editions of 1664.

℣. 13, 14 *Some Writers make all Ladies purloin'd,—And Knights purſuing like a Whirlwind.*] Alluding probably, to *Don Quixote*'s account, of the Inchanted *Dulcinea*'s flying from him like a *Whirlwind*, in *Monteſino*'s *Cave*. (ſee *Don Quixote*, vol. 3. chap. 23. p. 228.) or to other *Romance* Writers: The Author of *Grand Cyrus* repreſents *Mandana*, as ſtolen by three Princes, at different times, and *Cyrus* purſuing them from place to place. The like in *Caſſandra*, and *Cleopatra*.

℣. 17. *Till drawing Blood o' th' Dames like Witches,*] 'Tis a vulgar opinion, that the Witch can have no power over the Perſon ſo doing. To this *Shakeſpear* alludes, (*Henry* the *Sixth*, Firſt Part, act 1. vol. 4. p. 23.) *Talbot* upon *Pucelle*'s appearing is made to ſpeak, as follows, "Here here ſhe comes, I'll have a bout with thee, Devil,

Some always thrive in their *Amours*,
By pulling Plaiſters off their Sores;
As Cripples do to get an Alms,
Juſt ſo do they, and win their Dames.
Some force whole Regions, in deſpite
O' *Geography*, to change their Site:
Make former Times ſhake Hands with latter,
And that which was before, come after.

" or Devil's Dam; I'le conjure thee, Blood will I draw on thee: thou " art a Witch, and ſtraightway give thy Soul to him thou ſerv'ſt.'

Scots are like Witches, do but whet your Pen,
Scratch till the Blood come, They'l not hurt you then.
(*Cleveland's Rebel Scot*)

℣. 23, 24. *Some force whole Regions, in deſpite—O' Geography, to change their Site.*] A Banter upon our *Dramatic Poets*, who bring diſtant Countries and Regions upon our Stage daily. In *Shakeſpear* one Scene is laid in *England*, and an other in *France*, and the third back again preſently. The *Canon* makes this Obſervation to the Curate, (*Don Quixote*, vol. 2. chap. 21. p. 256) in his Diſſertation upon Plays. " What ſhall I ſay of the Regard to the time, in which " thoſe Actions they repreſent, might, or ought to have happen'd: " having ſeen a Play, in which the firſt Act begins in *Europe*, " The ſecond in *Aſia*, and the Third ended in *Afric:* probably, if " there had been an other Act, they had carried it into *America*." (See likewiſe *Zeli-Daura Queen of Tartaria, a Dramatic Romance*, act. 3. p. 151.)

℣. 25, 26. *Make former Times ſhake Hands with latter—And that which was before, come after.*] There is a famous *Anachroniſm* in *Virgil*, where he lets about 400 years ſlip to fall foul upon poor Queen *Dido*; and to fix the Cauſe of the irreconcileable Hatred betwixt *Rome* and *Carthage*. (Mr. S. of *H.*) *Shakeſpear*, in his *Marcius Coriolanus* (vol. 6. p. 35.) has one of near 650 years, where he introduces the famous *Menenius Agrippa*, and makes him ſpeak the following words.

Menenius. " A Letter for me! it gives an Eſtate of ſeven years " Health; in which I will make a lip at the *Phyſician*; the moſt ſo- " vereign Preſcription in *Galen* is but *Empyric*. (*Menenius* flouriſhed " anno U. C. 260, about 492 years before the Birth of our Saviour. " *Galen* was born in the year of our Lord 130. flouriſhed about the " year 155, or 160, and lived to the year 200." See this bantered, *Don Quixote*, vol. 2. chap. 21. p. 256. To which probably, in this and the two foregoing lines, he had an eye.

But thoſe that write in *Rhime*, ſtill make
The one *Verſe* for the other's Sake;
For, one for *Senſe*, and one for *Rhime*,
I think's ſufficient at one time.
But we forget in what ſad Plight
We whilom left the captiv'd *Knight*,
And penſive *Squire*, both bruis'd in Body,
And conjur'd into ſafe Cuſtody:
Tir'd with Diſpute, and ſpeaking *Latin*,
As well as Baſting, and *Bear-baiting*,
And deſperate of any Courſe,
To free himſelf by Wit or Force;
His only Solace was, that now
His Dog-bolt Fortune was ſo low,
That either it muſt quickly end,
Or turn about again, and mend,
In which he found th' Event, no leſs
Than other Times, beſide his Gueſs.
There is a tall long-ſided Dame,
(But wond'rous light) ycleped *Fame*,
That like a thin *Camelion* boards
Herſelf on Air, and eats her Words:

℣. 32.——*Whilom.*] formerly, or ſome time ago, alter'd to *Lately*. 1674. reſtor'd 1704.

℣. 46. *Ycleped Fame.*] *called* or *named*; The word often uſed in *Chaucer*. He may be *cleaped* a God for his Miracles. *Chaucer's Knight's Tale*, Works folio, 5th edit. 1602. *The Man of Law's Tale* ibid. folio 20. *The Squire's Tale*, folio 24. &c. And often by Sir *John Maundevile*, *Shakeſpear*, and other Engliſh Writers.

℣. 47, 48. *That like a thin Camelion boards—Herſelf on Air*, &c.] The Simile is very juſt, as alluding to the general notion of the *Camelion*.

As the Camelion who is known
To have no Colours of his own;
But borrows from his Neighbour's Hue,
His White or Black, his Green or Blue. Mr. Prior.

So

Upon her Shoulders Wings ſhe wears
Like Hanging Sleeves, lin'd through with Ears,

So Fame repreſents herſelf, as *white* or *black*, *falſe* or *true*, as ſhe is diſpoſed. Mr. *Gay* in his Fable of the *Spaniel* and *Camelion*, has the following lines,

For different is Thy caſe and Mine;
With Men at leaſt You ſup and dine,
Whilſt I, condemn'd to thinneſt Fare
Like thoſe I flatter'd live on Air.

Sir *Tho. Browne* (See *Vulgar Errors*, book 3. chap. 21.) has confuted this vulgar Notion. He informs us, That *Bellonius* (*Comm. in Ocell. Lucan.*) not only affirms, that the *Camelion* feeds on Flies, Caterpillars, Beetles, and other Inſects, but upon Embowelling, he found theſe Animals in their Bellies: whereto (ſays he) we might add the experimental deciſions of *Piereſchius*, and Learned *Emanuel Vizzanius*, on that *Camelion* which had been obſerved to drink Water, and delight to feed on Meal-worms. The ſame account we have in the Deſcription of the *Camelion*, in a Letter from Dr. *Pocock* at *Aleppo*, to Mr. *Edward Greaves*, *Life of Pocock*, prefixed to his Theological Works, by Dr. *Twells*, p. 4. *Philoſophical Tranſactions*, vol. 3. numb. 49. p. 992. Vid. *Broddei Miſcell.* lib. 10. cap. 21. *Gruteri Fax. Arti.* tom. 2. pag. 562. *Lord Bacon*'s *Nat. Hiſtor.* cent. 4. ſ. 360. pag. 80. See Fabulous Accounts of the *Camelion*, *Aulii Gellii Noct. Attic.* lib. 10. cap. 12. Mr. *Sandys*'s Notes upon the 15th book of *Ovid*'s *Metamorph.* pag. 287. edit. 1640. Sir *Maundevile*'s *Voyages and Travels*, Ed. 1727. pag. 251. They are eaten in *Cochin-China*, according to *Chriſtopher Borri*. ſee *Churchil*'s *Voiages*, 2d. vol. 2d. edit. 1732. p. 76. *Purchaſe his Pilgrims*. part 2. pag. 954.

℣. 48.——*And eats her Words.*] The Beauty of this conſiſts in the Double meaning: the firſt alludes to *Fame*'s *living on report*. The ſecond is an inſinuation, That if a Report is narrowly enquired into, and traced up to the Original Author, 'tis made to contradict itſelf. (Mr. W.)

℣. 49, 50, 51. *Upon her Shoulders Wings ſhe wears—Like Hanging ſleeves, lined through with Ears,—And Eyes, and Tongues, as Poets liſt*, &c.] Alluding to *Virgil*'s Deſcription of Fame, Æn. 4. 180, &c.

——Pedibus celerem, et Pernicibus Alis:
Monſtrum horrendum ingens, cui quot ſunt corpore plumae,
Tot Vigiles oculi ſubter (mirabile dictu)
Tot linguae, totidem ora ſonant, tot ſubrigit aures.

Swift in her walk, more ſwift her winged haſte,
A monſtrous Fantom, horrible and vaſt,

And Eyes, and Tongues, as Poets liſt,
Made good by deep *Mythologiſt*.
With theſe ſhe through the Welkin flies,
And ſometimes carries *Truth*, oft *Lies*;
With Letters hung like *Eaſtern* Pigeons,
And *Mercuries* of furtheſt Regions;

As many Plumes as raiſe her lofty Flight,
So many piercing Eyes inlarge her Sight:
Millions of opening Mouths to Fame belong,
And every Mouth is furniſh'd with a Tongue,
And round with liſtning Ears the Plague is hung.

Mr. *Dryden.*

℣. 53. *She through the Welkin flies.*]

Nocte volat Coeli medio. *Virgil. Æn.* iv. 184.

Welkin or Sky, as appears from many Paſſages in *Chaucer*, Third Book of Fame. *Spenſer*'s *Fairy Queen*, vol. 2. book 3. canto 9. ſ. 11. pag. 490. *Shakeſpear*'s *Tempeſt*, act. 1. and many other parts of his Works *Higden*'s *Polychronicon* by *Trevizа*, fol. 194. and many other Writers. See *Welkin Junii Etymologic. Anglican. Oxon.* 1743.

℣. 54. *And Sometimes carries Truth, oft Lies.*]

Tam ficti pravique tenax, quam nuntia veri.
(*Virgilii Æneid.* iv. 188)

℣. 55. *With Letters hung like Eaſtern Pigeons.*] Dr. *Heylin* (*Coſmography*, 5th edit. 1670. p. 786.) ſpeaking of the Caravans of *Bagdat*, obſerves, "That to communicate the Succeſs of their Buſineſs "to the place from whence they came they make uſe of *Pigeons*, "which is done after this manner. When the *Hen Pigeon* ſitteth, "or hath any Young, they take the Cock, and ſet him in an open "Cage: When they have travell'd a Day's Journey, they let him "go at liberty, and he ſtraight flyeth home to his Mate: when "they have trained him from one place to an other, and there be "occaſion to ſend any Advertiſements, they tye a Letter about one "of their Necks, which at their return is taken off by ſome of the "houſe, advertis'd thereby of the State of the Caravan: the like "alſo is uſed betwixt *Ormus* and *Balſora*." This Cuſtom of ſending Letters by Pigeons, is mentioned by *Pliny*, (*Nat. Hiſt.* lib. x. 37.) to have been made uſe of, when *Mark Anthony* beſieged *Modena*, An. U. C. 710. Quin et Internuntiæ in rebus magnis fuere, Epiſtolas annexas earum pedibus, obſidione *Mutinenſi* in caſtra Conſulum *Decimo Bruto* mittente. (ſee *Fairfax*'s *Godfrey of Bulloign*, book 18. ſt. 49.

Diurnals writ for Regulation
Of Lying, to inform the Nation;
And by their publick Uſe to bring down
The Rate of *Whetſtones* in the Kingdom.
About her Neck a Pacquet-*Male*,
Fraught with Advice, ſome freſh, ſome ſtale,

ſt. 49, 50, 51, 52, 53. p. 543. and *Montaign*'s *Eſſays*, vol. 2. book 2. chap. 22. p. 529. Of *Poſts*, *Purchaſe his Pilgrims*, part 2. lib. 9. p. 1616. vol. 5. p. 580. *Shute*'s tranſlation of *Fougaſſe*'s *Hiſt. of Venice*, p. 93. *Juſti Lipſii Saturnal.* ſerm. lib. 2. cap. 6. tom. 2. op. p. 714. See the romantic account of the *Black Birds* at *Algiers*, which ſlept all day, and by the direction of a light at a proper diſtance in the Night, carried Letters from one Lover to another, when they were deprived of other methods of correſponding. (*Hiſtory of Don Feniſe, a Romance*, 1651. p. 179.)

℣. 57, 58, 59, 60. *Diurnals writ for Regulation—Of Lying, to inform the Nation;—And by their publick Uſe to bring down—The Rate of Whetſtones in the Kingdom.*] To underſtand this, we muſt conſider it as an Alluſion to a *Proverbial* Expreſſion, in which, an Excitement to a Lye was called a *Whetſtone*. This will explain a ſmart Repartee of Sir *Francis Bacon*'s before King *James*, to whom Sir *Kenelm Digby* was relating, That he had ſeen the True *Philoſopher's Stone* in the poſſeſſion of a *Hermit* in *Italy*, and when the King was very curious to underſtand what ſort of Stone it was, and Sir *Kenelm* much puzzled in deſcribing it: Sir *Fra. Bacon* interpoſed, and ſaid, perhaps it was a *Whetſtone*. (Mr. *W.*) See this Proverbial Expreſſion apply'd, *Cartwright*'s *Firſt Admonition to the Parliament*, p. 22. Preface to the Tranſlation of Mr. *Henry Stephen*'s *Apology for Herodotus*, p. 2. *J. Taylor* upon *Tom Coryat*'s Works, p. 73. *R. Yaxley*'s *Panegyric Verſes upon T. Coryat and his Crudities. Purchaſe his Character of Cteſias, Pilgrims*, vol. 5. book 5. p. 482. *A Whetſtone for Lyars. A Song of Strange Wonders, believe them who will: Old Ballads, Bibliothec. Pepyſian.* vol. 1. pag. 522. *Cleveland*'s *Defence of Lord Digby*'s *Speech*, Works, 1677. p. 133. *Ray*'s *Proverbs*, 2d edit. pag. 82. Might not this Proverbial Expreſſion take its riſe from the old *Roman* Story, of a *Razor*'s *cutting a Whetſtone?* Mr. *Butler* truly characterizes thoſe lying Papers, the *Diurnals:* of the Authors of which, the Writer of *Sacra Nemeſis; or Levite*'s *Scourge*. &c. 1644, ſpeaks as follows. "He "ſhould do thee and thy three Brethren (of the Baſtard Brood of "*Maia*) right, who ſhould define you, baſe Spies hired to invent, "and vent Lies through the whole Kingdome, for the Good of the Cauſe."

℣. 64.

Of Men that walk'd when they were dead,
And *Cows* of *Monſters* brought to Bed;
Of *Hail-ſtones* big as *Pullets* Egs,
And Puppies whelp'd with twice two Legs;

ỳ. 64. *And Cows of Monſters brought to bed.*] See three inſtances of this kind, in Mr. *Morton*'s *Hiſtory of Northamptonſhire*, chap. 7. pag. 447. and one in *Knox*'s *Hiſtory of the Reformatioun of Religioun in Scotland*, pag. 93. edit. 1732, and of an other in the *Philoſophical Tranſactions*, vol. 26. num. 320. pag. 310. But the moſt remarkable is the following one: *Caliſſæ* intra octavum diem *Natalis Chriſti*, (1269.) Natus eſt vitulus cum duobus Caninis Capitibus atque dentibus et ſeptem pedibus Vitulinis—ab ejus Cadavere Canes atque volucres abhorruere, (*Chronic. Chronicor. Politic.* lib. 2. pag. 278. vid. pag. 107. 300. 305. 404.) See an account of a Mare's foaling a *Fox* in the time of *Xerxes*, King of *Perſia*, *Higden*'s *Polychronicon* by *Treviza*, lib. 2. chap. 2. fol. 60; and a Hind with two Heads and two Necks in the Foreſt of *Walmer*, in *Edward* the Third's time: *Tho. Walſingham Hiſt. Angliæ*, *Anglica Normannic.* &c. a *Camdeno* 1603, pag. 135: and of two Monſtrous Lambs, *Philoſophical Tranſactions*, vol. 1. num. 26. pag. 480.

ỳ. 65. *Of Hail-ſtones big as Pullets Egs.*] Alluding probably to the ſtorm of Hail in and about *Loughborough* in *Leiceſterſhire*, June 6. 1645, in which, "Some of the Hail-ſtones were as big as ſmall *Hens Egs*, and the leaſt as big as Muſket Bullets. (*Mercurius Belgicus*, or *Memorable Occurrences* in 1645.) or to the Storm at *Chebſey* in *Staffordſhire*, the Sunday before Saint *James*'s Day. 1659, where there fell a Storm of Hail (as Dr. *Plot* obſerves, *Staffordſhire*. chap. 1. ſ. 48. p. 23.) "The Stones were as big as Pullets Egs." (ſee a remarkable Account of this kind, *Morton*'s *Northamptonſhire*, pag. 342.) In King *John*'s Reign, anno 1207, a ſtorm fell in which the Hail-Stones were as big as Hens Egs, *Higden*'s *Polychronicon*, by *Treviza*, lib. 7. cap. 32. fol 390. (ſee an account of the Hail Storm in *Edward* the Firſt's Reign, *Fabyan*'s *Chronicle*, part 2. fol. 67.) Though theſe accounts ſeem to be upon the Marvellous, yet Dr. *Pope* a Man of Veracity, in a Letter from *Padua*, to Dr. *Wilkins*, 1664, N. S. concerning an extraordinary Storm of Thunder and Hail, (ſee Profeſſor *Ward*'s *Lives of the Profeſſors of Greſham College*, pag. 110.) gives the following more remarkable account. "This "Storm (ſays he) happen'd *July* 29, about three o' Clock in the "afternoon, at the bottom of the *Euganean* Hills, about ſix Miles "from *Padua*, it extended upwards of thirty Miles in length, and "about ſix in breadth; and the *Hail-Stones* which fell in great "quantities were of different ſizes; the largeſt of an Oval form, as "big as *Turkeys Egs* and very hard: the next ſize Globular, but "ſomewhat compreſs'd: and others that were more numerous,

"perfectly

A *Blazing-ſtar* ſeen in the *Weſt*,
By ſix or ſeven Men at leaſt:
Two Trumpets ſhe does ſound at once,
But both of clean contrary Tones;
But whether both with the ſame Wind,
Or one before, and one behind,
We know not, only this can tell,
The one ſounds vilely, th' other well;
And therefore vulgar *Authors* name
The one Good, the other Evil *Fame*.
This tattling *Goſſip* knew too well,
What Miſchief *Hudibras* befell;

" perfectly round, and about the bigneſs of Tennis Balls." (ſee an account of a remarkable *Hail Storm* at *Venice*, *Tom Coryat*'s *Crudities*, pag. 256, and at *Liſle* in *Flanders* 1686, *Philoſophical Tranſactions* vol. 1. N° 26. pag. 481. vol. 16. N° 203. pag. 858, the *Tatler*'s banter upon *News Writers* for their Prodigies, in a Dearth of News, N° 18.)

℣. 66. *And Puppies whelp'd with twice two Legs.*] This is put for the ſake of Rhyme. With the help of *John Lilburn*'s Logic, he might have made them twice four Legs. " That Creature, ſays " he which has two legs before, and two legs behind, and two " Legs on each ſide has eight Legs: But as a *Fox* is a Creature, " which has two Legs before, and two Legs behind, and two on each ſide; Ergo &c. (*John Lilburn*'s *Anſwer to nine Arguments by T. B.* 1645.)

℣. 69. *Two Trumpets ſhe does ſound at once.*] The Trumpet of Eternal Fame, and the Trumpet of Slander. Mr. *Pope*'s *Temple of Fame*. See this applied *Dunciad*, part. 4. 1741. p. 7.

℣. 77. *This tattling Goſſip*] *Twatling Goſſip* in the two firſt Editions of 1664. (ſee *Twattle. Junii Etymologic. Anglican.*) altered as it ſtands here, 1674. Mr. *Cotton* in his *Virgil-Traveſtie* book 4. pag. 85. gives the following humorous deſcription of *Fame*.

At this, a Wench call'd Fame flew out,
To all the good Towns round about;
This Fame, was Daughter to a Cryer,
That Whilom liv'd in Carthage-ſhire:
A little prating Slut, no higher
When Dido firſt arriv'd at Tyre,
Than this——But in a few Years ſpace
Grown up a luſty ſtrapping Laſs:

A long

And ſtraight the ſpiteful Tidings bears
Of all, to th' unkind Widow's Ears.
Democritus ne'er laugh'd ſo loud,
To ſee *Bauds* carted through the Crowd,
Or Funerals with ſtately Pomp,
March ſlowly on in ſolemn Dump,
As ſhe laugh'd out, until her Back,
As well as Sides, was like to crack.
She vow'd ſhe would go ſee the Sight,
And viſit the diſtreſſed *Knight*:

A long and lazie Queen I ween
Was not brought up to ſew or ſpin,
Nor any kind of Houſewifery
To get an honeſt Living by:
But ſaunter'd idly up and down,
From Houſe to Houſe, and Town to Town.
To ſpy and liſten after News,
Which ſhe ſo miſchievouſly brews;
That ſtill what e'r ſhe ſees or hears,
Sets Folks together by the ears.
This Baggage, that ſtill took a pride to
Slander, and backbite poor Queen Dido;
Becauſe the Queen once in detection,
Sent her to the Manſion of Correction:
Glad ſhe had got this Tale by th' end,
Runs me about to Foe and Friend,
And tells 'um that a Fellow came
From Troy, or ſuch a kind of Name,
To Tyre, about a Fortnight ſince,
Whom Dido Feaſted like a Prince:
Was with him always Day and Night,
Nor could endure him from her ſight:
And that 'twas thought ſhe meant to marry him,
At this rate talk'd the foul-mouth'd Carrion.

See *Shakeſpear*'s Deſcription of *Rumour*, *Prologue* to the *Second Part of Henry the Fourth*. *Spectator* N° 256, 257, 273.

ỳ. 81. *Democritus ne'er laugh'd ſo loud.*] See *L' Eſtrange*'s *Fables*, part. 2. fab. 182. "He was a Man of the largeſt Size, (ſays *Neſtor* "*Ironſide*, *Guardian*, N° 29.) which we may aſcribe to his ſo fre- "quent exerciſe of his Riſible Faculty. See the *Guardian*'s De- ſcription of the ſeveral ſorts of *Laughers*.

Si foret in terris, rideret
Democritus—— *Horat. Epod.* lib. 2. Ep. 1. l. 194.

Perpetuo

To do the Office of a Neighbour,
And be a *Goſſip* at his Labour:
And from his wooden Jayl, the Stocks,
To ſet at large his Fetter-Locks,
And by Exchange, Parole, or Ranſome,
To free him from th' enchanted Manſion.
This b'ing reſolv'd, ſhe call'd for Hood
And Uſher, Implements abroad
Which *Ladies* wear, beſide a ſlender
Young waiting *Damſel* to attend her.
All which appearing, on ſhe went,
To find the *Knight* in *Limbo* pent.
And 'twas not long before ſhe found
Him, and his ſtout *Squire*, in the Pound;
Both coupled in Inchanted Tether,
By further Leg behind together:
For as he ſat upon his Rump,
His Head like one in doleful Dump,
Between his Knees, his Hands apply'd
Unto his Ears on either Side:

Perpetuo Riſu pulmonem agitare ſolebat
Democritus——— *Juven. Sat.* x. 33, 34.

℣. 90. *Goſſip.*] See *Goſſip* and *Godſip. Junii Etymologic. Anglican.*

℣. 91. *And from his Wooden Jayl.*] This and the following line ſtand in the two firſt Editions of 1664. thus,

That is, to ſee him deliver'd ſafe
Of's Wooden Burthen and Squire Raph.

℣. 95, 96, 97, 98.———*She call'd for Hood—And Uſher, Implements abroad—Which Ladies wear, beſides a ſlender—Young waiting Damſel to attend her.*] With what Solemnity does the Widow march out to rally the Knight? The Poet, no doubt, had *Homer* in his Eye, when he equips the Widow with *Hood* and other *Implements: Juno* in the 14th book of the *Iliad*, dreſſes herſelf, and takes an Attendant with her, to go a courting to *Jupiter*. The Widow iſſues out to find the Knight with as great Pomp and Attendance, though with a deſign the very reverſe to *Juno*'s. (Mr. B.)

And by him, in another Hole,
Afflicted *Ralpho*, Cheek by Joul:
She came upon him in his wooden
Magician's Circle, on the ſudden,
As *Spirits* do t' a Conjurer,
When in their dreadful Shapes th' appear.
No ſooner did the *Knight* perceive her,
But ſtraight he fell into a Fever,
Inflam'd all over with Diſgrace,
To be ſeen by her in ſuch a Place;
Which made him hang his Head, and ſcowl,
And wink, and goggle like an Owl:
He felt his Brains begin to ſwim,
When thus the Dame accoſted him.
This Place (quoth ſhe) they ſay's Inchanted,
And with *Delinquent Spirits* haunted,
That here are ty'd in Chains, and ſcourg'd,
Until their guilty Crimes be purg'd:
Look, there are two of them appear,
Like Perſons I have ſeen ſomewhere.

℣. 110. —— *Cheek by Joul.*] See *Jig by Jole, Skinneri Etymolog. Junii Etymolog. Anglican.*

℣. 111. 112. *She came upon him in his Wooden—Magician's Circle, on the ſudden.*] There was never certainly a pleaſanter Scene imagined, than this before us: it is the moſt diverting Incident in the whole Poem. The unlucky, and unexpected Viſit of the Lady; the *Attitude*, and Surprize of the Knight, the Confuſion and Bluſhes of the Lover, and the ſatyrical Raillery of a Miſtreſs, are repreſented in lively Colours: and conſpire to make this interview wonderful pleaſing. (Mr. B.)

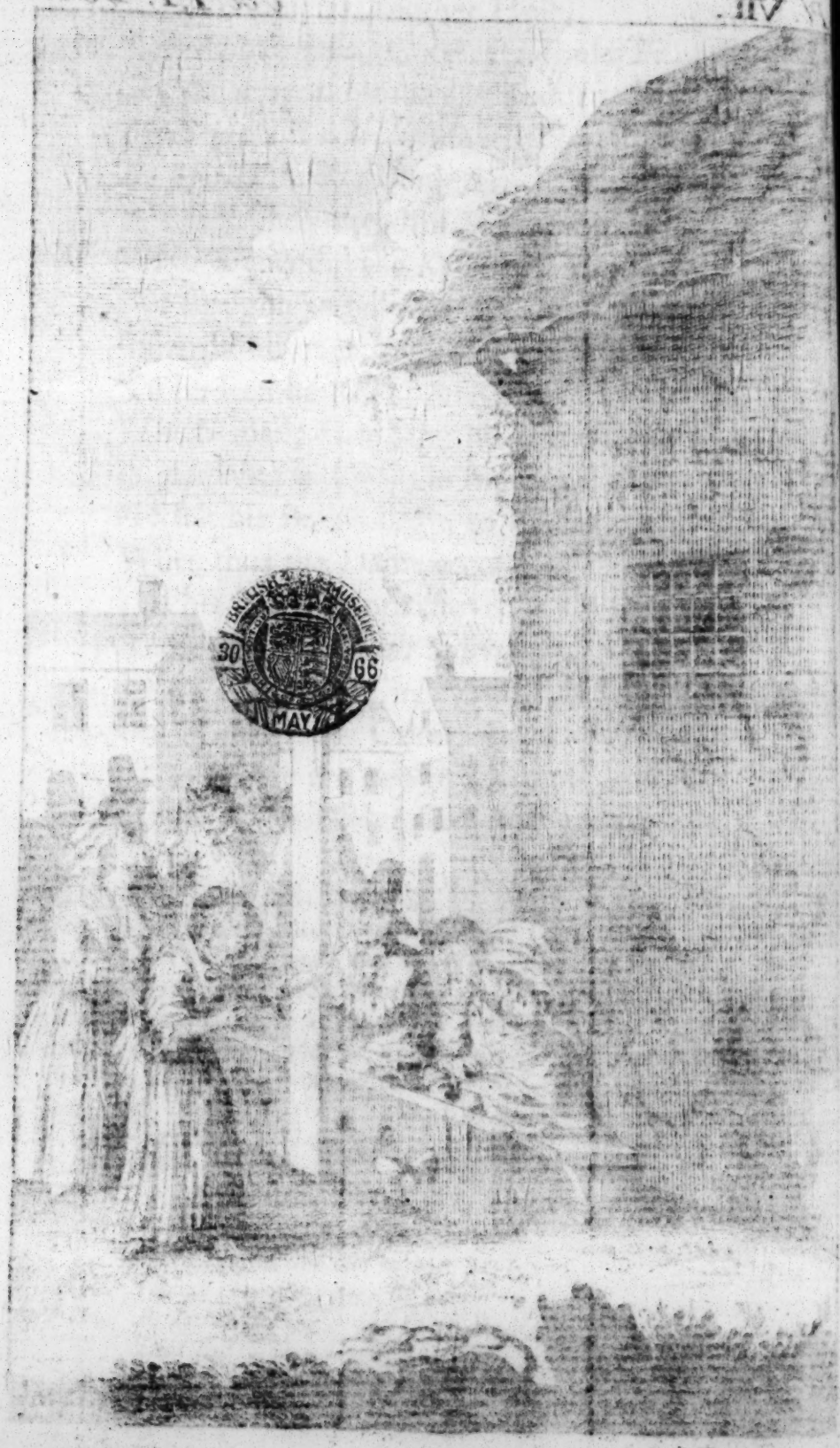
℣. 119, 120. ——— *and Scowl,—And wink, and goggle like an Owl.*]

When Ladies did him wooe,
Though they did ſmile, he ſeem'd to ſcowl
As doth the Fair broad-faced Fowl,
That ſings, To whit, To whooe.

(Firſt Copy of Panegyric Verſes, upon T. Coryat, and his Crudities)

Pl. VII. Vol. I. P. 280.




BRITISH MUSEUM
30
66
MAY

Some have miſtaken Blocks and Poſts
For *Spectres*, *Apparitions*, *Ghoſts*,
With Saucer-Eyes, and Horns; and ſome
Have heard the Devil beat a Drum:
But if our Eyes are not falſe Glaſſes,
That give a wrong Account of Faces;
That Beard and I ſhould be acquainted,
Before 'twas Conjur'd and Inchanted;
For though it be disfigur'd ſomewhat,
As if 't had lately been in Combat,
It did belong to a worthy *Knight*,
Howe'er this *Goblin* is come by't.
When *Hudibras* the *Lady* heard,
Diſcourſing thus upon his Beard,
And ſpeak with ſuch Reſpect and Honour,
Both of the Beard, and the Beard's Owner;
He thought it beſt to ſet as good
A Face upon it, as he cou'd,
And thus he ſpoke: *Lady*, your bright
And radiant Eyes are in the right;

ỳ. 131, 132. ——— *and ſome—Have heard the Devil beat a Drum.*] Alluding to the Story in *Glanvil*, of the *Dæmon* of *Tedworth*. ſee *Pref.* to *Sadduciſmus Triumphatus*, and the Narrative at large, part 2. pag. 89, to 117, incluſive. Mr. *Wood*, *Athen. Oxon.* vol. 2. col. 189, 1st edit. takes notice of this Narrative concerning the famed Diſturbance at the Houſe of *Tho. Mompeſſon Eſq.* at *Tedworth* in *Wilts*, occaſioned by its being haunted with Evil Spirits: and the *beating of a Drum* inviſibly every night from February 1662, to the beginning of the year after. To this Mr. *Oldham* alludes, (Satyr 4. upon the *Jeſuites*, edit. 6. pag. 73.) where ſpeaking of *Popiſh Holy-Water*, he ſays:

One Drop of this, if us'd, had pow'r to fray
The Legions from the Hogs of Gadara:
This wou'd have ſilenc'd quite the Wiltſhire Drum,
And made the prating Fiend of Maſcon dumb.

ỳ. 142. alter'd 1674, *To take kind notice of his Beard.* reſtor'd 1704.

The Beard's th' Identique Beard you knew,
The ſame numerically true:
Nor is it worn by Fiend or Elf,
But its Proprietor himſelf.
O Heavens! quoth ſhe, can that be true?
I do begin to fear 'tis you:
Not by your individual Whiſkers,
But by your Dialect and Diſcourſe,
That never ſpoke to Man or Beaſt
In Notions vulgarly expreſt.
But what malignant Star, alas!
Has brought you Both to this ſad Paſs?
Quoth he, the Fortune of the War,
Which I am leſs afflicted for,
Than to be ſeen with Beard and Face
By you in ſuch a homely Caſe.
Quoth ſhe, thoſe need not be aſham'd
For being honourably maim'd;
If he that is in Battel conquer'd,
Have any Title to his own Beard,
Though yours be ſorely lugg'd and torn,
It does your Viſage more adorn,

ỳ. 164.——*In ſuch a homely Caſe.*] *In ſuch Elenctique Caſe,* in the two firſt Editions of 1664.

ỳ. 169. *Though yours be ſorely lugg'd and torn.*] See *Shakeſpear's Comedy of Errors,* act 5. vol. 3. pag. 54. and an account of *Sancho Pancha* and the *Goatherd* pulling one an other by the *Beard.* In which ſays Mr. *Gayton,* (*Notes upon Don Quixote,* book 3. chap 10. pag. 141.) they were verifying that ſong,

Oh! heigh brave Arthur of Bradley.
A Beard without Hairs, looks madly.

In ſome places the Shaving of Beards is a puniſhment, as among the *Turks: Nicephorus* in his *Chronicle,* makes mention of *Baldwin* Prince of *Edeſſa,* who pawn'd his Beard for a great ſum of Money; which was redeemed by his Father *Gabriel,* Prince of *Mitylene,* with a large Sum, to prevent the Ignominy which his Son was like to ſuffer, by the Loſs of his Beard, (Dr. *Bulwer's Artificial Changeling,* ſc. 12. pag. 200, 201. ỳ. 171,

Than if 'twere prun'd, and ſtarch'd and lander'd,
And cut ſquare by the *Ruſſian* Standard.

ỳ. 171. *Than if 'twere prun'd, and ſtarch'd and lander'd.*] In the Life of Mrs. *Elizabeth Thomas*, intitled, *Pylades and Corinna*, 1731, pag. 21. we have the following account of Mr. *Richard Shute*, her Grandfather, a *Turky Merchant*. "That he was very "nice in the Mode of that Age, his *Valet* being ſome hours every "morning in *Starching* his *Beard*, and *curling* his *Whiſkers*: during "which time, a Gentleman, whom he maintain'd as a Companion, "always read to him upon ſome uſeful Subject." Mr. *Cleveland* in his *Hue and Cry after Sir John Preſbyter*, Works, pag. 40, ſays,

The Buſh on his Chin, like a carv'd Story
In a Box Knot, cut by the Directory.

Shakeſpear; in his *Midſummer Night's Dream*, act 4. vol. 1. p. 134. hints at their wearing Strings to their Beards in his time, and *John Taylor* the *Water-Poet*, humorouſly deſcribes the great variety of *Beards* in his time. (*Superbiæ Flagellum*, Works, p. 3.)

Now a few Lines to Paper I will put
Of Men's Beards ſtrange, and variable cut,
In which, there's ſome, that take as vain a pride,
As almoſt in all other things beſide;
Some are reap'd moſt ſubſtantial like a Bruſh
Which makes a nat'ral Wit, known by the Buſh:
And in my time of ſome men I have heard,
Whoſe Wiſdom have been only Wealth, and Beard:
Many of theſe, the Proverb well doth fit,
Which ſays, Buſh natural, more Hair than Wit:
Some ſeem, as they were ſtarched ſtiff and fine,
Like to the Briſtles of ſome angry Swine:
And ſome, to ſet their Loves-Deſire on edge,
Are cut and prun'd, like to a Quick-ſet Hedge;
Some like a Spade, ſome like a Fork, ſome ſquare,
Some Round, ſome mow'd like Stubble, ſome ſtark bare;
Some ſharp, Stilletto-faſhion, Dagger-like,
That may with whiſp'ring, a Man's Eyes outpike:
Some with the Hammer cut, or Roman T.
Their Beards extravagant, reform'd muſt be.
Some with the Quadrate, ſome Triangle faſhion;
Some Circular, ſome Oval in tranſlation:
Some Perpendicular in Longitude;
Some like a Thicket for their Craſſitude:
That Heights, Depths, Breadths, Triform, Square, Oval,
And Rules Geometrical in Beards are found. [*Round,*

(See *Inigo Jones*'s *Verſes upon T. Coryat, and his Crudities.*)

A torn *Beard*'s like a tatter'd Enſign,
That's braveſt which there are moſt Rents in.
That Petticoat about your Shoulders,
Does not ſo well become a Souldier's;
And I'm afraid they are worſe handled;
Although i' th' Rear, your Beard the Van led:
And thoſe uneaſy Bruiſes make
My Heart for Company to ake,
To ſee ſo worſhipful a Friend
I' th' Pillory ſet, at the wrong End.
Quoth *Hudibras*, this thing call'd *Pain*,
Is (as the learned *Stoicks* maintain)
Not bad *ſimpliciter*, nor good;
But meerly as 'tis underſtood.

℣. 172. *And cut ſquare by the Ruſſian Standard.*] Dr. *Giles Fletcher*, in his *Treatiſe of Ruſſia*; (ſee *Purchaſe his Pilgrims*, 3d part, lib. 3. p. 458.) obſerves, "That the *Ruſſian* Nobility, and Quality accounting it a Grace to be ſomewhat *groſs* and *burly*; they therefore nouriſh and ſpread their Beards to have them long and broad." *This* Faſhion continued amongſt them, till the time of the *Czar*, *Peter the Great*, "who compelled them to part with theſe Ornaments, ſometimes by laying a ſwinging Tax upon them; and at others by ordering thoſe he found with Beards, to have them pull'd up by the roots, or ſhaved with a blunt Razor, which drew the Skin after it, and by theſe means ſcarce a Beard was left in the Kingdom at his Death: but ſuch a veneration had this people for theſe Enſigns of Gravity, that many of them carefully preſerved their Beards in their Cabinets, to be buried with them; imagining perhaps, they ſhould make but an odd figure in the grave with their naked Chins." *The Northern Worthies; or, the Lives of Peter the Great, and his Illuſtrious Conſort Catherine*,—London 1728. p. 84, 85. ſee likewiſe p. 23. and a further account of the remarkable Faſhions in Beards, Dr. *Bulwer*'s *Artificial Changeling*, f. 12. p. 210. &c.

℣. 183, 184, 185, 186.——*This thing call'd Pain—Is (as the learned Stoicks maintain)—Not bad ſimpliciter, nor Good:—But meerly as 'tis underſtood*] See the Opinion of the *Stoics*, *Cic. De Nat. Deor.* 2. 24. *De Finibus*, 5. 31. *Eraſmi* Μωρίας Εγκωμ. to. 4. op. p. 430. Archbiſhop *Potter*'s Antiquities of *Greece*, v. 1. cap. 8. Dr. *Middleton*'s *Life of Cicero*, 4to. edit. vol. 1. p. 45. and an account of *Pompey*'s Viſit to *Poſſidonius*, at *Rhodes*, *Spectator*, N° 312.

℣. 201,

Senſe is deceitful, and may feign,
As well in counterfeiting Pain
As other groſs *Phænomena's*,
In which it oft miſtakes the Caſe.
But ſince th' immortal Intellect
(That's free from Error and Defect,
Whoſe Objects ſtill perſiſt the ſame)
Is free from outward Bruiſe or Maim,
Which nought external can expoſe
To groſs material Bangs or Blows;
It follows, we can ne'er be ſure,
Whether we Pain or not endure:
And juſt ſo far are ſore and griev'd,
As by the Fancy is believ'd.
Some have been wounded with Conceit,
And dy'd of meer Opinion ſtraight;

ỳ. 201, 202. *Some have been wounded with Conceit,—And dy'd of meer Opinion ſtraight.*] Remarkable are the Effects both of *Fear*, and *Joy*. A Tryal of the former kind was made upon a *condemn'd Malefactor*, in the following manner. A Dog was by *Surgeons* let blood, and ſuffered to bleed to Death before him; the *Surgeons* talking all the while, and deſcribing the gradual Loſs of Blood, and of courſe a gradual Faintneſs of the Dog, occaſioned thereby: and juſt before the Dog died, they ſaid unanimouſly, Now he is going to die. They told the *Malefactor*, that he was to be bled to death in the ſame way; and accordingly blindfolded him, and ty'd up his Arm; then one of them thruſt a Lancet into his Arm, but purpoſely miſs'd the Vein: however they ſoon began to deſcribe the poor man's gradual Loſs of Blood, and of courſe a gradual Faintneſs occaſioned thereby: and juſt before the ſuppoſed Minute of his Death, the Surgeons ſaid unanimouſly; *Now he dies.* The *Malefactor* thought all this real, and died by meer conceit, though he had not loſt above twenty drops of Blood. —— See *Athenian Oracle*, (Mr. S. of B.) Almoſt as remarkable was the caſe of the Chevalier *Jarre* "who was upon the Scaffold at *Troyes*, had his "Hair cut off, the Handkerchief before his Eyes, and the Sword "in the Executioner's hand to cut off his Head: but the King par-"doned him: being taken up, his Fear had ſo taken hold of him; "that he could not ſtand nor ſpeak: they led him to bed, and "opened a vein, but no blood would come. (Lord *Strafford's Let-*

Others, though wounded ſore in Reaſon,
Felt no Contuſion, nor Diſcretion.
A *Saxon* Duke did grow ſo fat,
That *Mice* (as Hiſtories relate)
Eat Grots and Labyrinths to dwell in
His Poſtique Parts, without his feeling:

ters, vol. 1. p. 166.) There are three remarkable inſtances, of Perſons whoſe Hair ſuddenly turned; one from Red to White: upon the apprehenſion, that they ſhould be put to death. (Mr. *Daniel Turner*'s book, *De Morbis Cutaneis*, chap. 12. 3d edit. 1726. p. 163, 164. ſee *Spectator*; N° 615. on the ſubject of Fear.) Nay, if my memory fails me not, there are accounts to be met with in hiſtory, of Perſons who have dropp'd down dead before an Engagement, and before the Diſcharge of one Gun. An Exceſs of Joy has been attended ſometimes with as bad an effect. The Lady *Poynts* (in the year 1563.) by the ill uſage of her Huſband, had almoſt loſt her Sight, her Hearing, and her Speech; which ſhe recovered in an inſtant, upon a kind Letter from Queen *Elizabeth:* but her Joy was ſo exceſſive, that ſhe died immediately after kiſſing the Queen's Letter. (*Strype*'s *Annals of Queen Elizabeth*, vol. 1. p. 239. 2d edit.) No leſs remarkable was the Caſe of one *Ingram* upon a large unexpected Acceſſion of Fortune. (ſee Lord *Strafford*'s *Letters*, vol. 1. p. 509.) And Mr. *Fenton* obſerves upon thoſe Lines of Mr. *Waller*,

Our Guilt preſerves us from Exceſs of Joy,
Which ſcatters Spirits, and would Life deſtroy.

" That Mr. *Oughtred*, that famous *Mathematician*, expired in a " Tranſport of Joy, upon hearing, that the Parliament had ad- " dreſſed the King to return to his Dominions. (*Obſervations on Waller*'s *Poems*, p. 67.) Many are the Inſtances of this kind in ancient Hiſtory, as that of *Polycrata* a Noble Lady in the Iſland *Naxus*; *Philippides* a *Comic Poet*; and *Diagoras* the *Rhodian*, &c. *Auli Gellii Noct. Attic.* lib. 3. cap. 15. vid. *Valerii Maximi*, lib. 9. *De Mortibus non vulgaribus*, p. 828. edit. varior. 1651.

℣. 205, 206, 207, 208. *A Saxon Duke did grow ſo fat,—That Mice (as Hiſtories relate)—Eat Grots and Labyrinths to dwell in—His Poſtique Parts, without his Feeling.*] He certainly alludes to the Caſe of *Hatto* Biſhop of *Mentz*, (who was devoured by mice) whom he miſtakes for a *Saxon* Duke, becauſe he is mentioned to have ſucceeded in that *Biſhoprick*, a Perſon who was advanced to the Dukedom of *Saxony*. Quo anno hoc factum ſit, diſſentiunt autores: verum nos ex *Fuldenſis Monaſterii*, ac *Moguntinenſium Archiepiſcoporum Annalibus*, deprehendimus, id contigiſſe, dum præfuiſſet *Moguntinæ*

Then how is't poſſible a Kick
Should e'er reach that Way to the Quick?
Quoth ſhe, I grant it is in vain
For one that's baſted, to feel Pain,
Becauſe the *Pangs* his Bones endure,
Contribute nothing to the Cure:
Yet *Honour* hurt, is wont to rage
With *Pain* no Med'cine can aſſwage.
Quoth he, that *Honour*'s very ſqueamiſh,
That takes a Baſting for a Blemiſh:
For what's more hon'rable than *Scars*,
Or Skin to Tatters rent in *Wars*?
Some have been beaten till they know
What Wood a *Cudgel*'s of by th' Blow:
Some kick'd, until they can feel whether
A Shoe be *Spaniſh* or *Neat*'s Leather;
And yet have met, after long running,
With ſome whom they have taught that Cunning.
The furtheſt Way about, t' o'ercome,
In th' End does prove the neareſt Home;
By *Laws* of learned *Duelliſts*,
They that are bruis'd with *Wood* or *Fiſts*,

Moguntinæ ſedi poſt *Gulielmum Saxoniæ* Ducem, menſe undecimo, a reſtituta nobis per Chriſtum Salute 969. murium infeſtatione occubuit, & in templo *Sancti Albani* ſepultus eſt; *Chronic. Chronicor. Politic.* lib. 2. p. 228.) No leſs remarkable is the Story mentioned by *Giraldus Cambrenſis*, (*Itinerar. Cambriæ*, lib. 2. cap. 2. *Camdeni Anglic. Normannic.* &c. p. 861.) See as remarkable a Story, of a Perſon devoured by *Toads*, id. ib. chap. 2. p. 859. *Stowe*'s *Chronicle* by *Howes*, p. 156. The above Story of the Saxon Duke could not, in this circumſtance of the Mice, ſuit any of them: though amongſt them there were ſome that were very fat, namely *Henry* firnamed *Craſſus*, who liv'd in the Twelfth Century; vide *Chronic. Rhidhagſhuſens*: *Meibomii Rer. German.* t. 111. p. 344. or an other *Henry* made mention of by *Hoffman*, *Lexic. Univerſal.* or *Albertus*, great Grandſon to *Henry* Duke of *Saxony*, who was called in his own time the *Fat Albert*; *Meibomii Rer. Germanic.* tom. 1. p. 40. *Albertus Pinguis* obiit 1318. *Meibomii Rer. Germanic.* tom. 3. p. 166.

And think one beating may for once
Suffice, are *Cowards* and *Pultroons:*
But if they dare engage t' a ſecond,
They'r *Stout* and *Gallant* Fellows reckon'd,
Th' old *Romans* Freedom did beſtow,
Our *Princes* Worſhip, with a Blow;
King *Pyrrhus* cur'd his ſplenetick
And teſty Courtiers with a Kick.
The *Negus*, when ſome mighty *Lord*
Or *Potentate*'s to be reſtor'd,

℣. 232.——*Pultroons.*] *Pultroons*, in all editions, to 1716. inclus. alter'd afterwards to *Poltroons*, vid. *Junii Etymologic. Anglicanum.*

℣. 235, 236. *Th' old Romans Freedom did beſtow— Our Princes Worſhip, with a Blow.*] The Old *Romans* had ſeveral Ways of *Manumitting*, or beſtowing Freedom: Aut Vindicta, aut inter Amicos, aut per Epiſtolam, aut per Teſtamentum, aut per aliam quamlibet ultimam voluntatem. (vid. *Juſtiniani Inſtitut.* lib. 1. tit. 5. ſ. 1. *cum Not. Vinnii*) *Vindicta* inquit *Boetius* in topica *Ciceronis*, eſt *Virgula* quædam, quam *Lictor* manumittendi ſervi capiti imponens: eundum ſervum in libertatem vindicabat. vid. *Calvini Lexic.* ſub voce. *Vindicta. Vindicius* a Slave, diſcover'd *Junius Brutus*'s deſign of delivering the Gates of *Rome*, to *Sextus Tarquinius*; for which diſcovery he was rewarded, and made free: and from him the *Rod* laid upon the head of a *Slave*, when made free, was call'd *Vindicta:* vid. *Livii Hiſtor.* lib. 2. cap. 5. vol. 1. p. 93. edit. *Jo. Clerici*, Amſt. 1710. In ſome Countries, it was of more advantage to be a favourite Slave, than to be ſet Free. In *Egypt* (ſee *Prince Cantemir*'s *Grouth*, &c. *of the Othman Empire*) the manner of inheriting was as follows: The dying Perſon excluding all his Sons, made ſome *Slave*, or *Captive* of approv'd fidelity, his Heir, who immediately after his Maſter's Death, enjoy'd all his Effects, and made the Sons of the deceas'd, his *Seiz* or *Grooms*; with which condition they were forc'd to be content, and to obey their Father's Slave all their Lives. This (ſays he) is vulgarly aſcrib'd to *Joſeph*'s Benediction of Slaves, in force to this Day.

℣. 237, 238. *King Pyrrhus cur'd his ſplenetick — And teſty Courtiers with a Kick.*] ——— *Pyrrhus* King of *Epyrus*, as *Pliny* ſays, had this occult Quality in his Toe, *Pollicis in dextro Pede tactu Lienoſis medebatur*,—vide *Plutarchi* Op. tom. 1. edit. *Lutet. Paris*, 1624, p. 384.

℣. 239. *The Negus, when ſome mighty Lord*, &c.] *Negus Æthiopiæ* Rex. vid. *Ludolfi Hiſtor. Æthiopic.* lib. 2. cap. 2. ſect. 23. Mr. *Collier* (*Dictionary*, ſee *Abyſſinia*) gives us his ſeveral Titles. This account

of

And pardon'd for ſome great Offence,
With which he's willing to diſpence;
Firſt has him laid upon his *Belly*,
Then beaten *Back* and *Side*, t' a *Jelly*;
That done, he riſes, humbly bows,
And gives Thanks for the princely Blows;
Departs not meanly proud, and boaſting
Of his magnificent *Rib-roaſting*.
The beaten *Soldier* proves moſt manful,
That, like his *Sword*, endures the *Anvil*;
And juſtly's held more formidable,
The more his Valour's malleable:
But he that fears a *Baſtinado*,
Will run away from his own Shadow:
And though I'm now in *Durance* faſt,
By our own Party baſely caſt,
Ranſome, *Exchange*, *Parole*, refus'd,
And worſe than by the Enemy us'd;

of the *Negus*, is true, with regard to the lower Part of his ſubjects. (ſee *Le Blanc*'s *Travailes*, part 2. p. 203.) but the Prince of *Melinde* was the perſon, who puniſh'd his *Nobility* in the manner deſcrib'd. " If a Nobleman (ſays *Le Blanc. Travailes*, part 2. chap. 4. p. 190. edit. 1660.) " is found guilty of a Crime, the King leads him to " his Chamber, where being diſrob'd, proſtrate on the ground, " begging pardon; he receives from the King's own hand certain " Stripes with a Cudgel, more, or fewer in proportion to the Crime, " or Services he hath done: which done, he reveſts, kiſſes the King's " Feet, and with all humility thanks him for the Favour received." *Artaxerxes*'s his method was much better, who when any of his Nobility misbehaved; he caus'd them to be ſtripp'd, and their Cloths to be whipp'd by the Common Hangman, without ſo much as touching their bodies, out of reſpect to the Dignity of the Order. (See Sir *Roger L'Eſtrange*'s *Fables*, part 2. Moral to Fable 83. *Montaigne*'s *Eſſays*, vol. 2. p. 148.)

℣. 241. *And pardon'd for ſome great Offence.*] This and the following line in the two editions of 1664. ſtand thus.

To his good Grace, for ſome Offence
Forfeit before, and pardon'd ſince.

In cloſe *Cataſta* ſhut, paſt Hope
Of *Wit*, or *Valour*, to elope:
As *Beards*, the nearer that they tend
To th' *Earth*, ſtill grow more reverend:
And *Cannons* ſhoot the higher Pitches,
The lower we let down their *Breeches*:
I'll make this low dejected *Fate*
Advance me to a greater Height.
Quoth ſhe, Y'have almoſt made me in Love
With that which did my Pity move.
Great *Wits* and *Valours*, like great *States*,
Do ſometimes ſink with their own Weights;
Th' Extreams, of *Glory*, and of *Shame*,
Like *Eaſt* and *Weſt* become the ſame:
No *Indian Prince* has to his *Palace*,
More Foll'wers than a Thief to th' *Gallows*.
But if a *Beating* ſeem ſo brave,
What *Glories* muſt a *Whipping* have?

ỳ. 259. *In cloſe Cataſta ſhut,*] A Cage, or Priſon, in which the *Romans* lock'd up their Slaves that were to be ſold.

——Ne ſit præſtantior alter
Cappadocas rigida pingues plauſiſſe Cataſtâ.

(*Perſii Sat.* 6. 76, 77. *Caſauboni* Not. p. 513, 514, 515.)

ỳ. 273.274. *No Indian Prince has to his Palace.—More Follow-'rs than a Thief to th' Gallows.*] ſee *Don Quixote*, vol. 4. chap. 56. p. 560.)

ỳ. 275, 276. *But if a Beating ſeem ſo brave,—What Glories muſt a Whipping have?*] Alluding probably to the Injunction to *Sancho Pancha*, for the diſenchanting of *Dulcinea del Toboſo*, *Don Quixote*'s Miſtreſs, (ſee vol. 4. chap. 35. p. 349.)

Merlin's *Speech.*——

——'Tis Fate's Decree, that Sancho thy good Squire
On his bare brawny Buttocks ſhould beſtow
Three thouſand Strypes, and eke Three hundred more
Each to afflict, and ſting, and gall him ſore.
So ſhall relent the Author of her Woes;
Whoſe awful Will, I for her eaſe diſcloſe.

ỳ. 286.

Such great *Atchievements* cannot fail,
To caſt Salt on a *Woman*'s Tail:
For if I thought your *Nat'ral Talent*
Of *Paſſive Courage*, were ſo gallant,
As you ſtrain hard, to have it thought,
I could grow *Amorous*, and *Dote*.
When *Hudibras* this Language heard,
He prick'd up's Ears, and ſtrok'd his *Beard*:
Thought he, this is the *lucky Hour*,
Wines work, when *Vines* are in the Flow'r;
This *Criſis* then I'll ſet my Reſt on,
And put her boldly to the *Queſtion*.
Madam, What you wou'd ſeem to doubt,
Shall be to all the World made out;
How I've been *drubb'd*, and with what *Spirit*
And *Magnanimity*, I bear it;
And if you doubt it to be true,
I'll ſtake my ſelf down againſt you:
And if I fail in *Love* or *Troth*,
Be you the *Winner*, and take both.
Quoth ſhe, I've heard old cunning *Stagers*
Say, Fools for *Arguments* uſe Wagers;

ỳ. 286. *Wines work, when Vines are in the flow'r.*] Sir *Kenelm Digby* confirms this Obſervation. (*Diſcourſe concerning the Cure of Wounds by Sympathy*, p. 79.) "The Wine-Merchants (ſays he) obſerve every where, (where there is Wine) That during the Seaſon that Vines are in the Flower, the Wine in the Cellar makes a kind of Fermentation, and puſheth forth a little white Lee (which I think, ſays he, they call the Mother of the Wine) upon the Surface of the Wine; which continues in a kind of Diſorder till the Flower of the Vines be fallen, and then this Agitation being ceas'd, all the Wine returns to the ſame ſtate it was in before.

ỳ. 297, 298. *Quoth ſhe, I've heard old cunning Stagers—Say, Fools for Arguments uſe Wagers;*] I believe this 298th Line is quoted as frequently in converſation as any one in *Hudibras*. Mr. *Addiſon* calls it a celebrated Line, *Spectator*, N°. 239. and from thence we may conjecture,

And though I prais'd your *Valour*, yet
I did not mean to baulk your *Wit*;
Which if you have, you muſt needs know
What I have told you before now,
And you b' Experiment have prov'd,
I cannot *Love* where I'm *belov'd*.
Quoth *Hudibras*, 'Tis a *Caprich*
Beyond th' Inflíction of a *Witch*;
So Cheats to play with thoſe ſtill aim,
That do not underſtand the Game.
Love in your Heart as idly burns
As Fire in Antique *Roman* Urns,
To warm the *Dead*, and vainly light
Thoſe only that ſee nothing by't.
Have you not Power to *entertain*,
And render *Love* for *Love* again;
As no *Man* can draw in his *Breath*
At once, and force out *Air* beneath?

conjecture, it was one of his fineſt pieces of Wit in the whole Poem, (Mr. B.) See this practice humorouſly expoſed, *Spectator*, N°. 145.

℣. 305.——*Caprich.*] See *Capricious. Junii Etym. Angl.*

℣. 310. 311. *As Fire in Antique Roman Urns,—To warm the Dead*, &c.] *Pancirollus* gives the following remarkable account of the Sepulchre of *Tullia*, *Cicero*'s Daughter, (though it muſt be a miſtake, for ſhe was buried at *Tuſculum*) Præparabant enim veteres *Oleum incombuſtibile*, quod non conſumebatur: id noſtrâ quoque ætate, ſedente *Paulo* 3. viſum fuit, invento ſcilicet ſepulchro *Tulliæ* filiæ *Ciceronis*, in quo Lucerna fuit etiam tunc ardens, ſed admiſſo aere extincta: arſerat autem annos plus minus 1550. (*De Rebus Memorab.* part. 1. tit. 35. *De Oleo Incombuſtibili*, p. 124. vid. *Salmulthi Not.* See *Cowley*'s *Davideis*, ſect. 37. vol. 2. p. 496.] The continued burning of theſe Sepulchral Lamps, is endeavour'd to be accounted for by Dr. *Plot*. (*Staffordſhire* chap. 3. ſ. 57. p. 144. and his *Diſcourſe, concerning the Sepulchral Lamps of the Ancients: Philoſophical Tranſactions*, vol. 14. N°. 166. p. 896. See an account of *Incombuſtible Cloth* expos'd to the Fire, before the *Royal Society*; *Philoſophical Tranſactions*. N°. 172, vol. 15. p. 1049. and of *Roſicrucius*'s *Sepulchre*, with regard to the Burning Lamps of the Ancients; *Spectator* N°. 379.)

℣. 321,

Or do you love your ſelf ſo much,
To bear all *Rivals* elſe a Grutch?
What *Fate* can lay a greater Curſe
Than you upon your ſelf would force?
For *Wedlock* without *Love*, ſome ſay,
Is but a *Lock* without a *Key*.
It is a kind of *Rape* to *marry*
One that neglects, or cares not for ye:
For what does make it *Raviſhment*,
But b'ing againſt the *Mind's Conſent*?
A *Rape* that is the more inhuman,
For being acted by a *Woman*.
Why are you *fair*, but to entice us,
To *Love* you, that you may deſpiſe us?
But though you cannot *Love*, you ſay,
Out of your own *Fanatique* Way,

℣. 321, 322. *For Wedlock without Love, ſome ſay,—Is but a Lock without a Key.*]

For what is Wedlock forced, but a Hell,
An Age of Diſcord, of continual Strife;
Whereas the contrary bringeth forth Bliſs,
And is a Pattern of Celeſtial Peace.

(*Warner*'s *Albion*'s *England*, book 11. chap. 65. pag. 280.) *Farquhar*'s *Beaux Stratagem*, act. 3. *Spectator*, N°. 490. A remarkable inſtance of Conjugal Affection: *Baker*'s *Hiſtory of the Inquiſition*, chap. 6. p. 39, 40. and a merry and remarkable account of the Petty King of *Canton*'s marrying his *Male* and *Female* Priſoners by Lot; *Gemelli Careri*'s *Voyage*, *Churchill*'s *Collections*, vol. 4. p. 352.

℣. 331, 332.] *But though you cannot love, you ſay,—Out of your own Fanatique way.*] *Fanatique* in ſome of the firſt editions: and *Fanatick* in the reſt from 1700. (if not ſooner) to this time, might not *Fantaſtick* have been as proper? as his Miſtreſs expreſſes her ſelf, ℣. 545, 546.

And yet 'tis no Fantaſtick Pique
I have to Love, nor coy Diſlike.

℣. 346.

Why ſhould you not at leaſt allow
Thoſe that *Love* you, to do ſo too?
For, as you fly me, and purſue
Love more averſe, ſo I do you;
And am by your own *Doctrine* taught
To practiſe what you call a *Fault*.
Quoth ſhe, If what you ſay is true,
You muſt fly me as I do you;
But 'tis not what we do, but ſay,
In *Love* and *Preaching*, that muſt ſway.
Quoth he, To bid me not to *Love*,
Is to forbid my *Pulſe* to move,
My *Beard* to grow, my *Ears* to prick up,
Or (when I'm in a Fit) to Hickup:
Command me to piſs out the Moon,
And 'twill as eaſily be done.
Love's Pow'r's too great to be withſtood
By feeble Humane *Fleſh* and *Blood*.
'Twas he that brought upon his Knees
The *Hect'ring* Kill-Cow *Hercules*;

℣. 346. *Or (when I'm in a Fit) to hickup.*] A thing which he could not help: though ſuch a thing might have been prohibited in the *Inquiſition*, as well as *involuntary Sneezing*; of which Mr. *Baker* (ſee *Hiſtory of the Inquiſition*, p. 98.) gives the following inſtance. "A Priſoner (ſays he) in the *Inquiſition* cough'd: the Keepers "came to him, and admoniſh'd him to forbear coughing, becauſe "it was unlawful to make a Noiſe in that place: He anſwer'd, "'Twas not in his power: However they admoniſh'd him a ſecond "time to forbear it; and becauſe he did not, they ſtripp'd him "naked, and cruelly beat him: this increas'd his Cough, for "which they beat him ſo often, that at laſt he died, through the "pain and anguiſh of the Strypes."

℣. 347. *Command me to piſs out the Moon.*] This had been an unreaſonable Command, had he been even poſſeſs'd with *Pantagruel*'s *Romantic* Faculty; who is ſaid to have deſtroyed a whole Army of *Giants*, or *Dipſodes* in this way; and to have occaſion'd a Deluge nine miles round: (*Rabelais*'s *Works*, vol. 2. b. 2. ch. 28. p. 206.)

Transform'd his *Leager-Lion*'s Skin
T' a *Petticoat*, and made him ſpin;
Seiz'd on his *Club*, and made it dwindle
T' a feeble *Diſtaff*, and a *Spindle*.
'Twas he that made *Emperors* Gallants
To their own *Siſters*, and their *Aunts*;
Set *Popes* and *Cardinals* agog,
To play with *Pages* at Leap-frog:
'Twas he that gave our *Senate* Purges,
And fluxt the *Houſe* of many a *Burgeſs*:
Made thoſe that repreſent the *Nation*,
Submit, and ſuffer *Amputation*:
And all the *Grandees* o' th' *Cabal*
Adjourn to *Tubs*, at *Spring* and *Fall*.

℣. 355, 356. *Seiz'd on his Club, and made it dwindle—T' a feeble Diſtaff, and a Spindle.*] Alluding to *Hercules*'s *Love* for *Omphale*, and *Iole*:

Inter *Ionicas* Calathum tenuiſſe Puellas
Diceris; & Dominæ pertimuiſſe Minas.
Deianira Herculi, Ovid. Ep. ix. L. 73, &c.

Sly Hermes took Alcides in his Toils,
Arm'd with a Club, and wrapt in Lion's Spoyls;
The ſurly Warriour Omphale obey'd,
Laid by his Club, and with her Diſtaff play'd.
(Mr. *Duck*'s *Miſcell. Poems*, 1736. p. 163.)

vid. *Diodori Siculi Rer. Antiquar* lib. 5. cap. 3. *Montfaucon*'s *Antiquity explain'd*, vol. 1. part 2. b. 1. ch. 9. p. 141. *Benedick* (ſee *Shakeſpear*'s *Much ado about Nothing*, vol. 1. p. 423.) ſpeaking of *Beatrice*, ſays, "That ſhe would have made *Hercules* Turn Spit, yea and have cleft his Club to have made the Fire too."

℣. 365, 366. *And all the Grandees o' th' Cabal—Adjourn to Tubs, at Spring and Fall.*] ſee *Shakeſpear*'s *Timon of Athens*, act 4. vol. 5. p. 274, 275. with Mr. *Warburton*'s Note. *Beaumont* and *Fletcher*'s *Knight of the Burning Peſtle*, edition 4to. p. 38. That the Stories told of ſome of the Godly Members, are not Slanders is certain, from Mr. *Walker*'s Accounts, in his *Hiſt. of Independency*. He calls *Harry Martyn* Colonel of a Regiment of Horſe, and a Regiment of Whores. Colonel *Scot*, (the Brewer's Clerk) the Demoliſher of old Palaces (*Lambeth*) and Deflowerer of Young Maiden-

heads

He mounted *Synod-Men*, and rode 'em
To *Durty-Lane*, and *Little Sodom*;
Made 'em curvet, like *Spaniſh* Jenets,
And take the Ring at Madam —

heads before they are ripe: and relates an Intrigue of Sir *Henry Mildmay*'s, That pretending himſelf taken with the Wind Colick, he got an opportunity to inſinuate himſelf into a Citizen's Houſe in *Cheapſide*, and tempted his Wife, and had a ſhameful Repulſe: *Hiſt. of Independency*, part 2. p. 257. Nay *Cromwell* himſelf, whoſe knowledge and veracity can ſcarce be diſputed in this caſe, when he turn'd the Members out of doors, publickly called *Harry Martyn*, and Sir *Peter Wentworth*, Whoremaſters: *Echard*'s *Hiſtory of England*, vol. 2. p. 175.

Here comes Sir Henry Martyn,
As good as ever piſt;
This wenching Beaſt
Had Whores at leaſt
A Thouſand on his Liſt.
Collection of Loyal Songs vol. 2. p. 7.

℣. 367, 368. *He mounted Synod-men, and rode them—To Durty-lane, and little Sodom.*]

Made Zealots of hair-brain'd Letchers,
And Sons of Aretine turn Preachers:
Kimbolton, that rebellious Boanerges,
Muſt be content to ſaddle Dr. Burges;
If Burges got a Clap, 'tis ne'er the worſe,
But the fifth time of his Compurgatours.

(*Cleveland upon the mixt Aſſembly*, Works, p. 45.) 'Tis remarkable, that the Knight a ſtickling *Synodiſt*, could not forbear acknowledging, that *Synod-men* had ſometimes ſtray'd to *Dirty-lane*, and *Little-Sodom*: The Satire is more pungent out of his mouth. (M. B.) Qu. whether by Little *Sodom*, he does not allude to what Mr. *Walker* (*Hiſtory of Independency*, part 2. p. 257) calls "the New Stateſ-"men's new-erected *Sodomes*, and the *Spinſtries*, at the *Mulberry-Garden* at St. *James*'s."

℣. 370. *And take the Ring at Madam*——] *Stennet* was the Perſon whoſe Name was daſh'd (ſays *Sir Roger L'Eſtange*, *Key to Hudibras*.) "Her Huſband was by profeſſion a *Broom-man*, (and Lay-Elder: ſee *Key to a Burleſque Poem* of *Butler*'s, p. 12.) "She "followed the laudable employment of Bawding; and managed "ſeveral Intrigues for thoſe Brothers and Siſters, whoſe Purity "conſiſted chiefly in the Whiteneſs of their Linnen," ſhe was of the ſame ſtamp with *Widow Purecraft*, in *Ben Johnſon*'s *Barthol-mew Fair*, act 5. ſc. 2.

℣. 371.

'Twas he that made Saint *Francis* do
More, than the Devil could tempt him to,

℣. 371. *'Twas he that made St. Francis do*, &c.] *St. Francis*, was founder of the Order of *Franciſcans* in the Church of *Rome*, and Mr. *Butler* has ſcarce reach'd the extravagancy of the *Legend. Bonaventure* (ſays the Learned Mr. *Wharton*, *Enthuſiaſm of the Church of Rome*, 1688. p. 109.) "gives the following Story of "*Saint Francis*. The Devil putting on one night a handſome "Face, peeps into *St. Francis*'s Cell, and calls him out: The Man "of God preſently knew by Revelation, that it was a Trick of the "Devil; who by that artifice tempted him to Luſt; yet he could "not hinder the effect of it; for immediately a grievous Temp-"tation of the Fleſh ſeizeth on him; To ſhake of this, he ſtrips "himſelf naked and begins to whip himſelf fiercely with his Rope, "Ha, Brother Aſs (ſaith he) I will make you ſmart for your rebel-"lious Luſt: I have taken from you my *Frock*, becauſe that is "ſacred, and muſt not be uſurped by a Luſtful Body: if you have "a mind to go your ways in this naked condition, pray go. Then "being animated by a wonderful Fervour of Spirit, he opens the "door, runs out, and rolls his naked Body in a great heap of "Snow: next he makes ſeven Snow-balls, and laying them before "him, he thus beſpeaks his outward Man. *Look you this great* "*Snow-ball is your Wife, thoſe Four are your two Sons and two* "*Daughters, the other two are a Man and a Maid, which you muſt* "*keep to wait on them. Make haſte and Cloth them all, for they* "*die with Cold: But if you cannot provide for them all, then lay* "*aſide all thought of Marriage, and ſerve God alone.*" Now ſee the Merits of rolling in the Snow, (ſaith Mr. *Wharton*) "the "Tempter being conquer'd departs, and the Saint returns in tri-"umph to his Cell." (ſee *Miſſon*, vol. 1. p. 271.) Leſs Scrupu-lous were the *Beguins*, of St. *Francis*'s Order, who held, "That to kiſs Women, and to embrace them, provided they did not con-"ſummate the carnal Sin, was highly meritorious." ſee *Baker*'s *Hiſtory of the Inquiſition*, chap. 5. p. 28. The *Cordeliers* tell a Story of their Founder, *Saint Francis*, "That as he paſſed the "Streets in the duſk of the Evening, he diſcover'd a young Fellow "with a Maid in a corner: upon which the Good Man (ſay they) "lifted up his Hands to Heaven, with a ſacred Thanksgiving, that "there was ſo much *Chriſtian Charity* in the World: the Inno-"cence of the Saint, made him miſtake the Kiſs of a Lover, for the "Salute of Charity." (*Spectator*, N° 245.) Leſs charitable was *Chalcocondilas*, an *European Hiſtorian*, and *Chriſtian*, upon the Cuſtom of ſaluting Ladies upon a Viſit, who reports, "That it is "an univerſal Cuſtom among the *Engliſh*, that upon an Invitation "to a Friend's houſe, the Perſon invited, ſhould in compliment lie

"with

In cold and froſty Weather grow
Enamour'd of a Wife of *Snow*;
And though ſhe were of *Rigid* Temper,
With melting *Flames* accoſt, and tempt her:
Which after in *Enjoyment* quenching,
He hung a *Garland* on his *Engine*.
Quoth ſhe, if *Love* have theſe Effects,
Why is it not forbid our *Sex?*
Why is't not damn'd, and interdicted,
For *Diabolical* and Wicked?
And ſung, as out of Tune, againſt,
As *Turk* and *Pope* are by the Saints?
I find, I've greater Reaſon for it,
Than I believ'd before, t' abhor it.
Quoth *Hudibras*, theſe ſad Effects
Spring from your *Heatheniſh* Neglects
Of *Love*'s great Pow'r, which he returns
Upon your ſelves with equal Scorns;
And thoſe who worthy *Lovers* ſlight,
Plagues with prepoſt'rous Appetite:
This made the beauteous *Queen* of *Crete*
To take a *Town-bull* for her *Sweet:*

" with his Neighbour's Wife: (ſee Mr. *Baker*'s *Reflection upon* " *Learning*, chap. 10.)

℣. 393, 394. *This made the beauteous Queen of Crete—To take a Town-Bull for her Sweet.*] Thus *Ovid* repreſents it, *Epiſt. Heroid.* Ep. 4. 57, 58.

Paſiphaë mater decepto ſubdita *Tauro*
Enixa eſt utero, crimen onuſque ſuo.

vid. *Ovid. de Arte Amandi*, lib. 1. 295. *Remed. Amor.* 63. *Taurus* a Servant of *Minos*, King of *Crete*, got his Miſtreſs *Paſiphae* with Child, (whence the Infant was call'd *Minotaurus*) which occaſion'd this Fable.

℣. 397,

And from her Greatneſs ſtoop ſo low,
To be the Rival of a Cow:
Others to proſtitute their great *Hearts*,
To be *Baboons* and *Monkeys* Sweet-hearts:
Some with the Dev'l himſelf in League grow
By's Repreſentative a *Negro*.

℣. 397, 398. *Others to proſtitute their great Hearts—To be Baboons and Monkeys Sweet-hearts,*] See ſome inſtances of this, in *Le Blanc's Voiages*, &c. edit. 1660. p. 80. and, Dr. *Gemelli Careri's Voiage round the World*, part 3. b. 2. chap. 2. *Churchill's Collections*, vol. 4. p. 217, 218. edit. 1732. (ſee *Sempronio's* Words to *Caliſto*; *Spaniſh Bawd.* 1631. p. 7.) Sir *John Birkenhead* alludes to ſomething that happened in thoſe times, as bad as this. (*Paul's Church-yard*, claſs. 1. ſ. 13.) "*Cujum pecus?* The Law of *Coſin* "*Germans* clear'd in this Caſe. An Elder's Maid took a *Maſtiff* "*Dog*; an *Independent Corporal* eſpous'd a Bitch; may not the "*Preſbyterian* Dog's Son, marry the *Independent* Bitche's Daughter, "they being Brother's and Siſter's Children? upon which he re-"marks in the Margin; *Scribi expedit, ſcribere tamen horreo, quod vel perpetraſſe Pſeudo-Sancti non verentur.* This, as *Cervantes* obſerves upon another occaſion, (*Don Quixote*, vol. 1. ch. 7. p. 228.) was ſo odd, and intricate a medley of kindred, that it would puzzle a *Convocation* of *Caſuiſts*, to reſolve the Degrees of *Conſanguinity*. This is expoſed in a Tract, intitled, *The Marquis of Argyle's laſt Will and Teſtament*, publiſhed 1691. p. 6. "Item, for a perpetual "Memory of *Preſbytery* I give a Hundred Pound for the caſting of "the Figure of the Dog in Braſs that lay with the Elder's Maid, "to be placed, where the laſt *Provincial Claſſis* was held in *Lon-*"*don*, as a Deſk for the Directory." See the *Four legg'd Elder: or, a Relation of a horrible Dog and an Elder's Maid*; *Collection of Loyal Songs againſt the Rump*, vol. 2. p. 14. *The Four-legg'd Quaker: (Ralph Green) Collection of Loyal Songs*, vol. 1. p. 231. 235.

℣. 399, 400. *Some with the Dev'l himſelf in League grow—By's Repreſentative a Negro.*] Alluding probably to *Tamora* Queen of the *Goths*, (afterwards Wife to the Emperour *Saturninus*) and *Aaron* the *Moor*, her Gallant: by whom ſhe had a *Black Child*. (*Shakeſpear's Titus Andronicus*, act 4.) This kind of coupling is girded by *Jago* (in *Othello, Moor of Venice: Shakeſpear*, vol. 7. p. 377.) to *Brabantio*, "Z——*ds* Sir,—you'l have your Daughter cover'd "with a *Barbary Horſe, you'l have your Nephews neigh* to you; "you'l have Courſers for Coſins, and Gennets for Germans.

'Twas this made *Veſtal*-Maids love-ſick,
And venture to be bury'd Quick:
Some by their *Fathers*, and their *Brothers*
To be made *Miſtreſſes* and *Mothers*.

℣. 401, 402. *'Twas this made Veſtal-Maids love-ſick—And venture to be bury'd Quick.*] The *Veſtal Virgins* (if they broke their Vow of Virginity) were buried alive in a place without the City Wall, allotted for that peculiar uſe, (*Plutarch* in *Num.*) and thence it was called, *Campus Sceleratus*, according to *Feſtus*. This was generally the practice, tho' there are ſome few Exceptions to the Rule. *Juvenal* condemns *Criſpinus* for deflouring a *Veſtal* Virgin, though he had intereſt enough with *Domitian*, to prevent the uſual Puniſhment.

Nemo malus felix, minimè corruptor, & idem
Inceſtus cum quo Vittata nuper jacebat
Sanguine adhuc vivo, terram ſubitura ſacerdos.
Juv. Sat. 4. ℣. 8, 9, 10.

No ill Man's happy, leaſt of all is He
Whoſe ſtudy 'tis to corrupt Chaſtity:
Th' Inceſtuous Brute, who the veil'd Veſtal Maid
But lately to his impious Bed betray'd,
Who for her Crimes, if Laws their Courſe might have,
Ought to deſcend alive into the Grave— Mr. *Dryden.*

Dr. *Middleton* (*Life of Cicero*, vol. 1. p. 144.) ſays that *Cataline* was ſuſpected of an *Inceſtuous Commerce* with *Fabia*, one of the *Veſtal Virgins*, and Siſter to *Cicero*; but upon her Tryal, either through her Innocence, or Authority of her Brother, ſhe was acquitted. See the remarkable Proof of *Tuccia*'s Innocence. *Plinii* Nat. *Hiſt.* lib. 28. cap. 2. *Valer. Maxim.* lib. 8. cap. 2. *Dionys. Halicarnas.* Antiqu. Rom. lib. 2. p. 124. edit. *Oxon.* 1704. *Wier. de Praeſtig. Dæmon* lib. 2. cap. 7. p. 175. *Fontanini de Antiquitat. Hortae.* cap. 9. p. 180. edit. *Romæ*, 1723. This ſevere condition was recompenc'd with ſeveral conſiderable Privileges: for an account of which, I beg leave to refer the Reader to the following Authorities. *Alexand. ab Alexandr.* lib. 5. cap. 12. *Plutarch.* in *Num. Dionys. Halicarn. Antiqu. Rom. paſſim*; *Montfaucon*'s *Antiquity explain'd*, vol. 2. part 1. b. 1. chap. 8. p. 20. *Kennet*'s Antiqu. of *Rome*, part. 2. chap. 6. Thoſe that corrupted a *Veſtal Virgin*, were whipp'd to death. vid. *Dionys Halicarnas. Antiq. Rom.* lib. 8. p. 533. id. ib. p. 571.

℣. 403. *Some by their Fathers*]

Myrrha Patrem, ſed non quo filia debet, amavit.
Ovid. de arte amandi, lib. 1. 285.

In ceſt

405 'Tis this that proudeſt *Dames* enamours
On Lacquies, and *Valets des Chambres*;

Inceſt was but too common in thoſe times; Mr. *Whitelock* (*Memorials*, 2d edit. p. 148.) makes mention of a perſon in *Kent*, who in the year 1647, married his Father's Wife, and had a Child by her. A remarkable inſtance of this kind, is that of *Lucretia* Daughter of Pope *Alexander* the Sixth, who not only lay with her Father, (not unknown to him) but with her Brother the Duke of *Candy*, who was ſlain by *Cæſar Borgia*, for being his Rival in his Siſter's Bed: of whom this *Epitaph* was wrote,

Hic jacet in tumulo, *Lucretia* nomine, ſed re
Thais, *Alexandri*, Filia, Sponſa, Nurus.

Here Lucrece lies, a Thais in her Life,
Pope Sixtus' Daughter, Daughter-in-Law, and Wife.

vid. *Wolfii Lection. Memorab. par.* 1. pag. 395. Mr. *George Sandys*'s notes on the 10th book of *Ovid*'s *Metamorphoſis*, p. 199 edit. 1640. ſee *J. Taylor*'s Works, p. 93. But the moſt remarkable Story of this kind may be met with in *Henry Stephens*'s *Prep. Treat. in his Apology for Herodotus*, 1. book chap. 12. from the *Queen of Navarre*'s *Narrations*: to which I refer the Reader: and of the *Dogzim* or *Druſians*, *Purchaſe his Pilgrims*, vol. 5. p. 220. and of the King of *Benin*, who makes Wives of his Daughters as ſoon as grown up: and the Queens with the like inceſtuous abomination uſe their Sons, ib. vol. 5. b. 6. p. 716. vid. *Ferchard*,—54. *Rer. Scot. Buchanani Rer. Scoticar.* hiſt. lib. 5. cap 41.

Ibid.—— *And their Brothers.*] Alluding probably either to the Fabulous Inceſt of *Jupiter*, and his Siſter *Juno*. *Epiſt. Heriod. Ovidii* 4. *Phædra Hippolyto*, 133, 134. or the Story of *Biblis* and *Caunus*, (*Ovid. de Arte Amandi*, lib. 1. 283. *Oldham*'s *Poems*, 6th edit. p. 104.) or to *Ptolemey Philadelphus*, King of *Egypt*, who married his Siſter *Arſinoe*; (ſee Dean *Prideaux*'s *Connection*, folio edit. vol. 2. p. 18. *Sexti Philoſophi Pyrrhon. Hypot.* lib. 1. p. 31. lib. 3. p. 153. 158. edit. 1621.) or the *Inguas* of *Peru*, who married their own Siſters, (*Acoſta*'s *Natural and Moral Hiſt. of the Indies*, lib. 6. ch. 12. p. 455. *Purchaſe his Pilgrims*. part 4. book 7. p. 1478.) vid. plura *Gruteri Fax Art.* to 2. p. 998. 1136.

℣. 405, 406. *'Tis this that proudeſt Dames enamours—On Lacquies, and Varlets des Chambres.*] *Varlets des Chambres*, in all edit. to 1704. incluſive. *Varlet*, Servus, idem cum C. *Valet*, pro quo tamen *Varlet* ſcribebant, ſicuti oſtendit *Menagius* vid. *Junii Etymologic. Anglican.* This Foible in the French Ladies, is banter'd, by Baron *Polintz*, *Memoirs*, vol. 2. p. 274, 275. ſee *Gayton*'s Notes upon *Don Quixote*, book 3. ch. 10. p. 141. *Spectator*, N° 45.

Their haughty *Stomachs* overcomes,
And makes 'em ſtoop to durty *Grooms*,
To ſlight the *World*, and to diſparage
Claps, *Iſſue*, *Infamy*, and *Marriage*.
Quoth ſhe, theſe Judgments are ſevere,
Yet ſuch as I ſhould rather bear,
Than truſt Men with their *Oaths*, or prove
Their *Faith* and *Secreſy* in *Love*.
Says he, there is as weighty Reaſon
For *Secreſy* in *Love*, as *Treaſon*.
Love is a *Burglarer*, a *Felon*,
That at the *Windore-Eye* does ſteal in
To rob the *Heart*, and with his Prey
Steals out again a cloſer Way,
Which whoſoever can diſcover,
He's ſure (as he deſerves) to ſuffer.
Love is a Fire, that burns, and ſparkles
In *Men*, as nat'rally as in *Charcoals*,
Which ſooty *Chymiſts* ſtop in Holes
When out of Wood they extract Coles;

℣. 408. *And makes them ſtoop to durty Grooms.*]

For, if Inconſtancy doth keep the Door,
Luſt enters, and My Lady proves a Whore:
And ſo a Baſtard to the World may come,
Perhaps begotten by ſome Stable Groom:
Whom the fork-headed, her cornuted Knight,
May play, and dandle with, with great delight.

(*John Taylor*'s *Motto* Works, p. 52. ſee *Spaniſh Bawd*, a Tragick-Comedy, act. 1. p. 6. *London* 1661.)

℣. 417, 418. *Love is a Burglarer a Felon,—That at the Windore-Eye does ſteal in*] Thus it ſtands in all edit. to 1684. inclus. altered to *Window-Eye*, edit. 1700. reſtored again 1726, if not ſooner, alluding to the Laws againſt Burglary, which is breaking, or entering a Manſion-houſe by Night, either by breaking open a Door, or opening a Window, with an intent to commit ſome Felony there; (ſee *Wood*'s *Inſtitut. of the Common-Law*, book 3. chap. 1. *Jacob*'s *Law Dictionary*.)

℣. 429.

So *Lovers* ſhould their *Paſſions* choak,
That though they burn, they may not ſmoak.
'Tis like that ſturdy *Thief*, that ſtole
And dragg'd Beaſts backwards into's Hole:
So *Love* and *Lovers*; and us Men
Draws by the Tails into his Den;
That no *Impreſſion* may diſcover,
And trace t' his *Cave*, the wary *Lover*.
But if you doubt I ſhould reveal
What you entruſt me under Seal,

ỳ. 429, 430. *'Tis like that ſturdy Thief, that ſtole—And dragg'd Beaſts backwards into's Hole:*] Alluding to the Story of *Cacus*, who robb'd *Hercules*. At furis *Caci* mens effera, *&c. Virgil. Æn.* lib. 8. 205, *&c.*

Allur'd with hope of Plunder, and intent
By Force to rob, by Fraud to circumvent:
The brutal Cacus, as by chance they ſtray'd,
Four Oxen thence, and four fair Kine convey'd;
And leſt the printed Footſteps might be ſeen,
He dragg'd them backwards to his rocky Den:
The Tracks averſe, a lying notice gave,
And led the Searcher backward from the Grave.

Mr. *Dryden.*

vid. *Juven. Sat.* 5. l. 125, &c. *Livii Hiſtor.* lib. 1. ch. 7. *Propertii Eleg.* 10. lib. 4. *Eraſmi adag. chil.* 2. *cent.* 1. *prov.* 19. *Waller's* Poem on taking of *Salle*, Mr. *Fenton's* edit. 4to p. 15.

ỳ. 435, 436. *But if you doubt I ſhould reveal—What you entruſt me under Seal.*] Might he not have in view, the 113th canon of 1603. by which 'tis enjoyned; that ſecret Sins confeſſed to the Miniſter, ſhould not be revealed by him; (unleſs they were ſuch Crimes as by the Laws of this Realm his own Life might be call'd in queſtion for concealing them) under pain of Irregularity: which was ſuſpenſion from the execution of his Office. Multo enim latius ſigilli ſecretum, quam ſigillum Confeſſionis virum innodat: in omni enim caſu Confeſſionis ſigillum ſive de crimine committendo, ſive commiſſo, tam hæreſis, quam perduellionis crimine eſt Obligatorium: non ſic autem hominem ſigillum ſecreti aſtringit. (*Jo. Majoris de Geſt.* Scotor. lib. 5. fol. 88.) See a remarkable form of *Popiſh Confeſſion. Gloſſary to Robert of Glouceſter's Chronicle*, by Mr. *Hearne*, p. 683. and an account of the great ſecrecy of the *Venetian Nobility*, *Bocalini's Advertiſements from Parnaſſus*, cent. 1. Advert. 25.

I'll prove my ſelf as cloſe, and vertuous,
As your own *Secretary Albertus.*
Quoth ſhe, I grant you may be cloſe
In hiding what your Aims propoſe;
Love-Paſſions are like *Parables*,
By which Men ſtill mean ſomething elſe:
Though *Love* be all the World's Pretence,
Money's the *Mythologique* Senſe,
The real Subſtance of the Shadow,
Which all Addreſs, and Courtſhip's made to.
Thought he, I underſtand your *Play*,
And how to quit you your own Way;
He that will win his *Dame*, muſt do
As *Love* does, when he bends his *Bow:*
With one Hand thruſt the *Lady* from,
And with the other pull *her* Home.
I grant, quoth he, *Wealth* is a great
Provocative to am'rous Heat:
It is all *Philters*, and high Diet,
That makes *Love* rampant, and to fly out:
'Tis Beauty always in the Flower,
That buds and bloſſoms at Fourſcore:
'Tis that by which the *Sun* and *Moon*,
At their own Weapons are out-done:
That makes *Knights Errant* fall in Trances,
And lay about 'em in *Romances:*

℣. 438. *As your own Secretary Albertus.*] *Albertus Magnus* was Biſhop of *Ratiſbon*, he flouriſh'd about the year 1260. and wrote a book *De Secretis Mulierum*. See a further account of him, *Fabric i Bibliothec. Græc.* lib. 6. cap. 9. vol. 13. p. 45.

℣. 443, 444. *Though Love be all the World's pretence,—Money's the mythologique Senſe.*] See this exemplify'd, in the caſe of *Inkle* and *Yarico. Spectator*, N° xi.

℣. 460. *At their own Weapons are outdone*] *i. e.* The ſplendour of Gold is more refulgent, than the rays of thoſe *Luminaries.* (Mr. W.)

℣. 465.

'Tis *Virtue*, *Wit*, and *Worth*, and all
That Men *Divine* and *Sacred* call:
For what is *Worth* in any Thing,
But ſo much *Money* as 'twill bring?
Or what but *Riches* is there known,
Which Man can ſolely call his own;
In which, no Creature goes his half,
Unleſs it be to *ſquint* and *laugh?*
I do confeſs, with *Goods* and *Land*,
I'd have a Wife at ſecond Hand;
And ſuch you are: Nor is't your Perſon
My Stomach's ſet ſo *ſharp*, and *fierce* on;
But 'tis (your better Part) your *Riches*,
That my enamour'd Heart bewitches;

℣. 465, 466. *For what is Worth in any Thing,—But ſo much Money as 'twill bring?*] A covetous Perſon (ſays the *Tatler*, N° 122.) in *Seneca*'s *Epiſtles*, is repreſented as ſpeaking the common Sentiments of thoſe, who are poſſeſs'd with that Vice, in the following Soliloquy. "Let me be call'd a Baſe Man, ſo I am called "a Rich one: if a Man is Rich, who aſks if he be good? the "Queſtion is, How much we have; not from whence, or by what "Means we have it: Every one has ſo much Merit as he has "Wealth. For my part, Let me be Rich, Oh ye Gods! or let "me die: The man dies happily, who dies increaſing his Treaſure: "There is more pleaſure in the Poſſeſſion of Wealth, than in that "of Parents, Children, Wife, or Friends."

℣. 470. *Unleſs it be to ſquint*, &c.] * *Pliny* in his *Natural Hiſtory* affirms, that *Uni animalium homini oculi depravantur, unde Cognomina Strabonum & Pætorum*, lib. xi. cap. 37.

℣. 471, 472. *I do confeſs, with Goods and Land,—I'd have a Wife at ſecond-hand.*] By this one might imagine, that he was much of the mind of a Rakiſh Gentleman; who being told by a Friend, (who was deſirous of having him married, to prevent his doing worſe) That he had found out a proper Wife for him: his Anſwer was, Prithee, whoſe Wife is ſhe? Captain *Plume* ſeems to have been in the ſame way of thinking. (*Recruiting Officer*, by *Farquhar*, act 1. pag. 14.)

℣. 475. *But 'tis (your better part) your Riches,*] *Petruchio* (ſee *Shakeſpear*'s, *Taming the Shrew*, Works vol. 2. p. 291.) argues upon this head in the following manner. "Signior *Hortenſio*, 'twixt "ſuch Friends as us, few words ſuffice; and therefore, if you know

Let me your Fortune but poſſeſs,
And ſettle your Perſon how you pleaſe,
Or make it o'er in *Truſt* to th' *Devil*
You'll find me *reaſonable* and *civil*.
Quoth ſhe, I like this Plainneſs better,
Than falſe *Mock-Paſſion*, *Speech*, or *Letter*,
Or any Feat of *Qualm* or *Sowning*,
But *Hanging* of your ſelf, or *Drowning*;

" one Rich enough, to be *Petruchio*'s Wife (*As Wealth is th' Bur-*
" *then of my wooing Dance*)

" Be ſhe as foul as was *Florentius*'s Love,
" As old as *Sybyl*, and as curſt and ſhrewd
" As *Socrates*'s *Xantippe*, or a worſe,
" She moves me not, or not removes at leaſt,
" Affections edge in me: were ſhe as rough
" As are the ſwelling *Adriatic Seas*,
" I come to wive it wealthily in *Padua*,
" If *wealthily*, then *happily* at *Padua*.

Grumio.—" Why give him Gold enough, and marry him to a " *Puppet*, or an *Aglet-Baby*, or an *Old Trot* with ne'er a Tooth in " her head, though ſhe have as many Diſeaſes as two and fifty " Horſes. Why nothing comes amiſs, ſo Money comes withal." (ſee *Cacoſogo* in *Fletcher*'s, *Rule a Wife, and have a Wife*, ed. 1640. pag. 31.)

℣. 477, 478. *Let me your Fortune but poſſeſs,—And ſettle your Perſon how you pleaſe,*] Much of this Caſt was Eſq; *Sullen*, (ſee *Farquhar*'s *Beaux-Stratagem*, act 4. p 70.) who offered his Wife to an other. with a Veniſon Paſty into the bargain. But when the Gentleman deſired to have her Fortune. " Her Fortune! (ſays *Sullen*) " why Sir, I have no quarrel with her Fortune, I only hate " the Woman, Sir, and none but the Woman ſhall go." And under this diſpoſition, *Sir Hudibras* would have been glad to have embraced the Offers of that Lady (ſee *Earl of Strafford*'s *Letters*, vol. 1. p. 262.) " who offered the Earl of *Huntington* 500*l.* a year " during his Life, and 6000*l.* to go to Church and marry her: and " then at the Church-door to take their leaves, and never ſee each " other after." or the old *French* Marchioneſs of *De L*—who married the young Marquis de *L*——*t*. ſee *Baron de Polintz Memoirs*, vol. 2. p. 285.

℣. 483.——*Sowning*,] Thus it ſtands in all Editions to 1684. incluſive, altered to *Swooning* 1700.

℣. 497,

Your only Way with me, to *break*
Your Mind is *breaking* of your Neck:
For as when *Merchants* break, o'erthrown
Like *Nine-pins*, they ſtrike others down:
So, that would break my *Heart*, which done,
My tempting *Fortune* is your own.
Theſe are but Trifles, ev'ry *Lover*
Will damn himſelf, over and over,
And greater Matters undertake
For a leſs worthy *Miſtreſs* ſake:
Yet th' are the only Ways to prove
Th' unfeign'd *Realities* of *Love*;
For he that hangs, or beats out's Brains,
The *Devil*'s in him if he feigns.
Quoth *Hudibras*, This Way's too rough
For meer *Experiment*, and *Proof*;
It is no jeſting, trivial Matter,
To ſwing i' th' Air, or douce in Water,
And, like a Water-Witch, try *Love*;
That's to deſtroy, and not to prove:
As if a Man ſhould be diſſected,
To find what Part is diſaffected:
Your better Way is to make over
In *Truſt*, your Fortune to your *Lover*;

ỳ. 497, 498. *For he that hangs, or beats out's Brains,—The Devil's in him, if he feigns.*] No one could have thought otherwiſe, but *Young Clincher*, (ſee *Farquhar*'s *Conſtant Couple*, edit. 1728. p. 55.) who when he met *Errand* the Porter, that had exchanged Cloths with his Elder Brother, to help him out of a ſcrape, and was told by him, "That his Brother was as *Dead as a Door-Nail*, he "having given him ſeven Knocks on the Head with a Hammer: "put this Query, Whether his Brother was dead in Law, that he "might take poſſeſſion of his Eſtate? or Young *Loveleſs*: ſee the Dialogue between him, and his Elder Brother in Diſguiſe. (*Scornful Lady*, by *Beaumont and Fletcher*, act 2.)

ỳ. 507, 508. *Your better way, is to make over — In truſt, your Fortune to your Lover.*] This was not much unlike the Highway-man's

Truſt, is a *Trial*, if it break,
'Tis not ſo deſp'rate as a *Neck*:
Beſide, th' *Experiment*'s more certain,
Men venture *Necks* to gain a Fortune:
The Soldier does it ev'ry Day
(Eight to the Week) for Six-pence Pay;
Your Pettifoggers damn their Souls,
To ſhare with Knaves, in cheating Fools:
And Merchants, vent'ring through the Main,
Slight Pirats, Rocks, and Horns, for Gain:
This is the Way I adviſe you to,
Truſt me, and ſee what I will do.
Quoth ſhe, I ſhould be loth to run
My ſelf all th' Hazard, and you none,
Which muſt be done, unleſs ſome *Deed*
Of your's aforeſaid do precede;
Give but your ſelf one gentle *Swing*
For Trial, and I'll cut the *String*:

man's advice to a Gentleman upon the Road: *Sir, be pleaſed to leave your Watch, your Money and Rings with me, or by—you will be robb'd.*

℣. 513, 514. *The Soldier does it ev'ry day,—(Eight to the Week) for Six-pence pay.*] (theſe two, and the four following lines, added 1674.) If a Soldier received Six-pence a day, he would receive Seven Six-pences for Seven Days, or one Week's pay: but if Six-pence per Week of this Money be kept back for Shoes, Stockings, &c. then the Soldier muſt ſerve one day more, viz. Eight to the Week, before he will receive Seven Six-pences, or One Week's pay clear. (Dr. W. W.)

℣. 517. *Add Merchants vent'ring through the Main.*] See *Spectator*, N° 450.

℣. 525, 526. *Give but your ſelf one gentle Swing — For trial, and I'll cut the String:*] 'Tis plain from *Hudibras*'s refuſal to comply with her Requeſt, that he would not have approv'd that *Antique Game* invented by a People among the *Thracians*, who hung up one of their Companions in a Rope, and gave him a Knife to cut himſelf down; which if he fail'd in, he was ſuffer'd to hang till he was dead, (*Memoirs of Martin Scriblerus*, book 1. ch. 6.)

℣. 531,

Or give that rev'rend *Head* a Maul,
Or two, or three, againſt a Wall;
To ſhew you are a Man of Mettle,
And I'll engage my ſelf to *ſettle*.
Quoth he, My Head's not made of Braſs,
As Friar *Bacon*'s Noddle was:

℣. 531, 532. *Quoth he, My Head's not made of Braſs,—As Friar Bacon's Noddle was:*] * The Tradition of Friar *Bacon* and the Brazen Head, is very commonly known; and, conſidering the Times he liv'd in, is not much more ſtrange than what another great Philoſopher, of his Name, has ſince deliver'd of a Ring, that being ty'd in a String, and held like a Pendulum in the middle of a Silver Bowl, will vibrate of it ſelf, and tell exactly againſt the Sides of the Divining Cup, the ſame Thing with, *Time is, Time was*, &c." See the Story of *Friar Bacon* banter'd by Chaucer, in his *Yeoman's Tale*, fol. 57. edit. 1602. 'tis explain'd by Sir *Tho. Browne*, *Vulgar Errours*, b. 7. ch. 17. ſ. 7. in the following manner. " Every Ear, (ſays he) is fill'd with the Story of *Friar Bacon*, that " made a *Braſen Head* to ſpeak theſe Words: *Time is*, Which " though they want not the like relation, is ſurely too literally re- " ceived; and was but a myſtical Fable, concerning that *Philoſo- " pher*'s great Work, wherein he eminently laboured; implying " no more by the *Copper Head*, than the Veſſel, where it was " wrought: and by the Words *it ſpake*; than the Opportunity to " be watch'd about the *Tempus Ortus*, or Birth of the Myſtical " Child, or *Philoſophical King of Lullius:* the riſing of the *Terra " Foliata* of *Arnoldus*; when the Earth ſufficiently impregnated " with the Water, aſcendeth *White*, and *Splendent*; which not ob- " ſerved, the Work is irrecoverably loſt, according to that of *Petrus " Bonus*; *Ibi eſt Operis Perfectio, aut Annihilatio, quoniam ipſa die " oriantur Elementa ſimplicia, depurata, quæ egent ſtatim compoſitione, " antequam volent ab igne.* Now letting ſlip this Critical Opportunity, " he miſs'd the intended Treaſure: which had he obtain'd, he " might have made out the tradition, of making a *Brazen Wall* about " *England*, that is, the moſt powerful Defence, or ſtrongeſt Fortifica- " tion, which Gold could have effected." (vid. *Wieri Lib. Apologetic de Preſtig. Dæmon*, &c. Mr. *Stow* (*Hiſtory*, republiſh'd by *Howes*, p. 302.) makes mention of a *Head of Earth*, made at *Oxford*, by the Art of *Necromancie* in the Reign of *Edward the Second*, " That at a time " appointed, ſpake theſe words: *Caput decidetur; The Head ſhall be " cut off: Caput elevabitur; The Head ſhall be lift up: Pedes ele- " vabuntur ſupra Caput; The Feet ſhall be lifted above the Head.*" See an account of *Inchanted Heads*, [*Don Quixote*, vol. 4. ch. 62. pag. 626. *Hiſtory of Valentine and Orſon*, chap. 20. p. 98, &c. and

Nor (like the *Indian*'s Skull) ſo tough,
That, *Authors* ſay, 'twas *Muſket-proof*:
As it had need to be, to enter
As yet, on any new *Adventure*:
You ſee what Bangs it has endur'd,
That would, before new *Feats*, be cur'd:
But if that's all you ſtand upon,
Here ſtrike me Luck, it ſhall be done.

and *Naudæus*'s *Hiſtory of Magic*, tranſlated by *Davies*, cha. 47. who pretends to account rationally for theſe *Miraculous Heads*, ch. 18. pag. 249.

℣. 533, 534. *Nor like the Indian's Skull ſo tough—That Authors ſay, 'twas Muſket-proof.*] *Oviedo*, in his *General Hiſtory of the Indies*. (ſee *Purchaſe his Pilgrims*, part 3. ch. 5. p. 993.) obſerves, "That "*Indian Skulls*, are four times as thick as other men's: ſo that "coming to Handy-ſtrokes with them, it ſhall be requiſite not to "ſtrike them on the Head with Swords, for many Swords have "been broken on their Heads with little hurt done." Dr. *Bulwer* obſerves (from *Purchaſe*, ſee, *Artificial Changeling*, ſcene 1. p. "42.) That *Blockheads* and *Loggerheads* are in requeſt in *Braſil*, "and Helmets are of little uſe, every one having a natural Mu-"rian of his Head: for the *Braſilians* Heads ſome of them "are as hard as the Wood that grows in the Country, for they "cannot be broken." *R. Higden* (in his *Polychronicon*, tranſlated by *Treviza*, lib. 2. ch. 1. folio. 58.) mentions and Engliſhman, one *Thomas Heyward* of *Barkley*, "who had in the Moold of his "Hede Polle, and Forehede, but one Bone, all hole, therefore he "maye well ſuffre greete Blows above his Hede without hurt." (the Skull of a Man above three quarters of an Inch thick, found at St. *Katharine*'s *Cree Church*. See *Stow*'s *Survey of London*, by Mr. *Strype*, book 2. p. 65.) The Author of the printed Notes, on the contrary obſerves, "That there are *American Indians*, among "whom there are ſome whoſe Skulls are ſoft, to uſe their Authors "words," *ut Digito perforari poſſunt*."

℣. 539, 540. *But if that's all you ſtand upon,—Here ſtrike me Luck, it ſhall be done.*] This expreſſion uſed by *Beaumont* and *Fletcher*, *Scornful Lady*, act 2. And this unpolite way of courting, ſeems to be banter'd, by *Shakeſpear*. (1st Part of *Henry* 6th, act. 5. vol. 4. p. 195)

"So worthleſs Peaſants bargain for their Wives,
"As Market-men for Oxen, Sheep, and Horſe;
"But Marriage is a matter of more worth."

℣. 552.

Quoth ſhe, the Matter's not ſo far gone
As you ſuppoſe, *Two Words t' a Bargain*;
That may be done, and time enough,
When you have given downright Proof;
And yet 'tis no *Fantaſtick* Pique
I have to *Love*, nor coy *Diſlike*;
'Tis no implicit, nice *Averſion*
T' your *Converſation*, *Mein*, or *Perſon*,
But a juſt Fear, leſt you ſhould prove
Falſe, and perfidious in *Love:*
For if I thought you could be true,
I could *love* twice as much as you.
Quoth he, my Faith as *Adamantine*,
As Chains of *Deſtiny*, I'll maintain:
True as *Apollo* ever ſpoke,
Or *Oracle* from Heart of *Oak*;
And if you'll give my *Flame* but vent,
Now in cloſe hugger-mugger pent,
And ſhine upon me but benignly,
With that one, and that other *Pigsney*,

℣. 552. *I cou'd love twice as much as you.*] The Widow is practicing Coquetry, and Diſſimulation, in the higheſt perfection; ſhe rallies, and ſooths the Knight, and in ſhort plays all the Arts of her Sex upon him: He alas! could not penetrate through the Diſguiſe; but the falſe Hopes ſhe gives him, make him joyous, and break out into rapturous Aſſeverations of the Sincerity of his Love: the Extacy he ſeems to be in, betrays him into groſs Inconſiſtencies; the Reader may compare his Speech which immediately follows; with what goes before ℣. 473, &c. but this Humour and Flight in him may be excuſed, when we reflect, that there is no other way to be reveng'd of a *Coquet*, but by retorting Fallacies and Coquetry. (Mr. B.)

℣. 553, 554. *Quoth he, my Faith as Adamantine,—As Chains of Deſtiny, I'll maintain.*] See *Spaniſh Mandevile*, 4to Diſ. fol. 101, &c.

℣. 556 *Or Oracle*, &c.] * *Jupiter*'s Oracle in *Epirus*, near the City of *Dodona*, *Ubi Nemus erat Jovi ſacrum, Querneum totum, in quo Jovis Dodonæi templum fuiſſe narratur.*"

℣. 559, 560. *And ſhine upon me but benignly.—With that one, and that other Pigsney.*] See *Pigsney Skinneri Etymologicon Linguæ Anglican.*

The *Sun* and *Day* ſhall ſooner part,
Than *Love*, or you, ſhake off my Heart;
The *Sun* that ſhall no more diſpence
His own, but *your* bright Influence;
I'll carve your Name on Barks of *Trees*,
With *True-loves-knots*, and *Flouriſhes*;
That ſhall infuſe Eternal *Spring*,
And everlaſting flouriſhing:
Drink ev'ry Letter on't in *Stum*,
And make it briſk *Champaign* become:
Where-e'er you tread, your Foot ſhall ſet
The *Primroſe* and the *Violet*;
All *Spices*, *Perfumes*, and *ſweet Powders*,
Shall borrow from your Breath their *Odors*;
Nature her *Charter* ſhall renew,
And take all *Lives* of things from you;
The *World* depend upon your *Eye*,
And when you frown upon it, die:
Only our *Loves* ſhall ſtill ſurvive,
New Worlds, and Natures to out-live;

Anglican. Junii Etymolog. Anglican. Don Quixote, vol. 2. ch. p. 45. vol. 3. ch. 5. p. 44. vol. 4. ch. 68. p. 697.

℣. 565. *I'll carve your Name on Barks of Trees.*] See *Don Quixote*, vol. 1. ch. 4. p. 195. vol. 4. ch. 73. p. 720.

℣. 569. *Drink ev'ry Letter on't in Stum.*] alluding to the ancient, cuſtomary way of drinking a Miſtreſs's Health; by taking down ſo many Cups or Glaſſes of Wine, as there were Letters in her Name.

Naevia ſex *Cyathis*, ſeptem *Juſtina* bibatur,
Quinque *Lycas*, *Lyde* quatuor, *Ida* tribus.
Omnis ab infuſo numeretur amica *Falerno*, &c.

Martialis Epigrammat. lib. 1. 72. 1, 2, 3. cum Not. *Vincent. Colles.* in *Us. Delphini. Paris* 1680.

Det numerum Cyathis inſtantis Litera *Ruſi*

Epigram. lib. 8. 51. See *Gayton's Notes upon Don Quixote*, book 4. ch. 5. p. 196.

℣. 581,

And like to *Heralds* Moons, remain
All *Creſcents*, without *Change* or *Wane*.
Hold, hold, quoth ſhe, no more of this,
Sir *Knight*, you take your Aim amiſs:
For you will find it a hard *Chapter*,
To catch me with *Poetique Rapture*,
In which your *Maſtery* of *Art*
Doth ſhew it ſelf, and not your *Heart*:
Nor will you raiſe in mine *Combuſtion*,
By dint of high *Heroick* Fuſtion:
She that with *Poetry* is won,
Is but a *Deſk* to write upon;
And what Men ſay of her, they mean
No more, than on the thing they *lean*.
Some with *Arabian Spices* ſtrive
T' embalm her cruelly alive;
Or *ſeaſon* her, as *French* Cooks uſe
Their *Haut-gouſts*, *Bouillies*, or *Ragouſts*:
Uſe her ſo barbarouſly ill,
To grind her Lips upon a *Mill*,
Until the *Facet Doublet* doth
Fit their *Rhimes* rather than her Mouth:

ỳ. 581, 582. *And like the Heralds Moons, remain—All Creſcents, without Change or Wane.*] See *Guillim*'s *Diſplay of Heraldry*.

ỳ. 598. *Their Haut-gouſts, Bouillies, or Ragouſts*] *Haut-gout, Fr. High Reliſh: Bouillon, Fr. Broth,* made of ſeveral ſorts of boil'd meat, *Ragoo, Ragout, Fr.* a high ſeaſon'd Diſh of meat; a Sauce or ſeaſoning to whet the Appetite. *Baily*'s *Dictionary*. *Haut-guſts, Buollies,* or *Raguſts,* in all editions to 1704. incluſive.

ỳ. 600. *To grind her Lips upon a Mill.*] The meaning is this; The Poets uſed to call their Miſtreſſes Lips *Poliſh'd Rubies*: now the *Ruby* is poliſh'd by a Mill. (Mr. W.)

ỳ. 601. *Until the Facet Doublet doth,* &c.] *Facet Doublet* ſignifies a falſe-colour'd Stone, cut in many *Faces,* or Sides, the *French* ſay, *Une Diamante taillè a facette.* Why the *Falſe Stones* are called *Doublets* may be ſeen in *Tournefort*'s account of the *Moſaic Work* in the *Sancta Sophia,* at *Conſtantinople.* "Les Incruſtations de la "Galerie

Her Mouth compar'd t' an *Oyſter*'s, with
A Row of *Pearl* in't, ſtead of *Teeth*;

" Galerie ſont des *Moſaique* faites la plus part avec ces dez de verre,
" qui ſe detachent tous les jours de leur ciment. Mais leur Couleur
" eſt inalterable, les dez de verre ſont de *Veritable Doublets*, car
" la feuille coloree de differente maniere eſt converte d'une piece
" de verre ſort mence collee doar deſſus." vol. 2. p. 189. —90. *The Humour of this term is, in calling the* Rubies of the Lips *False Stones.* (Mr. W.)

ỳ. 603, 604. *Her Mouth compar'd t' an Oyſter's, with—A Row of Pearl in't, ſtead of Teeth.*] This deſcription, is probably a ſneer upon *Don Quixote*, for his high-flown Compliments upon his Miſtreſs. vol. 4. chap. 73. p. 720. " The curling Locks of her " bright flowing Hair of pureſt Gold; her ſmooth Forehead, " The *Elyſian Plain:* Her Brows are Two Celeſtial Bows; her Eyes, " Two glorious Suns; her Cheeks, Two Beds of Roſes; her Lips " are Coral; her Teeth are Pearl, her Neck is Alabaſter; her " Breaſts, Marble: her Hands, Ivory: and Snow would loſe it's " whiteneſs near her Boſom. ſee more vol. 1. b. 2. ch. 5. vol. 3. ch. 11. p. 98. (ſee *Caliſto*'s Deſcription of his Miſtreſs *Melibea, Spaniſh Bawd*, act 1. p. 9, 10.) This piece of Grimace is expoſed in Lovers; *Don Quixote*, vol. 4. ch. 38. p. 376. in a Tract, intitled, *Female Preeminence*; by *Henry Cornelius Agrippa*, tranſlated by *Henry Care*, 1670. p. 15. &c. by Dr. *Echard*, *Obſervation upon the Anſwer to Grounds and Reaſons*, &c. 7th edit. p. 132. *Anatomy of Melancholl*, by *Democritus Junior*, p. 518. and with great humour, by *John Taylor*, the *Water Poet*, in his Poem, intitled, *A Whore*; Works, p. 110. in the following lines.

To ſeek to merit ever living Bayes,
For ſordid Stuff (Like Ovid's luſtful Layes)
With falſe bewitching Verſes to entice
Frail Creatures from fair Vertue to foule Vice,
Whoſe Flattery makes a Whore to ſeem a Saint,
That ſtinks like Carrion, with her Pox and Paint:
Comparing her (with falſe and odious Lies)
To all that's in, or underneath the Skies;
Her Eyes to Sunnes, that do the Sunne eclipſe,
Her Cheeks are Roſes, (Rubies are her Lips)
Her White and Red, Carnation mixt with Snow,
Her Teeth, to Oriental Pearls a Row,
Her Voice, like Muſicke of the heavenly Spheres;
Her Hair, like thrice refined Golden Wires,
Her Breath more ſweet, than aromatick Drugs;
Like Mounts of Alabaſter, are her Dugs:
Her Bracelets, Rings, her Scarfe, her Fan, her Chain,
Are Subjects to inſpire a Poet's Brain.

ỳ. 608.

Others make *Poſies* of her *Cheeks*,
Where *Red* and *Whiteſt* Colours mix;
In which the *Lilly*, and the *Roſe*,
For *Indian* Lake, and Ceruſe goes.
The *Sun*, and *Moon*, by her bright Eyes
Eclips'd, and darken'd in the *Skies*,
Are but *black Patches*, that ſhe wears,
Cut into *Suns*, and *Moons*, and *Stars*:

℣. 608. *For Indian Lake, and Ceruſe* &c.] *Lake*, a fine Crimſon ſort of Paint. *Ceruſe*, a Preparation of Lead with Vinegar, commonly called White Lead: *Baily*. ſee *Ceruſſe*, *Junii Etymologic*.

℣. 609, 610. *The Sun and Moon, by her bright Eyes—Eclips'd, and darken'd in the Skies.*] *Shakeſpear* (in his *Romeo and Juliet*, act 2. vol. 7. p. 153.) has ſomething like this.

Rom.—" But ſoft! What Light thro' yonder Window breaks?
" It is the Eaſt, and *Juliet* is the Sun.
" Ariſe, fair Sun, and kill the envious Moon,
" Who is already ſick, and pale with grief,
" That thou her Maid, art far more fair than ſhe,
" Be not her Maid, ſince She is envious.
" Her veſtal Livery is but ſick,
" And nought but fools do wear it—caſt it off.

℣. 611. *Are but black Patches that ſhe wears*,] Sir *Kenelm Digby* makes mention of a Lady of his acquaintance, who wore many Patches: upon which he uſed to banter her, and tell her that the next Child ſhe ſhould go with, whilſt the ſolicitude and care of thoſe Patches was ſo ſtrong in her Fancy, would come into the World with a great *Black Spot* in the midſt of it's Forehead; which happened accordingly. (*Treatiſe of Bodies*, ch. 27. p. 404. *Diſcourſe of the Powder of Sympathy*, edit. 1660. p. 182, &c.) Humorous is the account of the opinion of the *Indian Kings*, concerning the Patches worn by our *Engliſh Ladies*, (*Spectator*, N° 50.) " As for " the Women of the Country—they look like Angels, and would " be more beautiful than the Sun, were it not for the little black " Spots that break out in their Faces: and ſometimes riſe in very " odd Figures—I have obſerved, that thoſe little Blemiſhes wear " off very ſoon: but when they diſappear in one part of the Face, " they are very apt to break out in an other, inſomuch, that I have " ſeen a ſpot in the Forehead in the Afternoon, which was upon " the Chin in the Morning."

℣. 612. *Cut into Suns, and Moons, and Stars:*] Thus *Angelina* to *Euſtace*, (*Beaumont and Fletcher*'s Commedy, intitled *The Elder*

By which *Aſtrologers*, as well
As thoſe in *Heav'n* above, can tell
What ſtrange Events they do foreſhow
Unto her Under-World below.
Her Voice, the *Muſick* of the *Spheres*,
So loud, it deafens Mortals Ears;

Brother, act 3. ſcene 11.) " 'Tis not a Face I only am in Love " with—No nor Viſits each day in New Suits: nor your Black " Patches you wear variouſly: ſome cut like Stars, ſome in Half " Moons, ſome Lozenges." This is fully explain'd by Dr. *Bulwer*, in two Prints. *Artificial Changeling*, ſcene 15. p. 252. 261. *Appendix* intitled, *The Engliſh Gallant*, p. 535. he deduces the Original of Patches, from the barbarous Painter ſtainers of *India*, id. ib. p. 534.

℣. 613. and the three following Lines, not in the two firſt edit. of 1664. but added 1674.

℣. 617. *Her Voice the Muſick of the Spheres*,] Mr. *Eliſha Fenton*, (ſee *Obſervations upon ſome of Mr. Waller's Poems*, 4to p. 52.) is of opinion, " That *Pythagoras* was the firſt that advanc'd this Doct- " rine of the *Muſick of the Spheres*, which he probably grounded on " that text in Job, underſtood literally: *When the Morning Stars " ſang together*, &c. ch. 29. ver. 7. " For ſince he ſtudied Twelve " years in *Babylon*, under the direction of the learned Impoſtor " *Zoroaſtres*, who is allow'd to have been a Servant to one of the " *Prophets*, we may reaſonably conclude, That he was converſant " in the *Jewiſh* Writings, (of which the book of *Job* was ever " eſteem'd of moſt authentick Antiquity) *Jamblichus* ingenu- " ouſly confeſſeth, That none but *Pythagoras* ever perceived this " *Cæleſtial* Harmony: and as it ſeems to have been a native of " Imagination, the Poets have appropriated it to their own Pro- " vince: and our admirable *Milton* applies it very happily in the " Fifth book of his *Paradiſe Loſt*;"

That Day, as other ſolemn Days he ſpent
In Song, and Dance about the Sacred Hill;
Myſtical-Dance! which yonder Starry Sphere
Of Plannets, and of Fix'd in all her Wheels
Reſembles neareſt Mazes intricate,
Excentrick, intervolv'd; yet regular
Then moſt, when moſt irregular they ſeem:
And in their motions Harmony Divine
So ſmooths her charming Tones, that God's own Ear
Liſtens delighted.———

Mr. *Milton* wrote a little Tract, intitled, *De Sphærarum Concentu. Cantabrigiæ in Scholis Publicis a Joanne Miltono.* See that *Tract*, with

As wiſe *Philoſophers* have thought,
And that's the Cauſe we hear it not.
This has been done by ſome, who thoſe
Th' ador'd in *Rhime*, would kick in *Proſe*;
And in thoſe *Ribbons* would have hung,
Of which melodiouſly they ſung:
That have the hard *Fate* to write beſt
Of thoſe ſtill that deſerve it leaſt:
It matters not how *falſe*, or *forc'd*,
So the *beſt* Things be ſaid o' th' *worſt*;
It goes for nothing when 'tis ſed
Only the *Arrow*'s drawn to th' Head,

with the Tranſlation of it by Mr. *Fra. Peck*; *New Memoirs of the Life, and Poetical Works of Mr. John Milton.* vide *Reuſneri Symbol. Imperator.* claſs. 2. ſymbol. 37. p. 115, &c. edit. 1627. *Shakeſpear*'s *Merchant of Venice*, 2d vol. p. 78. with Mr. *Theobald*'s and Mr. *Warburton*'s Notes. Mr. *George Sandys*'s Notes upon the 5th b. of *Ovid's Metamorphoſis*, p. 95. *Chambers*'s *Cyclopædia*. This opinion of *Pythagoras* ſneer'd by *Valleſius*; vid. *Sacr. Philoſoph.* ch. 25, &c. p. 446. edit. 1588.

℣. 618, 619, 620. *So loud, it deafens Mortals Ears—As wiſe Philoſophers have thought,—And that's the Cauſe we hear it not.*] *Pythagoras* prodidit hunc totum Mundum Muſica factum ratione. Septemque Stellas inter Cælum et Terram vagas, quæ Mortalium geneſes moderantur, motum habere ἐνέρθμον, intervallis Muſicis Diaſtematis habere congrua, ſonituſque varios reddere pro ſua quæque altitudine ita concordes, ut dulciſſimam quidem concinant Melodiam, ſed nobis inaudibilem, propter vocis magnitudinem, quam non capiant Aurium noſtrarum anguſtiæ *Cenſorin. De Die Natal.* cap. 11. vide *Ciceronis Somnium Scipionis*, *Macrob. in Somn. Scipionis*, lib. 2. cap. 3, &c. *Riccioli Alm.* l. 9. ſ. 5. c. 7. Dr. *Long*'s *Aſtronomy*, book 2. ch. 22. p. 341.

℣. 625, 526. *That have the hard Fate to write beſt—Of thoſe ſtill that deſerve it leaſt.*] Mr. *Warburton* is of opinion, That he alludes to Mr. *Waller*'s Poems on *Sacchariſſa*. He might likewiſe have Mr. *Waller*'s *Panegyric to the Lord Protector*, in view, compared with his *Poem to the King, upon his Majeſty*'s *happy Return*. When he preſented this Poem to the King, Mr. *Fenton* obſerves, (*Obſervations on ſome of Mr. Waller*'s *Poems*, p. 67. from the *Menagiana*,) " That his Majeſty ſaid, He thought it much inferior to his " *Panegyric* on *Cromwell*. Sir! reply'd Mr. *Waller*, we Poets " never ſucceed ſo well in writing Truth, as in Fiction."

Whether it be a *Swan* or *Gooſe*
They level at: So *Shepherds* uſe
To ſet the ſame *Mark* on the *Hip*,
Both of their *ſound* and *rotten Sheep*:
For *Wits* that carry *low* or *wide*,
Muſt be aim'd *higher*, or *beſide*
The *Mark*, which elſe they ne'r come nigh
But when they take their Aim *awry*.
But I do wonder you ſhould chuſe
This Way t' attack me with your *Muſe*,
As one cut out to paſs your Tricks on,
With *Fulhams* of *Poetique Fiction*:
I rather hop'd, I ſhould no more
Hear from you o' th' *Gallanting* Score:
For hard *Dry-baſtings* us'd to prove
The readieſt Remedies of *Love*;
Next a *Dry-diet*: But if thoſe fail,
Yet this uneaſy Loop-hold *Jail*,
In which y' are *hamper'd* by the *Fet-lock*,
Cannot but put y' in mind of *Wedlock*;
Wedlock, that's worſe than any Hole here,
If that may ſerve you for a *Cooler*,
T' allay your *Mettle*, all agog
Upon a *Wife*, the heavi'r Clog:
Nor rather thank your gentler *Fate*,
That for a bruis'd or broken *Pate*,

℣. 642. *With Fulhams of Poetique Fiction.*] *High*, and *Low Fulhams* in the *Merry Wives of Windſor*, were cant Words (as I am informed by the Rev^d. Mr. *Smith* of *Harleſton*) for *Falſe Dice*; the *High Fulhams* being Dice which always run high, and the *Low Fulhams* thoſe that run low. To the former, Mr. *Cleveland* alludes probably, in his *Character of a Diurnal-maker*, Works, 1677. p. 108. "Now a Scotchman's Tongue runs *High Fulhams*.

Has freed you from thoſe *Knobs* that grow
Much harder on the marry'd *Brow*:
But if no Dread can cool your Courage,
From vent'ring on that *Dragon*, Marriage;
Yet give me *Quarter*, and advance
To nobler Aims your Puiſſance:
Level at *Beauty*, and at *Wit*,
The faireſt *Mark* is eaſieſt hit.
Quoth *Hudibras*, I'm beforehand
In that already, with your Command;
For where does *Beauty* and high *Wit*
But in your *Conſtellation* meet?
Quoth ſhe, What does a *Match* imply,
But *Likeneſs* and *Equality*?
I know you cannot think me fit
To be th' *Yoke-Fellow* of your *Wit*:
Nor take one of ſo mean *Deſerts*,
To be the *Partner* of your *Parts*;
A *Grace*, which if I cou'd believe,
I've not the Conſcience to receive.
That *Conſcience*, quoth *Hudibras*,
Is mis-inform'd; I'll ſtate the *Caſe*,
A Man may be a *legal Doner*
Of any thing, whereof he's *Owner*;
And may confer it where he liſts,
I' th' Judgment of all *Caſuiſts*:
Then *Wit*, and *Parts*, and *Valour* may
Be ali'nated, and made away,
By thoſe that are *Proprietors*,
As I may give, or ſell my *Horſe*.
Quoth ſhe, I grant the *Caſe* is true,
And proper, 'twixt your *Horſe* and you;
But whether I may *take*, as well
As you may give *away*, or ſell?

Buyers you know are bid beware;
And worſe than Thieves *Receivers* are.
How ſhall I anſwer *Hue* and *Cry*,
For a *Roan-Gelding*, twelve Hands high,
All ſpurr'd and ſwitch'd, a *Lock* on's Hoof,
A *ſorrel Mane?* Can I bring Proof,
Where, when, by whom, and what y'were ſold for,
And in the open Market toll'd for?
Or ſhould I take you for a Stray,
You muſt be kept a Year and Day,

℣. 691. *Buyers you know are bid beware;*] *Caveat Emptor!*

℣. 692. *And worſe than Thieves Receivers are.*] Αμφοῖεροι κλῶπες, καὶ ὁ δεξάμενος, καὶ ὁ κλέψας, *Phocyl. Ray's Proverbial Sentences.* ſee *Receiver (Receptor) Jacob's Law Dictionary*, 1732.

℣. 693. *How ſhall I anſwer Hue and Cry,*] From *Huer* to hoot, or ſhout, to give notice to the neighbourhood to purſue a *Felon*; *Spelmanni Gloſſar.* in voc. *Huteſium. Wood's Inſtitute of the Laws of England*, p. 372. 3d. edit. *Jacob's Law Dictionary.* The Conſtable's Office in this reſpect, is humorouſly banter'd, by *B. Johnſon, Tale of a Tub*, act. 2. ſc. 2.

℣. 694. *For a Roan-Gelding, twelve Hands high.*] This is very ſatyrical upon the poor Knight, if we conſider the ſignification of That Name; and from what the Widow ſays, we may infer, the Knight's Stature, was but four foot high: Could he have met with his Match in a Lady of the ſame Stature, they might have rivall'd Mr. *Richard Gibſon*, a favourite Page of the Back-Stairs, and Mrs. *Anne Shepherd*, whoſe Marriage King *Charles* the Firſt honour'd with his preſence, and gave the Bride: They were of an equal Stature, each meaſuring three feet, ten Inches. See *Waller's* Poem, *Of the Marriage of the Dwarfs.* and Mr. *Fenton's Obſervation*, p. 5. See an account of the Marriage of the Dwarfs, attended by a hundred Dwarfs of each Sex at the Court of *Peter the Great, Czar of Muſcovy, (Northern Worthies*, p. 92, 93.)

℣. 698. *And in the open Market toll'd for.*] Alluding to the two Statutes, relating to the Sale of Horſes, anno 2, and 3. *Philippi &c. Mariæ.* and 31 *Eliz.* cap. 12. and publickly tolling them in *Fairs*, to prevent the Sale of ſuch as were ſtoln, and to preſerve the Property to the right owner.

℣. 699, 700. *Or ſhould I take you for a Stray,—You muſt be kept a Year and Day.*] *Eſtrays (Eſtrahuræ)* Cattle that ſtray into an other man's grounds, and are not own'd by any man: in this caſe if they are proclaim'd on two Market-Days, in two ſeveral Market-Towns next adjoining; and if the Owner does not own them within a Year

(Ere I can own you) here i' th' Pound,
Where, if y' are ſought, you may be found:
And in the mean time I muſt pay
For all your *Provender*, and *Hay*.
Quoth he, It ſtands me much upon
T' *enervate* this *Objection*,
And prove my ſelf, by *Topique* clear,
No *Gelding*, as you would infer.
Loſs of *Virility*'s averr'd
To be the Cauſe of Loſs of *Beard*,
That does (like *Embryo* in the Womb)
Abortive on the *Chin* become:
This firſt a *Woman* did invent,
In Envy of *Man*'s Ornament,
Semiramis of *Babylon*,
Who firſt of all cut Men o' th' *Stone*,
To mar their *Beards*, and laid Foundation
Of *Sow-geldering* Operation:
Look on this *Beard*, and tell me whether
Eunuchs wear ſuch, or *Geldings* either?
Next it appears, I am no *Horſe*,
That I can argue and diſcourſe;
Have but two *Legs*, and ne'er a *Tail*:
Quoth ſhe, that nothing will avail;

Year and a Day, they belong to the Lord of the Liberty: vid. *Spelmanni Gloſſar.* in voc. *Extraburæ*. *Wood*'s *Inſtitute of the Laws of England*, 3d. edit. p. 213.

℣. 715. * *Semiramis of Babylon,*] *Semiramis*, Queen of *Aſſyria*, is ſaid to be the firſt that invented *Eunuchs*. *Semiramis teneros mares caſtravit omnium prima.* Am. Marcel. l. 24. p. 22. Which is ſomething ſtrange in a Lady of her Conſtitution, who is ſaid to have received Horſes into her Embraces, (as another Queen did a Bull) but that perhaps may be the Reaſon why ſhe after thought Men not worth the while."

For ſome *Philoſophers* of late here,
Write, Men have four Legs by *Nature*,
And that 'tis Cuſtom makes them go
Erroneouſly upon but two;
As 'twas in *Germany* made good,
B' a Boy that loſt himſelf in a Wood,
And growing down t' a Man, was wont
With Wolves upon all four to hunt.
As for your Reaſons drawn from *Tails*,
We cannot ſay they're true, or falſe,
Till you explain your ſelf, and ſhow
B' Experiment 'tis ſo or no.
Quoth he, If you'll joyn Iſſue on't,
I'll give you ſatisfactory Account;

℣. 725, 726.] *For ſome Philoſophers of late here,—Write, Men have four Legs by Nature.*] See *Tatler*, N° 103.

℣. 729, 730.] *As 'twas in Germany made good—B' a Boy that loſt himſelf in a Wood:*] A Boy in the County of *Liege*, who, when he was little, flying with the People of his Village upon the Alarm of Soldiers, loſt himſelf in a Wood, where he lived ſo long amongſt Wild Beaſts, that he was grown over with Hair, and loſt the uſe of Speech, and was taken for a *Satyr* by thoſe that diſcovered him. Sir *K. Digby's Treatiſe of Bodies.* c. 27. p. 310. *P. Camerarius* mentions a Lad of *Heſſe*, who was in the year 1543. taken away, and nouriſhed, and brought up by Wolves—They made him go upon all four, 'till by the uſe and length of time, he could run, and ſkip like a Wolf: being taken, he was compelled by little and little to go upon his Feet, (*Webſter's diſplaying of ſuppos'd Witchcraft*, chap. 5. p. 91.) We have a later inſtance of the Wild Youth who was found in a Wood near *Hanover*, when the late King was there, and by his order brought into *England* to be humaniz'd. See a Poem, intitled, *The Savage*, occaſioned by the bringing to Court a Wild Youth taken in the Woods in *Germany*, 1725. *Miſcellany Poems*, publiſhed by Mr. *D. Lewis*, 1726, p. 305.

℣. 727. *Quoth he, If you'll joyn Iſſue on't*, &c.] *Joyning Iſſue* generally ſignifies the point of matter, iſſuing out of the *Allegations*, and *Pleas* of the *Plaintiff* and *Defendant*, in a Cauſe to be tried by a Jury of twelve men. See the Word *Iſſue*; *Jacob's Law Dict.*

℣. 741,

So you will promiſe, if you loſe,
To ſettle all, and be my *Spouſe*.
That never ſhall be done (quoth ſhe)
To one that wants a *Tail*, by me:
For *Tails* by Nature ſure were meant,
As well as *Beards* for Ornament:
And though the *Vulgar* count them homely,
In *Men* or *Beaſt* they are ſo comely,
So *Gentee*, *Alamode*, and handſome,
I'll never marry *Man* that wants one:
And till you can demonſtrate plain,
You have one equal to your *Mane*,
I'll be torn Piece-meal by a *Horſe*,
E're I'll take you *for better or worſe*.

℣. 741, 742. *That never ſhall be done (quoth ſhe)—By one that wants a Tail, by me.*] A Sneer probably, either upon the old fabulous Story of the *Kentiſh Long-Tails*. "A Name, or Family of Men "ſome time inhabiting *Stroud*, (ſaith *Polydore*) had Tayles clapp'd "to their Breeches by *Thomas of Becket*, for revenge and puniſh-"ment of a deſpite done him, by cutting off the Tail of his Horſe: "(*Lambard*'s *Perambulation of Kent*, edit. 1576, p. 315.) Mr. *Ray* ſays, "That ſome found the Proverb of *Kentiſh Long-Tails*, upon "a Miracle of *Auſtin* the *Monk*, who preaching in an *Engliſh* Vil-"lage, and being Himſelf and his Aſſociates beat and abuſed by "the *Pagans there*, who opprobriouſly tied Fiſh Tails to their "Backſides; in revenge thereof, ſuch Appendants grew to the "Hind Parts of all that Generation." At *Mexico* in the Holy Week, Men are maſk'd and diſguis'd, and ſome have long Tails hanging behind them: "Theſe, they ſay, repreſent ſome *Jews*, "which they pretend are born after this manner; becauſe of their "Executioners, who crucified our Saviour *Jeſus Chriſt*. *Baker*'s *Hiſtory of the Inquiſition*, p. 385, 386. *Purchaſe* mentions Men with Tayls among the *Braſilions*: *Pilgrims*, part 4. p. 1290. And there are monſtrous Relations of this kind, in *Torquemeda*, or *Spaniſh Mandevile*: firſt Diſcourſe, fol. 12. Dr. *Bulwer*'s *Artificial Changeling*, ſc. 22. p. 410, 411, &c. *Philoſophical Tranſactions*, vol. 14. N°. 160. p. 583, 600.

℣. 753.

The *Prince of Cambay*'s daily Food
Is *Aſpe*, and *Baſiliſk*, and *Toad*;
Which makes him have ſo ſtrong a Breath,
Each Night he ſtinks a *Queen* to Death;
Yet I ſhall rather lie in's *Arms*
Than yours, on any other *Terms*.
Quoth he, What *Nature* can afford
I ſhall produce, upon my Word;
And if ſhe ever gave that *Boon*
To Man, I'll prove that I have one;
I mean by *poſtulate Illation*,
When you ſhall offer juſt Occaſion;
But ſince y' have yet deny'd to give
My *Heart*, your *Pris'ner*, a Reprieve,
But made it ſink down to my Heel,
Let that at leaſt your Pity feel;

℣. 753, 754, 755, 756. *The Prince of Cambay's daily Food—Is Aſpe, and Baſiliſk, and Toad;—Which makes him have ſo ſtrong a Breath—Each Night he ſtinks a Queen to Death.*] Alluding to the Story of *Macamut, Sultan of Cambaya*, who eat Poiſon from his cradle, and was of that poyſonous Nature: that when he determined to put any nobleman to death, he had him ſtript naked, ſpit upon him, and he inſtantly died. He had four thouſand Concubines, and She with whom he lay, was always found dead the next morning; and if a Fly did light accidentally upon his Hand, it inſtantly died. ſee *Purchaſe* his *Pilgrims*, 2d part. book ix. chap. 8. p. 1495. vol. 5th. book 5. ch. 8. p. 537. *J. C. Scaligeri exercitat. de Subtilitate advers. Cardan.* Exer. 175. *Mouſeti Inſector. Theatr.* 78. *Montaigne*'s *Eſſays*, part 1. chap. 22.) Mr. *Purchaſe* gives other Inſtances of this kind, one from *Calius Rhodiginus*; *Pilgrims*, book 5. pag. 537. of a Maid nouriſhed with Poyſons, and ſuch as lay with her, died immediately. (Sir *Thomas Browne* ſeems to queſtion the Credibility of ſuch Stories; *Vulgar Errors*, b. 7. chap. 17.) an other from *Avicenna*, of a Man of ſo venomous a nature, that he poiſoned other venemous Creatures that bit him. See an account from *Albertus*, of a Maid that liv'd upon Spiders; *Montaigne*'s *Eſſays*, part. 1. chap. 22. p. 130. *Shakeſpear* (ſee *King Lear*, act. 3. vol. 5. p. 167.) ſeems to ſneer ſuch Romantick Accounts. *Baſilique*, in the three firſt editions.

And for the Sufferings of your *Martyr*,
Give it's poor Entertainer *Quarter*;
And by *Diſcharge*, or *Main-Prize*, grant
Deliv'ry from this baſe *Reſtraint*.
Quoth ſhe, I grieve to ſee your Leg
Stuck in a Hole here like a *Peg*,
And if I knew which way to do't,
(Your *Honour* ſafe) I'd let you out,
That *Dames* by *Jail-Delivery*
Of *Errant-Knights* have been ſet free,
When by *Enchantment* they have been
And ſometimes for it too, laid in;
Is that which *Knights* are bound to do
By *Order*, *Oath*, and *Honour* too:
For what are they *renown'd*, and *famous* elſe,
But aiding of diſtreſſed *Damoſels?*
But for a *Lady*, no ways *Errant*,
To free a *Knight*, we have no Warrant

℣. 771, 772. *And by Diſcharge, or Main-Prize grant—Deliv'ry from this baſe Reſtraint.*] Why does the Knight petition the Widow to releaſe him, when ſhe was neither acceſſary to his Impriſonment, nor appears to have any power to put an End to it; This ſeeming Incongruity may be ſolv'd, by ſuppoſing, that the *Uſher* that attended her, was the Conſtable of the Place: ſo the Knight might mean, That ſhe would intercede with him to diſcharge him abſolutely, or to be *Mainprize* for him; (That is *Bail*, or Surety, ſee canto 3. ℣. 65.) By this conduct She makes the Heroe's Deliverance, Her own Act and Deed; after having brought him to a Compliance with her Terms, which were more ſhameful, than the Impriſonment itſelf, (Mr. B.)

℣. 781, 782. *Is that which Knights are bound to do—By Order, Oath, and Honour too:*] (ſee *Don Quixote*, part 1. book 1. chap. 3. vol. 3. p 315. vol. 4. p. 364.) See the *Oath of a Knight*, *Selden*'s *Titles of Honour*, 2d part chap. 7. p. 850, 851. edit. 1631. the Sixth Article. "Ye ſhall defend the juſt Action and Queruelles of all "Ladies of Honor, of all True and Friendleſs Widowes, Orphe-"lins and Maides of Good Fame."

℣. 785. *But for a Lady, no ways Errant*, &c.] ſee *Ben. Johnſon*'s *Maſque of Augurs*, vol. 1. p. 87. *Ladies of Knights of the Garter*, wore

In any Authentical *Romance*,
Or *Claſſique Author* yet of *France*;
And I'd be loth to have you break
An ancient *Cuſtom* for a Freak,
Or *Innovation* introduce
In place of Things of *Antique* Uſe;
To free your Heels by any Courſe,
That might b' unwholſome to your *Spurs*:
Which if I ſhould conſent unto,
It is not in my Pow'r to do;
For 'tis a Service muſt be done ye,
With ſolemn previous Ceremony;
Which always has been us'd t' untie
The *Charms* of thoſe who here do lie:
For as the *Ancients* heretofore
To *Honour*'s *Temple* had no Dore
But that which thorough *Virtue*'s lay;
So from this Dungeon, there's no Way

wore Robes, and were call'd *Dames. Dominæ de Sectâ, & Liberaturâ Garter. Anſtis*'s *Regiſter of the Garter.* vol. 1. p. 123.

℣. 787, 788. *In any Authentical Romance,—Or Claſſique Author yet of France.*] The *French* were the moſt famed of any Nation (the *Spaniards* excepted) for *Romances.* ſee *Verſtegan*'s *Reſtitution of decay'd Intelligence*, p. 200. edit. *Antwerp. Huetius* ſays, That *Romances* were ſo call'd *a Fabulis Romanenſibus. Commentar. de Rebus ad ſe pertinentibus*, p. 254. *Monſieur Huet*, in his *Treatiſe* of the *Original of Romances*, p. 10. diſtinguiſhes in the following manner betwixt *Fables* and *Romances.* "A *Romance*, he obſerves, is the Fic-"tion of Things, which may, but never have happen'd: Fables are "the Fictions of Things, which never have, nor never can happen. "That the Original of *Romances* is very ancient, and that the In-"vention is due to the *Orientals*," I mean (ſays he) to the *Egyptians*, *Arabians*, *Perſians*, and *Syrians*, and gives inſtances in proof; ſee *Romant*, *Junii Etymologic. Anglican.*

℣. 801, 802. *For as the Ancients heretofore—To Honour's Temple had no Dore.*] See Dr. *Baily*'s *Romance*, intitled, *The Wall-Flower of Newgate*, in fol. 1650. p. 124, *Spectator*, N° 123.

℣. 807,

To *honour'd Freedom*, but by paſſing
That other *virtuous* School of *Laſhing*,
Where *Knights* are kept in narrow Liſts,
With wooden *Lockets* 'bout their Wriſts;
In which they for a While are *Tenants*,
And for their *Ladies* ſuffer *Penance*:
Whipping, that's *Virtue*'s Governeſs,
Tutreſs of *Arts* and *Sciences*;
That mends the groſs Miſtakes of *Nature*,
And puts new Life into dull Matter;
That lays Foundation for *Renown*,
And all the *Honors* of the *Gown*.
This ſuffer'd, they are ſet at large,
And freed with honourable Diſcharge:
Then in their *Robes*, the *Penitentials*
Are ſtreight preſented with *Credentials*,

℣. 807, 808. *Where Knights are kept in narrow Liſts, — With wooden Lockets 'bout their Wriſts*;] Alluding to the whipping of Petty Criminals in *Bridewell*, and other Houſes of Correction.

℣. 811, 812. *Whipping, that's Vertue's Governeſs, — Tutreſs of Arts and Sciences.*]

I think a Jayle a School of Vertue is,
A Houſe of Study, and of Contemplation;
A Place of Diſcipline, and Reformation.

(*The Vertue of a Jayle*, by *J. Taylor*, Works, p. 818.)

℣. 819, 820. *Then in their Robes, the Penitentials — Are ſtreight preſented with Credentials*, &c.] He alludes to the Acts of Queen *Elizabeth*, and King *James* the Firſt, againſt Rogues, Vagabonds, and ſturdy Beggars. By Stat. 39 *Eliz.* chap. 4. 'Tis enacted, That every Vagabond, *&c.* ſhall be publickly whipped, and ſhall be ſent from Pariſh to Pariſh by the Officers thereof, to the Pariſh where he or ſhe was born, or if that is not known, then to the Pariſh where he or ſhe dwelt by the ſpace of one whole Year before the puniſhment: and if that be not known, then to the Pariſh through which he or ſhe paſſed laſt without puniſhment. After which whipping, the ſame Perſon ſhall have a Teſtimonial, ſubſcribed with the Hand, and ſealed with the Seal of the ſaid *Juſtice*, &c. teſtifying, that the ſaid Perſon has been puniſh'd according to this

And in their Way attended on
By *Magiſtrates* of ev'ry Town:
And all Reſpect and Charges paid,
They're to their ancient *Seats* convey'd.
Now if you'll venture, for my Sake,
To try the Toughneſs of your *Back*,
And ſuffer (as the reſt have done)
The laying of a *Whipping* on;
(And may you proſper in your Suit,
As you with equal Vigour do't)
I here engage my ſelf to looſe ye,
And free your *Heels* from *Caperdewſie*.
But ſince our *Sex*'s Modeſty
Will not allow I ſhould be by,
Bring me on *Oath*, a fair Account,
And *Honour* too, when you have don't;

this Act, &c. This Statute was confirm'd and enlarg'd by 1 *Jac.* 1. c. 7. but both in a great meaſure repeal'd, by 12*th* of Q. *Anne*, c. 23.

ỳ. 828. *The laying of a Whipping on*] Alluding probably either to the *Diſciplinarians* in *Spain*, who gain very much upon their Miſtreſſes affections, by the Severity of their Flogging. (ſee *Lady*'s *Travells into Spain*, part 2. letter 9. pag. 155, &c.) or to the *Hereſy* in *Italy*, at the end of the Thirteenth Century, intit'led, *The Hereſy of the Whippers*, or *Floggers*; *Flagellantium* Hæreſis in Italiâ orta, per *Galliam*, & *Germaniam* vagatur; multa *Romanæ* Eccleſiæ damnans, & in errores incidens graviſſimos. *Bernardi Lutz*, *Chronograph. Eccleſiæ Chriſti*, &c. *Henrici Pantaleonis*, 1568. pag. 102. *Wolfius* (*Lectıcon Memorab.* par. 1. pag. 637.) obſerves, That this Sect took its riſe in the year 1349, and ſeems to doubt, whether in *Tuſcany*, or *Hungary*, (vid. *Krantzii Wandal.* lib. 8. cap. 20. pag. 194. lib. 9. cap. 6. pag. 207. *Gobelini Perſonæ Coſmodromii*, æt. 6. cap. 69, 70. *Meibomii Rer. Germanicar.* tom. 1. pag. 285. 287.)

ỳ. 831. *I here engage my ſelf to looſe ye*] This and the following Line thus alter'd 1674, &c. *I here engage to be your Bayl—And free you from the unknigh'tly Jayle*, thus continued to 1700 incluſive, reſtor'd 1704.

ỳ. 845.

And I'll admit you to the Place,
You claim as *due*, in my good Grace.
If *Matrimony* and *Hanging* go
By *Deſt'ny*, why not *Whipping* too?
What Med'cine elſe can cure the *Fits*
Of *Lovers*, when they loſe their *Wits*?
Love is a *Boy*, by *Poets* ſtil'd,
Then *Spare the Rod, and ſpoil the Child.*
A *Perſian* Emp'ror whip'd his Grannam
The Sea, his Mother *Venus* came on;
And hence ſome Rev'rend Men approve
Of *Roſemary* in making *Love.*

℣. 845, 846. *A Perſian Emp'ror whip'd his Grannam — The Sea —*] * *Xerxes*, who uſed to whip the Seas and Wind.

In Corum atque Eurum ſolitus ſævire Flagellis. Juv. Sat. 10. vid. *Herodoti Polyhimn.* pag. 452. edit. *Hen Stephan.* 1592. *Kanute* the *Dane* was humbled by the Water of the Sea's, not obeying him. (*Robert of Glouceſter's Chronicle*, by *Hearne*, pag. 321, 322.)

℣. 846. *The Sea, his Mother Venus came on.*] The Parentage of *Venus*, the Goddeſs of Love and Beauty, is thus deſcribed by *Auſonius*: Orta Salo, ſuſcepta Cælo, Patre edita ſolo. Jupiter virilia amputabat, ac in mare projiciebat, e quibus *Venus* oriebatur. *Natalis Comit. Mytholog.* lib. 2. cap. 1. vid *Chartarii Imagin. Deorum, qui ab Antiquis colebantur*, pag. 310. 341.) "As to the Birth of "*Venus* (ſays Mr. *Fenton*, *Remarks upon* Mr. *Waller*'s *Poems*, p. "6.) It is not much to be wondered at, amongſt ſo many ridiculous "Stories in the *Heathen Theogony*, to hear, that She ſprang from "the Foam of the Sea, from whence the *Greeks* called her *Aphro-*"*dite*. This Tradition probably began from Divine Honours be-"ing paid to ſome beautiful Woman, who had been accidentally "caſt on Shore in the Iſland *Cythera*, when the Savage Inhabitants "were ignorant of Navigation." (See likewiſe Notes on *Creech*'s *Lucretius*, vol. 1. pag. 4. edit. 1714.) The *Weſt Indians* had the ſame thought of the *Spaniards* upon their Firſt Invaſion, imagining that they ſprung from the Foam of the Sea. Eorum animis penitus hæc inſedit opinio, nos Mari eſſe ortos, & veniſſe in Terras ad vaſtandum & perdendum Mundum; *Urbani Calvetonis, novæ Novi Orbis Hiſtor.* lib. 3. cap. 21. p. 405, 406 edit. 1578. ſee *Acoſta*'s *Hiſt. of the Indies*, lib. 5. cap. 2. pag. 335. *Purchaſe his Pilgrims*, part 4. lib. 7. pag. 1454. 1458.

℣. 847, 848. *And hence ſome Rev'rend Men approve — Of Roſe-*

mary

As ſkilful *Coopers* hoop their Tubs
With *Lydian*, and with *Phrygian* Dubs;
Why may not *Whipping* have as good
A Grace, perform'd in Time and Mood,
With comely Movement, and by *Art*,
Raiſe Paſſion in a *Lady*'s Heart?

mary in making Love.] As *Venus* was reported to have ſprung from the Foam of the Sea, he intimates that *Roſemary*, (*Ros Marinus in Latin,*) or Sea Dew, as reſembling in a Morning the Dew of the Sea, was in uſe in making Love.

ỳ. 849, 850. *As ſkilful Coopers hoop their Tubs,—With Lydian, and with Phrygian Dubs.*] Alluding to the *Lydian* and *Phrygian* meaſures, as a worthy Friend obſerves to me. The *Lydian Muſick* was Soft and Effeminate, and fit for Feaſting and good Fellowſhip. *Plat. de Repub.* μαλακὴ καὶ συμποτικὴ Αρμονία, lib. 3. accordingly, μιξολυδιστὶ καὶ συντονολυδιστὶ are θρηνώδεις ἁρμονίας. *Phrygian* on the contrary, was Maſculine, and Spirited, fit to inſpire Courage and Enthuſiaſm; and therefore uſed in War. ſee *Cic. de Divinatione*, lib. 1. cap. 50. *Horat. Epod.* 9. with the old Commentators Notes. *Lucian Harmon.* in init. *Magni Aurelii Caſſidori de Muſica.* VIII. 10. Oper. 4to. Paris 1588. fol. 308. *M. Antonii Mureti Theſaur. Critic.* lib. 4. cap. 6. *Gruteri Fax. Art.* tom. 2. pag. 1119. *Martinii Lexic. Philologic.* in voc. *Lydius Modus, Phrygius Modus.* vol. 2. *Memoirs of Martin Scriblerus*, chap. 6. The *Cooper* of *North Wales*, who might be ſkilful in both *Lydian* and *Phrygian* Dubs, when theſe failed, made uſe of an other method to bring in cuſtome. "He "having ſpent (ſays the Author of *The Dialogue between Timothy "and Philatheus*, vol. 3. pag. 81.) a conſiderable quantity of "Lungs and Leather, in footing the Country, and crying his "Goods to no purpoſe, took an other method to bring in Cuſ-"tomers. He applied to a Friend of his, a ſhrewd Blade, who makes "*Almanacks* twice a Year, and by his advice was induced to alter "his Method. He looked over all his bundle of Hoops, and chalk-"ed upon one, *Orbis Lunæ*; upon an other, *Orbis Saturni*; upon "a third, *Cælum Cryſtallinum*; and ſo on to the largeſt, which he "named *Primum Mobile:* and ſtyling himſelf *Atlas*, he ſoon found "Cuſtome in abundance: not a Pipe, nor a Hogſhead, but he had "an Orb to fit it: and ſo proportionably for ſmaller *Vortexes:* as "Firkins, and Kilderkins. Such a way could not fail of univerſal "approbation; becauſe every Hoſteſs in Town cannot but know, "that the Weather has great Influence on Beer and Ale, and there-"fore it is good to ſcrape acquaintance with *Mars*, *Saturn*, and "their Adherents." Dr. *Plot Oxfordſhire*, chap. 3. pag. 168.) takes notice of an invention of Barrels without Hoops.

ỳ. 857,

It is an eaſier Way to make
Love by, than that which many take.
Who would not rather ſuffer *Whipping*,
Than ſwallow *Toaſts* of Bits of *Ribbin?*
Make wicked *Verſes*, *Treats*, and *Faces*,
And ſpell Names over, with *Beer-Glaſſes?*
Be under Vows to *hang* and *die*
Love's Sacrifice, and all a *Lie?*
With *China-Oranges*, and *Tarts*,
And whining *Plays*, lay Baits for Hearts?
Bribe *Chamber-Maids* with *Love* and *Money*,
To break no roguiſh *Jeſts* upon ye?

℣. 857, 858. *Who would not rather ſuffer Whipping,—Than ſwallow Toaſts of Bits of Ribbin?*] The Author of a Tract, intitled, *A Character of France*, 1659, pag. 12. obſerves of the *French Gallants*, "That in their Frolicks, they ſpare not the Ornaments of "their Madams; who cannot wear a piece of Ferret Ribbon, but "they will cut it in pieces, and ſwallow it in Urine, to celebrate "their better Fortune."

℣. 863. *With China-Oranges, and Tarts.*] Such little Preſents might then be thought inſtances of Gallantry. 'Tis obſerved of the *Turks* by Mr. *Fenton* (*Obſervations upon Waller*, pag. 38.) "That "they thought *Sucar Birparon*, that is a Bit of Sugar, to be the "moſt polite, and endearing Compliment, they could uſe to the "Ladies: whence Mr. *Waller* probably celebrated his Lady under "the Name of *Saccharissa*."

℣. 865, 866. *Bribe Chamber-Maids with Love and Money—To break no Roguiſh Jeſts upon ye.*]

Sed prius Ancillam captandæ noſſe Puellæ
Cura ſit: acceſſus molliat illa tuos.
Proxima conſiliis Dominæ ſit ut illa videto,
Neve parum tacitis conſcia fida jocis.
Hanc tu pollicitis, Hanc tu corrumpe rogando.

Ovid. de Arte Amandi, lib. 1. 351, &c. vid. not. edit. varior. 1683. pag. 538.

Firſt gain the Maid: by her thou ſhalt be ſure
A free acceſs, and eaſy to procure;
Who knows, what to her office does belong,
Is in the ſecret, and can hold her Tongue.

For Lillies limn'd on *Cheeks*, and Roſes,
With painted Perfumes, hazard Noſes?
Or vent'ring to be briſk and wanton,
Do Penance in a *Paper Lanthorn?*
All this you may compound for now,
By ſuffering what I offer you:
Which is no more than has been done
By *Knights* for Ladies long agone:
Did not the Great *La Mancha* do ſo
For the *Infanta Del Taboſo?*
Did not th' illuſtrious *Baſſa* make
Himſelf a *Slave* for *Miſſe*'s ſake?

Bribe her with Gifts, with Promiſes, and Prayers;
For her Good Word goes far in Love Affairs.
Mr. *Dryden.*

℣. 870. *Do Penance in a Paper Lanthorn.*] Alluding probably to the *Penitentiaries* in the Church of *Rome*, who do penance in White Sheets, carrying Wax Tapers in their hands. (*Lady*'s *Travels into Spain*, part 2. letter 9. pag. 157.) *Archbiſhop Arundel*, enjoyned ſuch as abjured the Hereſy of *Wickliff*, this Penance: "That in "the publick Prayers, and in the open Market, they ſhould go in "Proceſſion only with their Shirts on, carrying in one Hand a "burning Taper, and in the other a Crucifix; and that they ſhould "fall thrice on their Knees, and every time devoutly kiſs it. (*Baker*'s *Hiſtory of the Inquiſition*, chap. 6. pag. 33.)

℣. 875, 876. *Did not the Great La Mancha do ſo, — For the Infanta Del Taboſo?*] Alluding to *Don Quixote*'s intended Penance on the Mountain, in imitation of the *Lovely Obſcure*. (ſee part 1. book 2. chap. 11.)

℣. 877, 878. *Did not th' Illuſtrious Baſſa make —— Himſelf a Slave for Miſſe's ſake?*] Alluding to *Monſieur Scudery*'s Romance, (the Tranſlator of Monſieur *Huet*'s Treatiſe of Romances, ſays, 'twas *Madam. de Scudery*,) intitled, *Ibrahim the Illuſtrious Baſſa*, tranſlated into *Engliſh* by Mr. *Cogan*, in folio, and publiſh'd 1674, *His being made a Slave for Miſſe*'s *ſake*, is a proof: For *Juſtiniano*, afterwards the Illuſtrious *Baſſa*, hearing that *Iſabella* his Miſtreſs, and Princeſs of *Monaco*, was married to the *Prince* of *Maſſeron*, (a groundleſs report,) he was determined to throw away his Life in the Wars; but was taken Priſoner, by *Chairadin King of Argiers*; and by him preſented to *Sinan Baſſa*; by whoſe means, he became a Slave to *Solyman* the *Magnificent*. See *Cogan*'s *Tranſlat.* book 2. pag. 29. b. 3. p. 67.

℣. 879,

And with Bull's Pizzle, for her *Love*,
Was taw'd as gentle as a Glove?
Was not young *Florio* ſent (to cool
His Flame for *Biancafiore*) to School,
Where *Pedant* made his *Pathick* Bum
For her ſake ſuffer *Martyrdom?*
Did not a certain *Lady* whip
Of late her Huſband's own Lordſhip?
And though a Grandee of the *Houſe*,
Claw'd him with *Fundamental* Blows;

℣. 879, 880. *And with Bull's Pizzle, for her Love,—Was taw'd as gentle as a Glove?*] Alluding to the Emperor's ill uſage of him, on account of his Miſtreſs, with whom he was enamoured; and his Deſign of taking away his Life: notwithſtanding his Promiſe, that he ſhould never be cut off during his own Life: and yet though the *Mufti*'s Interpretation at the inſtance of *Roxolana* his favourite *Sultana*, was, that as Sleep was a reſemblance of Death, he might be ſafely put to Death when the *Emperour* was aſleep: yet *Solyman* (if we may credit *Monſ. Scudery*) got the better of his Inclination, ſaved his Life, and diſmiſſed him, and his Miſtreſs. As to the Expreſſion of being *taw'd*, &c. 'tis probable, that 'twas borrowed from *Don Quixote* (part 1. book 2. chap. 11. pag. 278.) or from *Ben Johnſon*, *Bartholmew Fair*, act 4. ſc. 5. ſee *Taw*, *Junii Etymologic. Anglican.*

℣. 881, 882. *Was not young Florio ſent (to cool—His Flame for Biancafiore) too School,*] The Story of *Florio* and *Biancafiore* is publiſhed I am told in *French*, where I ſuppoſe this Fact is repreſented, as literally true.

℣. 883, 884. *Where Pedant made his Pathick Bum—For Her ſake ſuffer Martyrdom?*] See the Antiquity of whipping Boys at School, with Rods: *Libanii Sophiſtæ*, *Orat.* 12. *ad Theodos.* tom. 9. p. 400.

℣. 885, 886, 887, 888. *Did not a certain Lady whip—Of late her Husband's own Lordſhip?—And though a Grandee of the Houſe,—Claw'd him with Fundamental Blows?* &c.] (*Legiſlative Blows* in the two firſt Editions of 1664.) This was *William* Lord *M—n—n* who lived at *Bury Saint Edmonds:* of whom my Friend Mr. *Smith* of *Harleſton*, had the following account from a Gentleman of that place. That notwithſtanding he ſate as one of the King's Judges, (but did not ſign the Warrant for his Execution) yet either by ſhewing Favours, not allowable in thoſe days of Sanctity, to the Unſanctified Cavaliers, or ſome other act which diſcovered an

Ty'd him ſtark naked to a Bed-poſt,
And firk'd his Hide, as if ſh' had rid Poſt:
And after in the *Seſſions-Court*,
Where *Whipping*'s judg'd, had *Honour* for't?
This *ſwear* you will perform, and then
I'l ſet you from th' Inchanted *Den*,

Inclination to forſake the *Good Old Cauſe*: he had ſo far leſſened his Credit with his Brethren in Iniquity, that they began to ſuſpect, and to threaten, that they would uſe him as a *Malignant*: His Lady who was a Woman of more refined Politicks, and of the true Diſciplinarian Spirit, to ſhew her Diſapprobation of her Lord's naughty Actions, and to diſperſe the gathering Storm: did, by the help of her Maids, tye his Lordſhip ſtark naked to a Bed-Poſt, and with Rods, made him ſo ſenſible of his Fault, that he promiſed upon his Honour, to behave well for the future, and to aſk Pardon of his Superiours: for which ſalutary Diſcipline ſhe had Thanks given her in open Court. To this, or a Whipping upon ſome other occaſion, the Old Ballads allude;

Lord M—n—n's next, the Bencher
Who waited with a Trencher,
He there with the Buffle Head
Is called Lord, and of the ſame Houſe
Who (as I have heard it ſaid)
Was chaſtiſed by his Lady Spouſe:
Becauſe he run at Sheep,
She and her Maids gave him the Whip:
And beat his Head ſo addle,
You'd think he had a Knock in the Cradle:

(*Loyal Songs*, reprinted, 1731. vol. 2. Num. 17. pag. 68. ſee Num. 14. ſt. 26. p. 58.) Of this Stamp was Sir *William Waller*'s Lady (ſee *Cleveland*'s *Character of a Diurnal*,) Mrs. *May*, (ſee *Butler*'s *Remains*, 1727. pag. 270,) and Sir *Henry Mildmay*'s Lady, (*Hiſtory of Independency*, part. 2. pag. 257.) This in the Opinion of *Barbara Crabtree* (ſee *Spectator*, N°. 252.) was good Doctrine; who put this Quære to the *Spectator*, "Whether in ſome caſes a Cudgel may not "be allowed as a good Figure of Speech? and whether it may not "be lawfully uſed by a Female Orator?" So remarkable were thoſe times for Whipping, that *Zachary Crofton* a famous Puritan Divine whipped his Maid for a Fault, and was ſo bold as to print his Defence. (ſee Bp. *Kennet*'s *Regiſter and Chronicle*, pag. 797.)

℣. 894. *I'll ſet you from th' Inchanted Den,*] in all editions to 1734, incluſive. *I'll free you,* in later editions.

℣. 896.

And the *Magician*'s Circle clear.
Quoth he, I do *profeſs* and *ſwear*,
And will perform what you enjoyn,
Or may I never ſee you *mine*.
Amen (quoth ſhe) then turn'd about,
And bid her *Squire* let him out.
But e're an *Artiſt* could be found
T' undo the *Charms*, another bound,
The *Sun* grew low, and left the Skies,
Put down (ſome write) by *Ladies* Eyes:
The *Moon* pull'd off her Veil of Light,
That hides her Face by Day from Sight,

℣. 896. *Quoth he, I do profeſs, and ſwear,*] After all the fine *Encomiums* beſtowed on Love; it muſt be mortifying to a Man of Senſe, whether ſucceſsful in it, or not; to look back upon the infinite number of ſilly things, and ſervile Compliances he has been guilty of, in the Courſe of his Amours. The Widow has very frankly told the Knight, (and in him all the World) what Tortures, Penances, and baſe Condeſcentions a Lover muſt unavoidably undergo, and comply with; to all which ſhe artfully gives the Preference to *Whipping*, which was neceſſary for the Deſigns ſhe had in view: ſhe cajoles the ſilly Knight with ſpecious Commendations of its Practice; and alledges many Inſtances of it; and particularly one, of which the Knight could not be ignorant: and on the other hand has made the ſlaviſh Parts of Love ſo formidable, that 'tis no wonder, that he was frighted into a Whipping Reſolution: Nothing can excuſe him in this juncture, but the Uneaſineſs in his preſent Embarraſment, and an ardent Deſire of regaining that valuable Bleſſing, Liberty. (Mr. B.)

℣. 903. *The Son grew low, and left the Skies,* &c.] The *Evening* is here finely deſcribed; the *Epics* are not more exact in deſcribing Times and Seaſons, than our poet: we may trace his *Hero* Morning and Night; and it ſhould be obſerved in the concluſion of this *Canto*, (conformable to the practice of the *Critics* upon *Homer* and *Virgil*,) that one day is only paſſed ſince the opening of the Poem. (Mr. B.)

℣. 905. *The Moon pull'd off her Veil of Light.*] *Sullen* ſpeakes thus of *Amoret* (*Fletcher*'s *Faithful Shepperdeſs*, act 3. ſc. 1.)

" Methought the Beams of Light that did appear
" Were ſhot from her; methought the Moon gave none,
" But what it had from her.

(Myſterious Veil, of Brightneſs made,
That's both her Luſtre and her Shade)
And in the Lanthorn of the Night,
With ſhining Horns hung out her Light;
For Darkneſs is the proper Sphere,
Where all falſe Glories uſe t' appear.
The twinkling *Stars* began to muſter,
And glitter with their borrow'd Luſtre,
While Sleep the weary'd *World* reliev'd,
By counterfeiting *Death* reviv'd.
His *whipping* Penance till the Morn,
Our *Vot'ry* thought it beſt t' adjourn,
And not to carry on a *Work*
Of ſuch *Importance* in the Dark,
With erring Haſte, but rather ſtay,
And do't in th' open Face of *Day*:
And in the mean Time, go in queſt
Of next *Retreat* to take his Reſt.

ỳ. 907, 908. *Myſterious Veil, of Brightneſs made,——That's both her Luſtre, and her Shade.*] Extremely fine! the Rays of the Sun being the Cauſe, why we cannot ſee the Moon by Day, and why we can ſee it by Night. (Mr. W.) ſee Dr. *Harris*'s *Aſtronomical Dialogues*, pag. 97.

ỳ. 911, 912. *For Darkneſs is the proper Sphere,—— Where all falſe Glories uſe t' appear.*] Theſe two Lines not in the two firſt editions of 1664, and firſt inſerted 1674.

HUDIBRAS.

PART II.

The ARGUMENT of THE SECOND CANTO.

The Knight *and* Squire *in hot Diſpute,*
Within an Ace of falling out,
Are parted with a ſudden Fright
Of ſtrange Alarm, and ſtranger Sight;
With which adventuring to ſtickle,
They're ſent away in naſty Pickle.

CANTO II.

'TIS ſtrange how ſome Mens Tempers ſuit
(Like *Bawd* and *Brandy*) with Diſpute,
That for their own *Opinions* ſtand faſt
Only to have them claw'd and canvaſt;

CANTO, ℣. 1, 2. *'Tis ſtrange how ſome Mens Tempers ſuit—(Like Bawd and Brandy) with Diſpute.*] The *Presbyterians* in *Scotland* furniſh'd us with an Example of this, which perhaps even thoſe of *England* can hardly parallel. It was order'd *Auguſt* 27. 1638. That the ableſt Men in each Pariſh, ſhould be provided to d iſpute of th King's Power in calling Aſſemblies. (*Lyſimachus Nicanor's Epiſt. Congrat.* &c. *to the Covenanters in Scotland*, 1640. p. 18.) The Words in the *Large Declaration* concerning the late Tumults in *Scotland* 1639. p. 284. " That the ableſt Man in every *Presbyterie* " be provided to diſpute, *De Poteſtate Supremi Magiſtratus in Ec-* " *cleſiaſticis, præſertim in convocandis Conciliis, de Senioribus, de* " *Epiſcopatu, de Juramento, de Liturgiâ, & Corruptelis ejuſdem.*" Theſe private Inſtructions were ſent to ſome Miniſters in every Preſbytery, in whom they put moſt ſpecial Truſt. *Fowlis's Hiſtory of wicked Plots*, &c. p. 204. *Brandee* in all editions to 1704. incluſive.

That keep their *Conſciences* in Caſes,
As *Fidlers* do their *Crowds* and *Baſes*;
Ne'er to be us'd but when the'yr bent
To play a Fit for *Argument*:
Make *true* and *falſe*, *unjuſt* and *juſt*,
Of no Uſe but to be diſcuſt;
Diſpute and ſet a *Paradox*,
Like a ſtrait Boot upon the Stocks,
And ſtretch it more unmercifully,
Than *Helmont*, *Montaign*, *White* or *Tully*.
So th' ancient *Stoicks* in their Porch,
With fierce Diſpute maintain'd their *Church*,
Beat out their Brains in Fight and Study,
To prove that *Virtue* is a *Body*;
That *Bonum* is an *Animal*,
Made good with ſtout *Polemique* Brawl:

ỳ. 14. *Mountaygn or Mountaing——and Tully.*] in all Editions to 1704. inclus. alter'd to *Montaign* and *Lully*, in 1710. or 1716.

ỳ. 15. *So th' ancient Stoicks in their Porch*, &c.] * *In Porticu (Stoicorum Schola Athenis) Diſcipulorum ſeditionibus mille Quadringenti triginta Cives interfecti ſunt.* Diog. Laert. *in vita Zenonis*, p. 383. Thoſe old *Virtuoſos* were better Proficients in thoſe Exerciſes, than the modern, who ſeldom improve higher than Cuffing and Kicking." Dr. *Middleton* obſerves, (*Life of Cicero*, 4to edit. v. 2. p. 540.) " That the *Stoics* embrac'd all their Doctrines as ſo many " *fixt and immutable Truths*, from which it was infamous to depart: " and by making this their Point of Honour, held all their Diſ- " ciples in an inviolable Attachment to them."

ỳ. 19. *That Bonum is an Animal*] * *Bonum* is ſuch a kind of Animal, as our modern *Virtuoſi* from *Don Quixote*, will have Windmills under Sail to be. The ſame Authors are of Opinion, that all Ships are Fiſhes while they are a-float; but when they are run on Ground, or laid up in the Dock, become Ships again." Some have been ſo whimſical, as to think, that the *Sea*, and *Rivers* are *Animals*. Generaliter cauſa efficiens alluvionis conſtituti poteſt motus aquæ, quem in mari ac fluminibus nunquam deficere videmus. *Senec.* vi. *Nat.* qu. 7. cujus principium anima ſtatuitur. *Ariſtot.* 1. *De Part. Anim.* 1. *Senec.* vi. *Nat. Quæſt.* 16. ut propterea flumina et mare animalia ſtatuerit poſt veteres, *Hieron. Cardan.* lib. 2. de ſubtilitate, quem irridet

In which, ſome Hundreds on the Place
Were ſlain outright, and many a Face
Retrench'd of *Noſe*, and *Eyes*, and *Beard*,
To maintain what their *Sect* averr'd.
All which the *Knight* and *Squire* in Wrath
Had like t' have ſuffer'd for their Faith:
Each ſtriving to make good his own,
As by the *Sequel* ſhall be ſhown.
The Sun had long ſince in the Lap
Of *Thetis*, taken out his *Nap*,
And like a *Lobſter* boyl'd, the *Morn*
From *black* to *red* began to turn:
When *Hudibras*, whom Thoughts and Aking,
'Twixt ſleeping kept, all Night, and waking,
Began to rub his drowſy Eyes,
And from his Couch prepar'd to riſe,
Reſolving to diſpatch the Deed
He vow'd to do, with truſty Speed.
But firſt, with knocking loud, and bawling,
He rouz'd the *Squire*, in *Truckle* lolling:

irridet *Scaliger*, &c. vid. *Johannis Gryphiandri J. C. de Inſulis*, cap. 18. p. 246.

℣. 29, 30. *The Sun had long ſince in the Lap—Of Thetis, taken out his Nap,*]

——Aut ubi pallida ſurget
Tithoni croceum linquens Aurora cubile,
Virgilii Georgic. lib. 1. 446, 447.

Unde venit Titan, & Nox ubi Sidera condit.
Lucan. Pharſal. 1. 15.

As far as Phœbus firſt doth riſe,
Until in Thetis' Lap he lies.
Sir Arthur Gorges.

℣. 40. *He rouz'd the Squire, in Truckle lolling.*] Several of the books in *Homer*'s *Iliad*, and *Odyſſey*, begin with deſcribing the Morning: ſo alſo does Mr. *Butler* take care to let the World know at what time of the Day (which he exactly deſcribes) theſe momentous Actions of his Hero, were tranſacted: the Morning's Approach, the Knight's riſing, and rouzing up his Squire, are humorouſly deſcribed: The Poet ſeems to have had in his eye the like paſſage

And, after many Circumſtances,
Which vulgar *Authors* in *Romances*
Do uſe to ſpend their *Time* and *Wits* on,
To make impertinent Deſcription,
They got (with much ado) to *Horſe*,
And to the *Caſtle* bent their Courſe,
In which he to the *Dame* before
To ſuffer *Whipping* duty ſwore;
Where now arriv'd, and half unharneſt,
To carry on the Work in earneſt,
He ſtopp'd, and paus'd upon the ſudden,
And with a ſerious Forehead plodding,
Sprung a new Scruple in his Head,
Which firſt he ſcratch'd, and after ſed;
Whether it be direct *infringing*
An *Oath*, if I ſhould wave this *ſwinging*,

paſſage in *Don Quixote*: "Scarce had the Silver Morn given bright "*Phœbus* leave, with the Ardour of his burning Rays, to dry the "liquid Pearls on his Golden Locks, when *Don Quixote* ſhaking "off Sloth from his drowſy Members, roſe up, and called *Sancho* his "Squire, that ſtill lay ſnorting; which *Don Quixote* ſeeing, be-"fore he could wake him, he ſaid, O happy Thou above all that "live upon the face of the Earth! that without Envy, or being "envied, ſleepeſt with a quiet Breaſt! neither perſecuted by *En-*"*chanters*, or frighted by *Enchantments*.—b. 2. cap. 20. (Mr. B.)

℣. 48.——*Whipping duely ſwore*:] in the two firſt editions.

℣. 53. *Sprung a new Scruple in his Head.*] When we are in the higheſt expectation, to ſee this deſperate whipping perform'd by the Knight, Behold! a new Scruple, whether he might not forſooth, break his Oath. This is exactly conformable to the Knight's Character: and expected from one who barely pretended to a ſcrupulous and tender Conſcience. (Mr. B.)

℣. 55, 56. *Whether it be direct infringing—An Oath, If I ſhould wave this ſwinging.*] This Dialogue between *Hudibras* and *Ralph* ſets before us the Hypocriſy and Villany of all parties of the Rebels, with regard to Oaths; what equivocations and evaſions they made uſe of, to account for the many Perjuries they were daily guilty of, and the ſeveral Oaths they readily took, and as readily broke, merely as they found it ſuited their Intereſt, appears from ℣. 107, &c. and ℣. 377, &c. of this Canto, and part 3. can. 3.

℣. 574,


EC
RL



And what I've ſworn to bear, forbear,
And ſo b' *Equivocation* ſwear;

℣. 547, &c. (Dr. B.) Archbiſhop *Bramhall* (ſee Preface to his *Serpents Salve*, Works, p. 520.) ſays, "That the Hypocrites of thoſe "times, though they magnified the Obligation of an Oath; yet "in their own Caſe diſpenſed with all Oaths Civil, Military and "Religious: We are now told, ſays he, that the Oaths we have "taken are not to be examin'd according to the Interpretation "of Men: No! How then? Surely accordingly to the Interpre-"tation of Devils. Let them remember *Rodolphus* the Duke of "*Swedeland*, his Hand in *Cuſpinian*." The Fact as follows: Porro *Rodolphus* vulneratus in Manu Dextrâ, fugit *Marcipolim*, mortique proximus, dixit ad familiares ſuos. Videtis Manum Dextram meam de vulnere ſauciam; hac ego juravi *Henrico* Domino, ut non nocerem ei, nec inſidiarer gloriæ ejus: ſed juſſio Apoſtolica, Pontificumque petitio me ad id deduxit, ut juramenti tranſgreſſor, honorem mihi indebitum uſurparem: quis igitur finis nos exceperit, videtis; nam in manu unde juramenta violavi, mortale hoc vulnus accepi. (*Chronic. Slavor.* lib. 1. cap. 29. p. 25.) Mr. *Walker* obſerves of the *Independents*, (part 2. p. 1.) That they were tenable by no Oaths, Principles, Promiſſes, Declarations, nor by any obligations or Laws divine or human.

℣. 58. *And ſo b' Equivocation ſwear.*] Bp. *Sanderſon* (*Obligation of Promiſſary Oaths*; reprinted by Mr. *Lewis*, 1722. vol. 1. p. 40.) girds them upon this head; "They reſt ſecure (ſays he) abſolving "themſelves from all Guilt and Fear of *Perjury:* and think, they "have excellently provided for themſelves, and Conſciences; if "during the Act of Swearing, they can make any ſhift to defend "themſelves, either as the *Jeſuites* do, with ſome *Equivocation*, or "*Mental Reſervation:* or by forcing upon the Words ſome ſubtle "Interpretation: or after they are ſworn they can find ſome Loop-"hole, or artificial Evaſion; whereby ſuch art may be uſed with "the Oath, that the Words remaining, the Senſe may be eluded "with *Sophiſm*, and the Senſe utterly loſt." which he proves to be contrary both to the *Chriſtian Theology*, and Morality of the *Heathens*.

With many a Mental Reſervation,
You'l maintain Liberty, reſerv'd (your own)
For the Publick Good: thoſe ſums rais'd you'l diſburſe,
Reſerv'd (the Greater part for your own Purſe)
You'l root the Cavaliers out, every Man,
Faith, let it be reſerv'd here, (if you can.)
You'l make our Gracious Charles a Glorious King,
Reſerv'd (in Heav'n) for thither you would bring
His Royal Head: the only ſecure Room
For Kings, where ſuch as you will never come.

To

Or whether 't be a leſſer *Sin*,
To be foreſworn, than act the Thing,
Are deep and ſubtil *Points*, which muſt,
T' inform my Conſcience, be diſcuſt;
In which to *err* a Tittle, may
To *Errors* infinite make way:
And therefore I deſire to know
Thy *Judgment*, e're we further go.
Quoth *Ralpho*, Since you do injoyn 't,
I ſhall enlarge upon the *Point*;
And for my own Part, do not doubt
Th' *Affirmative* may be made out,
But firſt, to *ſtate* the *Caſe* aright,
For beſt Advantage of our Light;
And thus 'tis: Whether 't be a Sin
To *claw* and *curry* your own *Skin*,
Greater, or leſs, than to forbear,
And that you are forſworn, forſwear.
But firſt, o' th' firſt: The *Inward Man*,
And *Outward*, like a *Clan* and *Clan*,

To keep th' Eſtates of Subjects you pretend,
Reſerv'd (in your own Trunks:) you will defend,
The Church of England, 'tis your Proteſtation,
But that's New England, by a ſmall Reſervation.
(*Mr. Cowley's Puritan and Papiſt*, 2d edit. p. 2.)

Honeſt *Tim* makes mention of an *Equivocation-Office*. (ſee *Fragmenta & Memorabilia*, prefix'd to the Second Part of the *Dialogue*, &c.) where all manner of Evaſions, Shifts, Diſtinctions, Explanations, and double Entendres were expoſed to Sale. One would imagine from the foregoing Repreſentation that they had ſuch an Office in thoſe times. The *Pagan Egyptians* might have ſhamed ſuch *Mock Chriſtians*, who puniſhed *Perjury* with *Death*: *Diodori Siculi Rer. Antiquar.* lib. 2. chap. 3. See the 13th Satyr of *Juvenal imitated* by Mr. *Oldham*, 6th edit. p. 303.

℣. 77, 78. ——— *The inward Man,—And Outward, like a Clan and Clan,*] Alluding to the Outrages committed upon each other by the *Clans* in *Scotland*. (ſee *Camden's Britannia*, vol. 2. p. 1246.

Have always been at Daggers-drawing,
And one another Clapper-clawing:
Not that they really cuff, or fence,
But in a ſpiritual *Myſtique* Senſe;
Which to miſtake, and make 'em ſquabble,
In literal Fray 's abominable:
'Tis heatheniſh, in frequent Uſe
With *Pagans*, and *Apoſtate Jews*,
To offer Sacrifice of *Bridewells*,
Like modern *Indians* to their *Idols*:
And mungril *Chriſtians* of our Times,
That expiate leſs with greater *Crimes*,
And call the foul *Abomination*
Contrition, and *Mortification*.
Is't not enough we're bruis'd and kicked,
With ſinful Members of the Wicked;
Our Veſſels, that are *ſactifi'd*,
Prophan'd and *curry'd* Back and Side;
But we muſt claw our ſelves with ſhameful
And Heathen Stripes, by their Example?
Which (were there nothing to forbid it)
Is *Impious*, becauſe they did it;
This therefore may be juſtly reckon'd
A *heinous* Sin. Now to the ſecond,

p. 1246. edit. 1722. *Clan* and *Highlands*, *Abridgment of Scotch Acts of Parliament*, at the end of Sir *Thomas Murray*'s *Laws of Scotland*, edit. 1681. p. 10. 20.)

℣. 92.—*Abbomination*] in the four firſt editions.

℣. 97, 98, 99, 100. *But we muſt Claw ourſelves with ſhameful—And Heathen Stripes by Their Example?—Which (were there nothing to forbid it)—Is impious, becauſe they did it.*] A Sneer upon the *Puritans*, and *Preciſians*, who held the uſe of any thing unlawful, that had been abuſed by the *Papiſts*, notwithſtanding that Abuſe had been taken away.

That *Saints* may claim a *Diſpenſation*
To *ſwear* and *forſwear*, on Occaſion,
I doubt not, but it will appear
With pregnant Light: The *Point* is clear.
Oaths are but *Words*, and *Words* but *Wind*;
Too feeble Implements to *bind*;
And hold with *Deeds* Proportion, ſo
As *Shadows* to a *Subſtance* do.
Then when they ſtrive for Place, 'tis fit
The *weaker Veſſel* ſhould ſubmit:
Although your *Church* be oppoſite
To ours, as *Black-Friars* are to *White*,
In *Rule* and *Order*: yet I grant
You are a *Reformado Saint*;
And what the *Saints* do claim as due,
You may pretend a Title to:
But *Saints*, whom *Oaths* and *Vows* oblige,
Know little of their *Privilege*;

℣. 103, 104. *That Saints may claim a Diſpenſation—To ſwear and forſwear on Occaſion.*]

Pow'r of diſpenſing Oaths the Papiſts claim,
* Caſe *hath got leave of God to do the ſame.* * *A Presbyterian.*
For you do hate all Swearing ſo, that when
You've ſwore an Oath, you break it ſtreight agen.
A Curſe upon you! which hurts more theſe Nations
Cavaliers ſwearing, or your Proteſtations?
Nay, though by you Oaths are ſo much abhorr'd
Y' allow G—d—m me in the Puritan Lord. *E. of P-mb-ke*

(Mr. *Cowley*'s *Puritan and Papiſt*, pag. 2.)

℣. 107. *Oaths are but Words, and Words but Wind.*] The Oaths of Lovers, are repreſented ſuch, by *Tibullus*, 1 *Eleg.* 4. 17, 18.

Nec jurare time, veneris perjuria venti
Irrita per terras, & freta ſumma ferunt.

℣. 114. *As Black Friars are to White*] *Friars* [*Freres Fr. Brethren.*) *Monks*, or Religious Perſons, of which there are four Principal Orders. Firſt *Friar Minors*, or *Franciſcans*: 2. *Grey Friars*, or *Auguſtins*: 3. the *Dominicans*, or *Black Friars*: 4. the *Carmelites*, or *White Friars*.

℣. 136.

Further (I mean) than carrying on
Some Self-advantage of their own:
For if the *Dev'l* to ſerve his Turn,
Can tell *Truth*, why the *Saints* ſhould ſcorn,
When it ſerves theirs, to *ſwear* and *lye*;
I think there's little Reaſon why:
Elſe h' has a greater Pow'r than they,
Which 'twere Impiety to ſay.
W'are not commanded to forbear
Indefinitely, at all to *ſwear*;
But to *ſwear* idly, and in vain,
Without Self-intereſt or Gain:
For breaking of an *Oath* and *Lying*,
Is but a kind of *Self-denying*,
A *Saint-like Virtue*, and from hence
Some have broke *Oaths* by *Providence:*

ỳ. 136. *Some have broke Oaths by Providence.*] When it was firſt moved in the Houſe of Commons to proceed capitally againſt the King, *Cromwell* ſtood up, and told them: "That if any Man "moved this with Deſign, he ſhould think him the greateſt Tray-"tor in the World: But ſince *Providence*, and Neceſſity had caſt "them upon it, he ſhould pray to God to bleſs their Counſels." (*Hiſtory of Independency*, part 2. p. 54.) And when he kept the King cloſe Priſoner in *Carisbrook Caſtle*, contrary to Vows and *Proteſtations*, He affirmed, *The Spirit would not let Him keep his Word.* And when contrary to the Publick Faith, they murdered him, they pretended, they could not reſiſt the Motions of the Spirit: *Hiſtory of Independency*, part 3. pag. 22. Theſe Wretches were like the Sanctimonious Pyrate, (ſee *Shakeſpear*'s *Meaſure for Meaſure*, act 1. vol. 1. pag. 314.) who went to Sea with the *Ten Commandments* in his Pocket, but ſcraped out the Eighth, *Thou ſhalt not Steal:* Or the *Wild Iriſh*, (ſee *Foulis*'s *Hiſtory of the Wicked Plots, and Conſpiracys of the Pretended Saints*, book 3. pag. 181. *Camden*'s *Britannia*, 1695, p. 1045.) Who, "When they went a Stealing, prayed to "God for good Fortune, and if they got a good Booty, uſed to re-"turn God Thanks for aſſiſting them in their Villany; which they "looked upon as the Gift of God." *Ralpho* ſeems to have been in this Way of thinking, (ſee *Hudibras at Court*, *Remains*, 1727, p. 7.)

I well

Some, to the *Glory of the Lord*,
Perjur'd themſelves, and broke their Word:
And this the conſtant *Rule* and *Practice*
Of all our late *Apoſtles Acts* is.
Was not the *Cauſe* at firſt begun
With *Perjury*, and carried on?

I well remember, Food and Firing,
Some Years before I went a Squiring,
Were both ſo dear, to ſave the Life
Of my own ſelf, my Child, and Wife:
I was conſtrain'd to make bold
With Landlord's Hedges, and his Fold:
God's Goodneſs more than my Deſert
Did then, Sir, put into my heart
To chuſe this Tree, this bleſſed Tree,
To be in need my Sanctuary. (To hide his ſtolen Goods.)

John Taylor the Water Poet, ſneers ſuch wicked Wretches, in the following lines. (*Superbiæ Flagellum*, pag. 35.)

'Tis all one if a Thief, a Bawd, a Witch
Or a Bride-Taker, ſhould grow damned Rich,
And with their Trafh got with their helliſh Pranks,
The hypocritic Slaves will give God thanks:)
No, Let the Litter of ſuch Hell-hound Whelps
Give Thanks to th' Devil (Author of their Helps:)
To give God Thanks, it is almoſt all one
To make him Partner of Extortion.
Thus if Men get their Wealth by Means that's Evil,
Let them not give God Thanks, but thank the Devil.

℣. 141, 142. *Was not the Cauſe at firſt begun,—With Perjury, and carried on?*] The *Scots* in 1639, were a little troubled, that *Epiſcopacy* was not abſolutely abjured in their former Oaths, which many thought binding to them. The *Covenanters* thinking to take away that Rub, that all Men might with the more freeneſs embrace their Covenant, declare Publickly to the World, (*Large Declaration*, pag. 347.) "That the Swearer is neither obliged to the "Meaning of the Preſcriber of the Oath, nor his own meaning, "but as the Authority ſhall afterwards interpret it." (*Foulis's Hiſtory of wicked Plots*. &c. p. 240. 2d. edit.) "Since many Men (ſays the Writer of *A Letter without Superſcription, intercepted in the way to London*, printed 1643, p. 7. by way of ſneer.) "are "troubled at the Oaths of Allegiance and Supremacy, which they "took ſo long ſince, when they had no hope the Truth would "have

Was there an *Oath* the *Godly* took,
But in due Time and Place they broke?
Did we not bring our *Oaths* in firſt,
Before our *Plate*, to have them burſt,
And caſt in fitter *Models*, for
The preſent Uſe of *Church* and *War*?
Did not our *Worthies* of the *Houſe*
Before they broke the *Peace*, break *Vows*?
For having freed us, firſt from both
Th' *Allegiance*, and *Supremacy Oath*:
Did they not next, compel the *Nation*,
To take, and break the *Proteſtation*?

" have been manifeſted thus clearly to them; and upon which our " Enemies ſeem to have ſuch Advantage upon their Conſcience: " whether it be not fit, firſt by the Reſolution of ſome godly Mi- " niſters, to abſolve them, as has been profitably done in the Buſi- " neſs of *Brainceford*, by thoſe two Lamps of our Religion, the " Rev^d. *Downing*, and *Marſhall*."

ỳ. 143, 144. *Was there an Oath the Godly took,—But in due time and place they broke?*] A Sneer upon many of the Sanctify'd Members of the *Aſſembly of Divines*; who had taken two ſeveral Oaths to maintain that Church Government, which the Covenant obliged them to extirpate: namely, when they took their Degrees in the Univerſity, and when they entered into Holy Orders: and ſome of them a Third time, when they became Members of Cathedral Churches. And 'tis Dr. *Heylin*'s Remark, (*Hiſtory of the Presbyterians*, book 3. pag. 451.) " That it was no Wonder the *Preſby-* " *terians* ſhould impoſe new Oaths, when they had broke all the " Old."

I took ſo many Oaths before,
That now without remorſe;
I take all Oaths the State can make,
As merely Things of Courſe.

(Mr. *Butler*'s *Tale of the Cobler, and Vicar of Bray. Remains* p. 143.) Theſe Gentlemen would not have boggled at the contradictory Oaths of Fidelity, the Governour of *Menin* takes to the *Archduchеſs*, the *Emperour*, and *States General*. (ſee *Memoirs of Baron Pollintz*. vol. 2. pag. 314.)

To *ſwear*, and after to *recant*
The *Solemn League and Covenant?*
To take th' *Engagement*, and diſclaim it,
Enforc'd by thoſe, who firſt did frame it?
Did they not ſwear at firſt, to *fight*
For the KING's *Safety*, and his *Right?*
And after march'd to find him out,
And charg'd him home with *Horſe* and *Foot:*
But yet ſtill had the Confidence
To ſwear, it was in his *Defence?*
Did they not ſwear to *live* and *die*
With *Eſſex*, and ſtraight laid him by?

℣. 155, 156.] *To ſwear, and after to recant—The Solemn League and Covenant.*] Sir *R. L'Eſtrange* (*Moral to Fable* 50. part 2.) mentions a *Trimming Clergyman*, in the Days of the *Solemn League and Covenant*; who ſaid, "The Oath went againſt his Conſcience, "but yet if he did not ſwear, ſome *Varlet* or other would ſwear "and get into his Living." I have heard of another, who declared to all his Friends, That he would not conform upon the *Bartholmew Act*, 1662, and yet did comply; and when taxed with his Declaration, brought himſelf off with this *Salvo*, I did indeed declare that I would not comply, but afterwards heard that ſuch a one, who was my Enemy, *ſwore he would have my Living:* upon this, *God forgive me! I ſwore he ſhould not*; and to ſave my Oath, I thought I was in Conſcience bound to conform.

℣. 157. *To take th' Engagement.*] By the *Engagement* every Man was to ſwear, to be true and faithful to the Government eſtabliſh'd, without a King, or Houſe of Peers. (ſee *Walker*'s *Hiſtory of Independency*, part 3. pag. 12. *Lord Clarendon*'s *Hiſtory of the Rebellion*, vol. 3. pag. 204. *Echard*'s *Hiſtory of England*, vol. 2. pag. 653.) *Jack Freeman*'s way of taking it, was by making it into a *Suppoſitory*, having ſerved the *Covenant* ſo before. (Sir *J. Birkenhead*'s *Paul's Church-Yard*, cent. 3. pag. 18.) which was as good a way, as *Teague's* taking the Covenant, by knocking down the *Hawker* who cry'd it about the Streets, and taking one for his Maſter, and an other for himſelf: (ſee *Committee, or Faithful Iriſhman*, act 2. ſc. 2.)

℣. 165, 166. *Did they not ſwear to live and die—With Eſſex, and ſtraight laid him by?*] "*July* the 12th, the pretended Two "Houſes voted, That the *Earl of Eſſex* ſhould be General of their "Army, and that they would live and die with him." (*Memorable "Occurrences*, 1642.) *March* the 24th 1645, the Lower Members "at

If that were all, for ſome have ſwore
As falſe as they, if th' did no more.
Did they not ſwear to maintain *Law*,
In which that *ſwearing* made a *Flaw*?
For *Proteſtant Religion* vow,
That did that *Vowing* diſallow?
For *Privilege* of *Parliament*,
In which that *ſwearing* made a *Rent*?
And ſince, of all the *three* not one
Is left in Being, 'tis well known.
Did they not *ſwear* in expreſs Words,
To prop, and back the *Houſe of Lords*?

" at *Weſtminſter*, vote the Clauſe for the Preſervation of his Ma-
" jeſty's Perſon, to be left out in Sir *Thomas Fairfax*'s Commiſſion;
" thus do the *Rebels*, 1ſt, ſwear to live and die with their own Ge-
" neral *Eſſex*, yet upon ſecond thoughts, they diſoblige themſelves
" from that Oath, and caſhier him of his Command. 2dly, Covenant
" to preſerve His Majeſty's Perſon, and Authority, and yet after-
" wards authorize Sir *Thomas Fairfax*, to kill him if he can."
(*Memorable Occurrences* in 1645. *Hiſtory of Independency*, part 2. pag. 201.)

Now harden'd in Revolt, you next proceed
By Pacts to ſtrengthen each rebellious Deed:
New Oaths, and Vows, and Covenants advance,
All contradicting your Allegiance:
Whoſe ſacred Knot you plainly did untye,
When you with Eſſex ſwore to live and die.
(*Elegy on King Charles.*)

℣. 167. 168. *If that were all, for ſome have ſwore—As falſe as they, if th' did no more.*] No more than lay him by. " Of whom
" it was loudly ſaid by many of his Friends, That he was poyſon'd."
(ſee *Lord Clarendon*'s *Hiſtory of the Rebellion*, vol. 3. pag. 33.)

℣. 173. *For Privilege of Parliament.*] See the Privilege of the Houſe of Commons truly ſtated, (*Lord Clarendon*'s *Hiſtory of the Rebellion*, vol. 1. pag. 310, 311, 312. *Biſhop Bramhall*'s *Works*, pag. 571. *Foulis*'s *Hiſtory of Wicked Plots*, &c. book 1. chap. 6. pag. 38. *Pryn*'s *Parliamentary Writs*, *paſſim*.)

And after turn'd out the whole *Houſe-ful*
Of *Peers*, as dang'rous, and unuſeful?
So *Cromwel* with deep *Oaths*, and *Vows*
Swore all the *Commons* out o' th' *Houſe*,
Vow'd that the *Red-Coats* would diſband,
Ay marry wou'd they, at their Command;
And troll'd them on, and *ſwore*, and *ſwore*,
Till th' *Army* turn'd them out of *Door*:

℣. 179. *And after turn'd out the whole Houſe-ful.*] This they literally did, after they had cut off the King's Head: though ſome few of the *Lords* condeſcended to ſit with the *Rump*, namely, the Earls of *Pembroke*, and *Saliſbury*, and Lord *Howard* of *Eſcrigg*. Mr. *Whitelock* obſerves, (*Memorials*, 2d edit. pag. 396.) "That, "the Earl of *Pembroke* was return'd Knight of the Shire for *Berks*, "*primæ impreſſionis*." and (pag. 439.) "That his Son ſate in the "Houſe after his Death." "And for an Honour (ſays he, p. 426.) "to the Earls of *Pembroke*, and of *Saliſbury*, and Lord *Howard* of "*Eſcrigg*, Members of the Houſe of Commons, it was ordered, "That they might ſit in all *Committees*, of which they were, be-"fore the Houſe was diſſolved."

℣. 181, 182, 183, 184. *So Cromwell with deep Oaths and Vows —Swore all the Commons out o' th' Houſe,—Vow'd, that the Red Coats would diſband,—Ay marry wou'd they, at their Command.*] (*I marry*—in the four firſt editions.) The truth of this is confirm'd by Mr. *Walker*, (*Hiſtory of Independency*, part 1. pag. 31.) who mentions, "*Cromwell*'s Proteſtation in the Houſe, with his Hand "upon his Breaſt, *in the preſence of Almighty God, before whom he* "*ſtood, That he knew the Army would diſband, and lay down their* "*Arms at their door: whenſoever they ſhould command them.*" See likewiſe a Tract, intitled, *The Army brought to the Barr*, 1647. pag. 8. *Publick Library, Cambridge*, XIX. 9. 3. Preface to a Tract, intitled, *Works of Darkneſs brought to Light*, 1647. pag. 4. *Pub. Libr. Cambr.* XIX. 9. 3. and a Tract, intitled, *Hampton Court Conſpiracy*, 1647. pag. 4. *Pub Libr. Cambridge.* XIX. 9. 3. And the Author of *Works of Darkneſs brought to Light*, pag. 5. makes the following Remark. "This I fear will be a prevailing Temptation upon you "to make you unwilling to diſband: knowing, that you muſt then "return to your obſcure Dwellings and Callings, to be Tinkers, "Tapſters, Taylers, Tankard-Bearers, Porters, Coblers, Bakers, "and other ſuch mean Trades, upon which you could not ſubſiſt "before theſe Wars."

℣. 185, 186. *And troll'd them on, and ſwore and ſwore,—Till th' Army turn'd them out of Door.*] Alluding to the Seclusion of the greateſt

This tells us plainly what they thought,
That *Oaths* and *Swearing* go for nought,
And that by them th' were only meant,
To ſerve for an *Expedient*:
What was the *Publick Faith* found out for,
But to ſlur Men of what they fought for?
The *Publick Faith*, which ev'ry one
Is bound t' obſerve, yet kept by none;
And if that go for nothing, why
Should *Private Faith* have ſuch a Tye?
Oaths were not purpos'd, more than *Law*,
To keep the *Good* and *Juſt* in Awe,

greateſt part of the Members, in 1648, to make way for the King's Tryal. Lord *Clarendon*'s *Hiſtory of the Rebellion*, vol. 3. pag. 183, 184. *Echard*'s *Hiſtory of England*, vol. 2. pag. 621. *Walker*'s *Hiſtory of Independency*, part 2. *Cromwell* afterwards, (April 10. 1653.) turned out the *Rump*: ſee the manner of doing it, *Echard*'s *Hiſtory of England*, vol. 2. pag. 745. There was a Ballad made upon this Diſſolution of the *Rump*, intitled, *Twelve Parliament Men for a Penny*. (*Heath*'s *Chronicle*, pag. 339.)

℣. 188. *That Oaths, and Swearing go for nought.*] Of this opinion was the Woman mentioned by Sir *Roger L'Eſtrange*. (*Moral* to *Fable* 61. part 2.) who obſerved, 'That in ſuch a place, they "were *only ſworn*, not to dreſs any Fleſh in *Lent*, and may do what "they pleaſe: but for us (ſays ſhe,) that are bound, it would be "our undoing."

℣. 193, 194. *The Publick Faith, which ev'ry one — Is bound t' obſerve, yet kept by none.*] Sir *John Birkenhead* banters them upon this head, (*Paul*'s *Church-Yard*, cent. 3. pag. 20.) "Reſolved "upon the Queſtion, that the *Publick Faith be buried in Everlaſting* "*Forgetfulneſs*; and that *John Goodwin* the High-Prieſt, be or-"dained to preach its Funeral Sermon from *Tothill-Fields*, to *White-*"*Chappel*."

℣. 197, 198. *Oaths were not purpos'd, more than Law,—To keep the Good and Juſt in awe.*] Of this opinion were the *Preſbyterians*, if we may give credit to *Colonel Overton*'s Obſervation, who was an *Independent*. "He can invent (ſays he, *Pref. to Arraignment of Perſecution.*) Oaths and Covenants for the Kingdom, and diſpenſe "with them as he pleaſeth: ſwear and forſwear as the Wind turn-"eth, like a Good *Preſbyter*." For this *Becanus* the *Jeſuit* (lib. 15. *Man. Controv.* cap. 14. N° 4. 6. pag. 700. edit. 1638.) reproaches the *Calviniſts* (whether juſtly or unjuſtly, I cannot ſay,) *Calviniſtæ nullam*

But to confine the *Bad* and *Sinful*,
Like Moral *Cattle* in a *Pinfold*.
A *Saint*'s of th' Heav'nly Realm a *Peer*;
And as no *Peer* is bound to *ſwear*,
But on the *Goſpel* of his *Honor*,
Of which he may diſpoſe, as *Owner*;
It follows, though the Thing be *Forgery*,
And falſe, th' affirm, it is no *Perjury*,
But a mere *Ceremony*, and a Breach
Of nothing, but a Form of Speech;
And goes for no more when 'tis took,
Than mere *ſaluting* of the *Book*.

nullam ſervant Fidem; illorum axioma eſt, *jura, perjura*. See a remarkably wicked way of evading an Oath. (*Dubravii Olomuzenſis Epiſcopi, Hiſt. Boiemic.* lib. 7. pag. 57.)

℣. 210. *Than meer ſaluting of the Book.*] Many of the Saints of thoſe times, were of the mind of that Man, "That made a Conſcience both of an Oath, and a Law-Suit, had the Wit yet to "make a greater Conſcience of loſing an Eſtate for want of *ſuing*, "and *ſwearing*, to defend it: ſo that upon conſulting the Chapter "of Diſpenſations, he compounded the matter with certain *Salvos*, "and *Reſerves*. Thou talks, ſays he (to a Friend of his,) of *ſuing* "and *ſwearing*; *why for the one*, it is my *Attorney ſueth:* and then "*for the other*, what ſignifies the *Kiſſing of a Book* with a *Calves-Skin* Cover, and a Paſte-Board Stiffening betwixt a Man's Lips and "the Text?" *L'Eſtrange*'s *Fables*, part 2. *fable* 227. *Maffeus* (*Hiſt. Indic.* lib. 7. pag. 305.) gives the following remarkable account of *Antonius Correa* a *Portugueſe*, in Swearing a League with the King of *Pegu*'s Agent. (and as the *Fanatics* in thoſe times imitated him in his Crime, I wiſh they had imitated him in his Repentance.) "Diſſimiles animorum habitus *Antonius Correa*, comiteſque in eam ceremoniam attulerant; quippe qui vano errore ducti *Chriſtianam* Fidem *Ethnicis* jurejurando obligari fas eſſe vix ducerent: itaque accitû linteatus Antiſtes, qui nauticis præerat ſacris, divini humanique juris haud multo quam cæteri *Luſitani* peritior, in medium prodit: *Sacræ Paginæ Chriſtiano* Ritu, erant ab *Antonio* cum ſolenni imprecatione tangendæ, atqui Sacerdos pro *Evangeliis*, *Bibliiſve*, librum ex compoſito protulit, eleganter et artificiosè compactum: in quo varii generis luſus, et cantica *Luſitanico* ſermone ſcripta continebantur: nonnullis tamen immiſtis, ut fit, ſententiis moralibus, atque diverbiis: huic ergo libro, dum *Antonius* fallacem admovet manum: divinitus factum eſt, ut in ea

"verba

Suppoſe the *Scriptures* are of Force,
They're but *Commiſſions* of Courſe,
And *Saints* have Freedom to digreſs,
And vary from 'em, as they pleaſe:
Or miſ-interpret them by *private*
Inſtructions, to all *Aims* they drive at.
Then why ſhould we our ſelves *abridge*,
And *curtail* our own *Priviledge?*
Quakers (that, like to *Lanthorns*, bear
Their Light within 'em) will not *ſwear*;

" verba ex *Eccleſiaſte* incideret: *Vanitas Vanitatum, et omnia Va-*
" *nitas*: quod ille præter omnem expectationem animadvertit;
" ſubitâ perculſus religione, cohorruit, ac præclare ſenſit, quam
" integram et inviolatam fœderum fidem, vel cum ipſis *Barbaris,*
" *Ethniciſque* cæleſte jubet Numen: ergo apud ſe perinde juſtum
" atque legitimum jusjurandum *Antonius* habuit, ac ſi pro vulgari
" eo libro, ſacroſancta utriuſque teſtamenti volumina contigiſſet."

℣. 211. *Suppoſe the Scriptures are of Force.*] Mr. *Walker* (in his *Hiſtory of Independency*, part 2. pag. 22.) obſerves, "That they
" profeſſed their Conſciences to be the Rule and Symbol both of
" their Faith and Doctrine. By this *Leſbian* Rule they interpret,
" and to this they conform the *Scriptures*; not their Conſciences to
" the Scriptures, ſetting the Sun-Dial by the Clock, not the Clock
" by the Sun-Dial."

℣. 212. *They're but Commiſſions of courſe*] A Satyr on the Liberty the Parliament Officers took of varying from their Commiſſions, on pretence of private Inſtructions. (Mr. W.) Or upon the remarkable method of granting Commiſſions in thoſe times: For notwithſtanding at the Tryal of Colonel *Morris*, who pleaded that he acted by Virtue of a Commiſſion from the Prince of *Wales*, they declared the Prince had no Power to grant Commiſſions: yet when a Party of Horſe were ordered to be raiſed and liſted under *Skippon*, to ſuppreſs the Earl of *Holland* and his Forces, then in Arms againſt them; by virtue of this Order, *Skippon* granted Commiſſions to diverſe ſchiſmatical Apprentices, to raiſe Men underhand; and authorized the ſaid Apprentices to grant Commiſſions to other Apprentices, under them for the like purpoſe. *Walker*'s *Hiſtory of Independency*, part. 1. pag. 117.

℣. 219, 220. *Quakers (that like to Lanthorns bear—Their Light within 'em,) will not ſwear;*] " I have been credibly informed,
" (ſays the Author of *Foxes and Firebrands*, part 1. pag. 7.) that
" a *Saint Omer's Jeſuit* declared, that they were twenty Years

Their *Goſpel* is an *Accidence*,
By which they conſtrue *Conſcience*,
And hold no *Sin* ſo deeply *red*,
As that of breaking *Priſcian*'s Head.
(The *Head* and *Founder* of their *Order*,
That ſtirring *Hats* held worſe than Murder.)

" hammering out the Sect of the *Quakers*, and whoſoever conſiders " the Poſitions of thoſe People, will eaſily be induced to believe " them forged upon a *Popiſh Anvil*." *Peter de Quir*, in his Letter to the *Spectator*, (N° 396.) puts it as a Query, " Whether a " General Intermarriage enjoyned by Parliament, between the " Siſterhood of the *Olive Beauties*, and the Fraternity of the Peo- " ple call'd *Quakers*, would not be a very ſerviceable expedient and " abate that overflow of Light, which ſhines within them ſo power " fully, that it dazles their Eyes, and dances them into a thouſand " Vagaries of Error and Enthuſiaſm."

Among the timorous kind, the quaking Hare
Profeſs'd Neutrality, but would not ſwear.
Mr. *Dryden*'s *Hind and Panther*.

℣. 221, 222. *Their Goſpel is an Accidence,—By which they conſtrue Conſcience,*] They interpret Scripture altogether literally. (Mr. W.)

℣. 223, 224. *And hold no Sin ſo deeply red,—As that of breaking Priſcian's Head.*] Alluding to their uſing the Word *Thou*, for *You*. (ſee the remarkable Letter of *Aminadab* a *Quaker*, to *Iſaac Bickerſtaff* Eſq. *Tatler*, N° 190.) *Priſcian* was a famous *Grammarian* of *Cæſarea*, or *Rome*; and was in eſteem at *Conſtantinople* in the year 527. He wrote his Grammar in the year 528, *Chronic. Saxonic.* pag. 18. ſee more *Collier*'s *Dictionary*.

℣. 225, 226. *The Head and Founder of their Order,—That ſtirring Hats held worſe than Murder.*] *George Fox* was the *Founder* of this Order: who tells us, (*Journal*, p. 24.) " That when the Lord " ſent him into the World, he forbad him to *put off his Hat to any*, " High or Low; and that he was required to *Thee* and *Thou* all " Men and Women, without any reſpect to Rich or Poor; Great " or Small; and as he travelled up and down, he was not to bid " People Good Morrow, and Good Evening; neither might he " bow or ſcrape with his Leg to any one." (ſee *Thurloe*'s *State Papers*, v. 5. p. 422.) So obſtinate in this reſpect were *G. Fox*, and his Followers, that 'tis queſtionable whether the *Spaniſh Diſcipline* of the Whip uſed upon *Ignatius Loyala*, for refuſing the Civility of the *Hat*, would have worked upon them. (ſee *The Enthuſiaſm of the Church*

Theſe thinking th' are oblig'd to *Troth*
In *ſwearing*, will not take an *Oath*:
Like Mules, who if th' have not their Will
To keep their own Pace, ſtand ſtock-ſtill;
But they are weak, and little know
What Free-born *Conſciences* may do.
'Tis the *Temptation* of the Devil,
That makes all human Actions evil:

Church of Rome, &c. 1688. by Mr. *H. Wharton*, pag. 94.) Mr. *Leſley* thus obſerves upon their Behaviour, (*Snake in the Graſs*, p. 119.) "What an uncouth and præpoſterous piece of Humility it is, "to deny the Title or Civility of *Maſter*, or of the *Hat*; whilſt at "the ſame time they worſhip one an other with Divine Honours, "and beſtow upon themſelves Titles far above what any *Angels* but "*Lucifer* durſt pretend to, to be even equal with God, of the ſame "Subſtance, and of the ſame Soul with him; and grudge not to "apply all the Attributes of God to the Light within them." The *Quakers* for ſome time kept up pretty ſtrictly to *George Foxe's* Rule of the *Hat*. And we learn that *William Pen* once waiting on King *Charles* the Second, kept on his *Hat*; the King perceiving it, as a gentle Rebuke for his ill Manners, put off his own. Upon which *Pen* ſaid to him, Friend *Charles*, why doſt Thou not keep on Thy Hat? The King anſwer'd, Friend *Pen*, 'tis the Cuſtom of this Place, that never above one perſon ſhall be cover'd at a time; (*Preface to the True Picture of Quakeriſm*, &c. 1736, pag. 7. The like Story is told of a *Quaker* and King *James*, *Sewell's Hiſtory of the Quakers*, pag. 609. *Impartial Examination of Mr. Neal's 4th vol. of the Hiſt. of the Puritans*, pag. 101, 102.) *Optatus* makes mention of a *Sect* amongſt the *Donatiſts* much reſembling our *Quakers*, in theſe reſpects. (*Hiſt. Donatiſtar.* lib. 4. pag. 78. Edit. *Albaſpinæi.*)

℣. 229, 230. *Like Mules, who if th' have not their Will—To keep their own Pace, ſtand ſtock-ſtill*;] Biſhop *Parker* (*Hiſtory of his own Time*, edit. 1730, pag. 59.) gives the following remarkable Inſtance, in proof of this Aſſertion, "They ſcarce (ſays he) account-"ed any Act ſo Religious, as to reſiſt Human Authority; there-"fore they met the oftner, becauſe they were forbid; (*viz.* by the "35th of Qu. *Eliz.* againſt the Aſſemblies of *Fanaticks*.) nor could "they by any Force be drawn away from one another, till a "merry Fellow hit upon this Stratagem: He proclaimed in the "King's Name, that it ſhould not be lawful for any one to depart "without His leave; And he had ſcarce done this, when they all "went away, that it might not be ſaid, They *obeyed* any Man."

℣. 241,

For *Saints* may do the ſame Things by
The *Spirit*, in Sincerity,
Which other Men are tempted to,
And at the Devil's Inſtance do;
And yet the Actions be contrary,
Juſt as the *Saints* and *Wicked* vary.
For as on Land there is no *Beaſt*,
But in ſome *Fiſh* at Sea's expreſt;
So in the *Wicked* there's no *Vice*,
Of which the *Saints* have not a Spice;
And yet that Thing that's *pious* in
The one, in th' other is a *Sin*.

℣. 241, 242. *For as on Land there is no Beaſt,—But in ſome Fiſh at Sea's expreſt.*] Sir *Thomas Browne*, reckons this among the Vulgar Errors, (book 3. chap. 24.) "That all Animals of the Land, "are in their kind in the Sea, although receiv'd as a Principle, "is a Tenet very queſtionable, and will admit of Reſtraint: For "ſome in the Sea, are not to be matcht by any Enquiry at Land, "and hold thoſe Shapes which Terreſtrious Forms approach not; "as may be obſerved in the *Moon Fiſh*; or *Orthragoriſcus*; the "ſeveral ſorts of *Raias*, *Torpedos*, *Oyſters*: and ſome are in the "Land which were never maintained to be in the Sea: as *Panthers*, *Hiænas*, *Camels*, *Sheep*, *Moles*, and others, which carry "no Name in *Icthyology*; nor are to be found in the exact De-"ſcriptions of *Rondeletius*, *Geſner*, or *Aldrovandus*." See more *id. ib.*

℣. 245, 246. *And yet that thing that's Pious in—The one, in th' other is a Sin.*] "It is an unuſual Doctrine of this *Sect*, (ſays Dr. "*Bruno Ryves*, *Mercurius Ruſticus*, N° 3. pag. 35.) That God ſees "no Sin in his Children; for that name they will ingroſs to themſelves, (though no Men leſs deſerve it.) It was a wiſe Saying of "a great *Patriarch* of theirs, that the Children of God were *Heteroclites*, becauſe, God did often ſave them contrary to his own "rule." (ſee N° 18. pag. 199.) Of this opinion Mr. *Pryn* ſeems to "have been. "Let any true Saint of God (ſays he *Perpetuity of a Regenerate man's Eſtate*, p. 431.) "be taken away in the very act "of Sin, before 'tis poſſible for him to repent: I make no doubt "or ſcruple of it, but he ſhall as ſurely be ſaved, as if he had lived "to have repented of it—I ſay, That when ever God doth take "away any of the Saints, in the very act of Sin, he doth in that "very Inſtant, give them ſuch a particular and actual Repentance, "as ſhall ſave their Souls: For he hath predeſtinated them to "everlaſting Life; therefore having predeſtinated them to the end,

"He

Is't not *Ridiculous*, and *Nonſence*,
A *Saint* ſhould be a Slave to *Conſcience?*
That ought to be a above ſuch Fancies,
As far, as above *Ordinances?*
She's of the *Wicked*, as I gueſs,
B' her *Looks*, her *Language*, and her *Dreſs:*

" He doth predeſtinate to the means to obtain it. (id. ib. p. 433."
" The child of God (ſays Mr. *J. Brierly, Fifty Propoſitions taken*
" *from his Mouth*, prop. 19.) in the power of Grace, doth perform
" every duty ſo well, that to ask Pardon for failing either in mat-
" ter, or manner is a Sin: it is unlawful to pray for forgiveneſs of
" Sins after converſion: and if he does at any time fall, he can by
" the power of Grace carry his Sin to the Lord, and ſay, Here I
" had it, and here I leave it. (ſee more, *Hiſtory of Independency*, part 3. pag. 23.)

℣. 250. *As far as above Ordinances?*] The pretended Saints of thoſe times, did many of them fancy themſelves ſo much in the favour of God, as has been juſt obſerv'd, that do what they would, they could not fail of Salvation: and that others who were not ſo *Regenerate*, or ſanctified as themſelves, ſtood in need of outward Means and Ordinances, *to make* their *calling*, and *election* ſure: ſuch as Prayers, hearing the word of God, receiving the Sacrament, &c. but they were above all theſe low, mean Things; and needed none of them: of this opinion was Sir *Henry Vane*, of whom Lord *Clarendon* obſerves, (*Hiſtory of the Rebellion*, vol. 3. book 16. pag. 544.) that he was a Man *above Ordinances*, unlimited, and unreſtrain'd, by any Rules or Bounds preſcribed to other Men, by reaſon of his perfection. The *Seekers* a *Sect* in thoſe times, renounced all Ordinances. (ſee *Thurloe's State Papers*, vol. 5. pag. 188.) and ſo did the *Sect* of the *Muggletonians*, who ſprung up in the Year 1657; and took their denomination from *Lodowick Muggleton*, a Journeyman Taylor, who ſet up for a Prophet.

℣. 251, 252. *She's of the wicked, as I gueſs,—B' her Looks, her Language, and her Dreſs.*] From hence it may be collected, that the widow was a *Loyaliſt:* for upon this ſuppoſition, the Squire argues; that the Knight may well evade the Oath he had made to her. The judgment of our deep ſighted Squire is not diſputed: and he ſeems to judge much like his nameſake *Raph* (Knight of the burning Peſtle, act 4. ſc. 1.) who, when the Lady courts him in the following Words. " For there have been great Wars 'twixt us and
" you; but truly, *Raph*, it was not long of me—tell me then,
" *Raph*, cou'd you contented be, to wear a Lady's Favour in
" your Shield?

Raph.

And though, like *Conſtables*, we ſearch
For falſe Wares, one another's *Church*;
Yet all of us hold this for true,
No Faith is to the Wicked due;
For *Truth* is *precious* and *divine*,
Too rich a *Pearl* for *Carnal Swine*.

Raph. " I am a Knight of a religious Order
" And will not wear a Favour of a Ladie's
" That truſts in *Antichriſt*, and vain Traditions;
" Beſides, there is a Lady of my own
" In merry *England*, for whoſe vertuous ſake
" I took theſe Arms, and *Suſan* is her Name:
" A Cobler's Maid in *Milk-ſtreet*, whom I vow
" Neer to forſake, whileſt *Life* and *Peſtell* laſt.

℣. 255, 256. *Yet all of us hold this for true.—No Faith is to the Wicked due.*] This was an old *Popiſh* Doctrine. *Nulla Fides ſervanda Hæreticis:* (vid. *Wolfii Lection. Memorab.* ann. 1380. par. poſter. p. 923. *Pauli Jovii Hiſtoriar.* lib. 13. p. 224.) which was remarkably put in practice by the *Papiſts* in the Caſe of *John Huſs:* who, notwithſtanding he had a Safe Conduct to the Council of *Canſtance*, from the Emperour *Sigiſmond*, yet was condemn'd by the Council, and burnt. *Baker*'s *Hiſtory of the Inquiſition*, chap. 6. pag. 34, &c. This was defended by *Simanca, Catholic. Inſtitut.* tit. 46. ſ. 52, 53, 54. *Baker* ibid. p. 123. This was likewiſe the Doctrine of the Saints of thoſe times. By an Order, *June* 2. 1646, The commons reſolv'd, " That all Perſons, that ſhall come and reſide in the Parliament " Quarters, ſhall take the *National League*, and *Covenant*, and the " *Negative Oath*, notwithſtanding any Articles, that have been, " or ſhall be made by the Soldiery." And ſo they did not only " break the Articles formerly made upon the Surrender of *Exeter*, and other Places; but by Virtue of this Order, which could not be known by the Perſons concern'd, they evaded thoſe made after, upon the Surrender of *Oxford*, which were confirm'd by themſelves: of which a principal Article was, " That no man ſhall be com- " pell'd to take an Oath during the time that he was allowed to " ſtay in *London*, or at his own Houſe, or where he pleas'd, which " was for Six Months after the Surrender." " Good Faith (ſays Sir *Roger L'Eſtrange*, *Moral to Fable* 133, 2d part) " is the ſame thing " indifferently, either to Friend or Foe: and Treachery is never " the leſs Treachery, becauſe 'tis to an Enemy."

℣. 260,

Quoth *Hudibras*, All this is true,
Yet 'tis not fit that all Men knew
Thoſe *Myſteries* and *Revelations*;
And therefore *Topical* Evaſions;
Of ſubtle *Turn* and *Shifts* of Sence,
Serve beſt with th' *Wicked* for Pretence,
Such as the learned *Jeſuits* uſe,
And *Presbyterians* for Excuſe
Againſt the *Proteſtants*, when th' happen
To find their *Churches* taken napping:
As thus: A Breach of *Oath* is *Duple*,
And either Way admits a *Scruple*,
And may be *ex part* of the *Maker*,
More criminal than th' injur'd *Taker*;
For he that ſtrains too far a *Vow*,
Will break it, like an o'er-bent *Bow*:
And he that made, and forc'd it, broke it,
Not he that for Convenience took it:
A broken Oath is, *quatenus Oath*,
As ſound t' all Purpoſes of *Troth*,
As broken *Laws* are ne'er the worſe,
Nay, till th' are broken have no Force.
What's *Juſtice* to a Man, or *Laws*,
That never comes within their Claws?

ỳ. 260, 261. *Yet 'tis not fit that all Men knew—Thoſe Myſteries and Revelations*, &c.] Theſe Saints might be cautious in concealing their Myſteries—for the ſame Reaſons, that the *Heathens* conceal'd theirs. Hujus ſilentii ea cauſa erat, quod hæc vel turpia, vel crudelia eſſent; qualia *Eleuſinia*, *Peſſinuntia*. &c. Pignorii *Menſæ Iſaicæ expoſit*. fol. 4. edit *Francofurti*. 1608.

ỳ. 275, 276. *And he that made, and forc'd it, broke it,—Not he that for Convenience took it*:] See this Caſuiſtry expos'd, by the Learned Biſhop *Sanderſon*, *Obligation of Promiſſory Oaths*, 2d lect. p. 41. 53. ſee likewiſe *Tatler*, N° 122.

They have no Pow'r, but to admoniſh,
Cannot controul, coerce, or puniſh,
Until they're broken, and then touch
Thoſe only that do make 'em ſuch.
Beſide, no *Engagement* is allow'd
By Men in *Priſon* made, for Good;
For when they're ſet at *Liberty*,
They're from th' *Engagement* too ſet free.
The *Rabbins* write, when any *Jew*
Did make to *God*, or *Man*, a *Vow*,
Which afterward he found untoward,
And ſtubborn to be kept, or too hard;
Any three other *Jews* o' th' *Nation*
Might free him from the *Obligation:*
And have not two *Saints* Pow'r to uſe
A greater *Priviledge* than three *Jews?*
The *Court* of *Conſcience*, which in *Man*
Should be *Supreme* and *Sovereign*,

℣. 291, 292, 293, 294, 295, 296. *The Rabbins write, when any Jew – Did make to God, or Man, a Vow,—Which afterward he found untoward,—And ſtubborn to be kept, or too hard;—Any three other Jews o' th' Nation—Might free him from the Obligation:*] In the third Part of *Maimonides. Jad. Chaz.* lib. 6. viz. lib. *de Separatione.* There is a Treatiſe of Oaths, in which he writes to this purpoſe. "He who ſwears a Raſh or Trifling Oath, if he repents, "and perceives his Grief will be very great, ſhould he keep his "Oath; and changes his former Opinion; or any thing ſhould "happen which he did not think of when he ſwore, which will "occaſion his repentance of it.—Behold, let him conſult one Wiſe "man, or three of the Vulgar, and they ſhall free him from his "Oath. But *Maimonides* obſerves upon it, that indeed in the writ-"ten Law there is no foundation for this; but we have learnt (ſays he) "only by Tradition from *Moſes* our Maſter." (Mr. Profeſſor *Chapelow*) Mr. *Selden* makes the like Obſervation (*Table Talk*, p. 112.) concerning the Promiſſory Oath or Vow. ſee the looſe Notions of their *Caſuiſtical Rabbins* concerning Vows, *Lightfoot*'s *Works*, vol. 2. p. 703. *Parker*'s *Caſe of the Church of England*, 1681. p. 48.

℣. 306.

Is't fit ſhould be *Subordinate*
To ev'ry petty *Court* i' th' State,
And have leſs Power than the *leſſer*,
To deal with *Perjury* at Pleaſure?
Have its Proceedings diſallow'd, or
Allow'd, at Fancy of *Py-Powder?*
Tell all it does, or does not know,
For Swearing *ex Officio?*
Be forc'd to impeach a broken Hedge,
And *Pigs* unring'd at *Viſ. Franc. Pledge?*
Diſcover *Thieves*, and *Bawds*, *Recuſants*,
Prieſts, *Witches*, *Eves-droppers*, and *Nuſance*;

℣. 306.——*Of Py-Powder*] Corrupted from the *French Pie poudrè*. ſee an Account of the *Py-Powder Court*, *Skene de verborum ſignificatione*. *Greenwood* revis'd by *Wilkinſon*. 1703. p. 473. *Wood*'s *Inſtitute of the Laws of England*, p. 497. *Manley*'s *Interpreter*, and other Law Dictionaries.

℣. 308. *For Swearing ex Officio.*] See an account of the *Oath Ex Officio*, Mr. *Neal*'s *Hiſtory of the Puritans*, vol. 1. p. 444, 445, &c. and a Defence of it by Dr. *R. Coſin*, L L. D. *Apologie for Sundrie Proceedings by Juriſdiction Eccleſiaſticall*, &c. 1593. part. 3. ch. 9, 10. *Anſwer to the Millenary Petition by the Vicechancellour, Drs.* etc. *of the Univerſity of Oxford*, 1603. p. 25. *King James*'s *Defence of it*, *Hampton-Court Conference*, by Bp. *Barlow*, p. 94, 95. *Strype*'s *Life of Archbiſhop Whitgift*, book 4. chap. 2. and warranted by *Calvin*'s Practice, in the Caſe of a Dancing at *Geneva*, *Calvini* ep. 71. *Farello*, *Bancroft*'s *Survey of the pretended Holy Diſcipline*, p. 312. See the Opinions of the two Lord Chief Juſtices, and Attorney General *Popham*, in *Cartwright*'s Caſe, when convened before them in the Biſhop of *London*'s Lodgings: *Heylin*'s *Hiſt. of the Presbyterians*, book 9. p. 305, 306. *Collier*'s *Eccleſiaſtical Hiſtory*, part 2. p. 626.

℣. 310.——*At Viſ. Franc. Pledge.*] *Frank Pledge* at Common Law, ſignifies a *Pledge*, or Surety for Freemen. For the antient Cuſtom of *England* for the Preſervation of the Publick Peace, was, that every Free-born Man at the Age of 14 years, (Religious Perſons, Knights, and their Eldeſt Sons excepted) ſhould find Surety for their Truth towards the King and his Subjects; or elſe to be kept in Priſon: whereupon a certain number of Neighbours became cuſtomarily bound for one an other; to ſee each man their Pledge forth coming at all times—This the *Sheriffs* were obliged to examine into, That every Perſon at the age of 14 was combined in one

Tell who did play at Games unlawful,
And who fill'd *Pots* of *Ale* but half-full;
And have no Pow'r at all, nor Shift,
To help it ſelf at a dead Lift?
Why ſhould not *Conſcience* have *Vacation*
As well as other Courts o' th' Nation;
Have equal Power to adjourn,
Appoint *Appearance* and *Retorn*;
And make as nice Diſtinction ſerve
To ſplit a Caſe, as thoſe that carve,
Invoking Cuckolds Names, hit Joints;
Why ſhould not Tricks as ſlight, do Points;
Is not th' *High-Court* of *Juſtice* ſworn
To judge that Law that ſerves their *Turn?*

one dozen or other. Whereupon this Branch of the *Sheriff*'s Office, was call'd *Viſus Franciplegii:* ſee *Cowel*, *Manley*, and *Chambers*'s *Cyclopædia*, and *Jacob*'s *Law Dictionary*.

325. *Is not th' High Court of Juſtice ſworn*] This was a Court never before heard of in *England*, erected by Forty, or Fifty members of the Houſe of Commons, who with the Aſſiſtance of the Army, had ſecluded the *Houſe of Peers*, and the reſt of the Members of their own Houſe, (namely Seven parts in Eight) that would not go their lengths. It was firſt erected for the Tryal of the King: and their villanous Behaviour upon that occaſion, is notably girded by Mr. *Butler*, in his *Dunſtable Downs*, (*Remains*, p. 104.)

This is meer trifling, Sir, ſays Ralph,
And ne'er will bring your Worſhip off;
This Court is Independent on
All Forms and Methods, but Its Own;
And will not be directed by
The Perſon they intend to try;
And I muſt tell you you're miſtaken
If you propoſe to ſave your Bacon,
By pleading to our Juriſdiction,
Which will admit of no Reſtriction.
Here's no Appeal, nor no Demurrer,
Nor after Judgment writ of Error:
If you perſiſt to quirk and quibble
And on our Terms of Law to nibble,

The

Make their own Jealouſies High-Treaſon,
And fix 'em whomſoe'er they pleaſe on?
Cannot the *Learned Council* there
Make Laws in any Shape appear?
Mould 'em as *Witches* do their Clay,
When they make *Pictures* to deſtroy?

The Court's determin'd to proceed,
Whether you do, or do not plead.

(ſee *Walker*'s *Hiſt. of Independency*, part 3. p. 33.) Afterwards they ſet it up to try ſeveral Lords and Gentlemen for ſerving his Majeſty: and as it was a New Court unknown to our Laws, ſo it had no regard to Law in it's Tryals (ſee Ld *Clar. Hiſt.* of the Rebellion, v. 3. p. 188.) ſee the form of the Oath adminiſtered to them upon the Tryal of Sir *Henry Slingsby*, and Dr. *Hewet* in 1658. *Mercurius Politicus*, N° 414. p. 501. Dr. *South* ſpeaks of this Court, upon it's firſt erection for the King's Tryal in the following manner. (30th of *January*, *Serm.* vol. 5. p. 79.) " A New Court was ſet up, and " Judges pack'd, who had nothing to do with Juſtice, but ſo far " as they were fit to be Objects of it—ſuch an inferiour Crew, " ſuch a mechanick Rable were they, having not ſo much as any " Arms to ſhew the World, but what they wore and uſed in the " Rebellion—ſome of which came to be the Poſſeſſors of the " King's Houſes, who before had no certain Dwelling, but the " King's High-way." In this Court, as Sir R. *L'Eſtrange* obſerves, (part 2. fab. 212. intitled, *Great Rogues hang up Little Rogues*) " The Bench deſerv'd the *Gallows* better than the Priſoners, which " is no more than a common Caſe, where iniquity takes upon " itſelf, both the Name and Adminiſtration of Juſtice." See the Form of the Oath adminiſtered to them upon the Tryal of Sir *Henry Slingsby*, and *Dr. Hewet* in 1658. Mr. *Walker* (*Hiſtory of Independency*, part 1. pag. 105.) ſpeaking of the *Rump Parliament*, ſays, " ſhould they vote a T—d to be a Roſe, or *Oliver*'s Noſe a " Ruby, they expect We ſhould ſwear to it, and fight for it: this " *Legiſlative Den of Thieves*, create new Courts of Juſtice, neither " founded upon Law nor Preſcription." And in part 2. p. 87. he calls this Court, *The New Thing*. See part 3. p. 9. ib. pag. 14. &c. p. 41, 42, 43. &c.

℣. 331. *Mould 'em as Witches do their Clay.*] *Buchanan* mentions this kind of *Witchraft*, (*Rer. Scoticar.* lib. 6. cap. 21.) *Veneficatum* ad Regem *Duffum* Artificium: ejus Effigiem ceream lento igne torrentem. Dr. *Dee* (vid. *Append. J. Glaſtoniens. Chronic.* 1726. pag. 52.) ſpeaks of ſuch a practice upon Queen *Elizabeth*. " My " careful and faithful endeavour was with great ſpeed required, to " prevent the miſchief, which divers of Her Majeſty's Privy Coun-

And vex 'em into any Form
That fits their Purpoſe to do Harm?
Rack 'em until they do confeſs,
Impeach of Treaſon, whom they pleaſe,

" cil ſuſpected to be intended againſt her Majeſty's Perſon, by " means of a certain *Image of Wax*, with a great Pin ſtuck in the " Breaſt of it, in great *Lincoln's-Inn-Fields*,—wherein I did ſatisfy " Her Majeſty's deſire, and the Lords of the Honourable Privy " Council in few hours, in godly and artful Manner." Of this kind was the Incantation of *Elinor Cobham*, to take off *Henry the Sixth*. (*Michael Drayton*'s *Heroical Epiſtles*, pag. 55.) An Account of an Incantation by *Amy Simſon*, and other nine Witches in *Scotland* to deſtroy King *James the Sixth*; Sir *James Melvil*'s *Memoirs*, pag. 194. and an attempt of this kind upon the Life of Sir *James Maxwell*, and others, *Glanvil*'s *Sadducismus Triumphatus*, p. 291. 137, 138. (ſee more. *Chaucer*'s *Third Book of Fame*, 1602, fol. 267. *Scot*'s *Diſcovery of Witchcraft*, book 12. pag. 257, *&c.* To this kind of Incantation, Dr. *Heywood* alludes, *Hierarchie of Angels* b. 4. p. 447.

The School of Paris doth that Art thus tax,
Thoſe Images of Mettle, or of Wax,
Or other Matter whereſoever ſought
Whether by certain Conſtellations wrought;
Or whether they are Figures that infer
Sculpture, or Form of certain Character:
Or Whether, that Effigies be baptiz'd,
Or elſe by Incantation exorciz'd:
Or Conſecrate, (or rather Execrate)
Obſerving punctually to imitate
Books of that nature; all we hold to be
Errors in Faith, and true Aſtrology.

℣. 335. *Rack 'em until they do confeſs.*] Though it was declared by the Twelve Judges, in the caſe of *Felton*, who murdered the Duke of *Buckingham*, 4to. *Caroli*, in the Year 1628; " That he ought " not by Law to be tortured by the Rack, for no ſuch puniſhment " was known or allowed by our Law." (*Ruſhworth*'s *Collections*, vol. 1. pag. 638, 639. ſee *Forteſcue de Laudibus Leg. Angl.* cap. 22. *Wood*'s *Inſtitutes of the Imperial, or Civil Law*, edit. 1704. p. 252.) Yet the *Rack* was made uſe of *Ireland*, by the favourers of that Rebel Parliament, upon the King's Friends, in many Inſtances. The Lords Juſtices in a Letter to the Lord Lieutenant, tell him, " That they ſhould vary their method of proceeding, in " putting ſome to the Rack." (Mr. *Carte*'s *Life of James*, *firſt*

" *Duke*

And moſt perfidiouſly condemn,
Thoſe that engag'd their *Lives* for them?
And yet do nothing in their own Senſe,
But what they ought by *Oath* and *Conſcience*:

" *Duke of Ormonde*, vol. 1. pag. 250.) " The Lords Juſtices want-
" ing evidence, had recourſe to the Rack, a deteſtable expedient,
" forbidden by the Laws of *England*." (*Carte* ibid. pag. 293.) Sir *John Read* a Sworn Servant of his Majeſty's, and a Gentleman of the Privy Chamber, put to the Torture: he had been Lieutenant Colonel againſt the *Scots*: his Crime was for undertaking to carry over the Remonſtrance from the Gentlemen of the *Pale*, to the King: he made no ſecret of it, and had Sir *William Parſons*'s Paſs; but upon his going to *Dublin* to the Lords Juſtices, he was Impriſon'd, and Rack'd at *Their* inſtance, who were under the Influence and Direction of the Rebel Parliament in *England*. Mr. *Patrick Barnwell* of *Kilbrew* in the County of *Meath*, who had not been in the leaſt concerned with the *Iriſh Rebels*, was Rack'd at the inſtance of theſe Gentlemen: the principal Queſtion put to him was this, *Whether the King was privy to, or encouraged the Rebellion?* " It is hard to ſay (ſays Mr. *Carte*, ib. pag. 300.) whether His Ma-
" jeſty, or the old Gentleman ſo tortured, was treated by the *Lords*
" *Juſtices*, in the moſt barbarous Manner." The *Engliſh Rebels* were guilty of the like practices. Mr. *Walker* obſerves, (*Hiſtory of Independency*, part 3. pag. 28.) that they threatened to *torture Men*, if they would not confeſs? and they put their Menaces in Execution. See Inſtances, in Sir *John Lucas*'s Grandfather, *Mercurius Ruſticus*, N° 1. p. 4. Sir *William Boteler*'s Steward by Colonel *Sandes*, (ib. N° 10.) and Sir *Ralph Canterel*'s Servant, to make him diſcover his Maſter's Jewels, Money and Plate. ib. N° xiv. pag. 149.

S. 33. Mox Ædes ingredi conatus
Non unquam Seneſcentes
Stupeſcens audio ejulatus
Horrenda Suſtinentis.

Mr. *Collier* poſtea Bedellus, qui tortus erat per Chiliarcham *Kelley*.

S. 34. Quod dulce nuper Domicilium
Ingenuis alendis,
Nunc merum eſt Ergaſtulum
Innocuis torquendis.

Ruſtic. Deſcript. Viſitat. *Fanat. Oxon.* 1647.

v. 337, 338. *And moſt perfidiouſly condemn—Thoſe that engag'd their Lives for them?*] This they did in many inſtances, the moſt remarkable ones, were thoſe of Sir *John Hotham*, and his Son, 1644. who had before ſhut the Gates of *Hull* againſt the King. (ſee Lord *Clarendon*'s *Hiſt.* &c. vol. 2. pag. 470. *Whitelock*'s *Memorials*, pag.

Can they not juggle, and with ſlight
Conveyance, play with *Wrong* and *Right*;
And ſell their Blaſts of *Wind* as dear.
As *Lapland Witches* bottled *Air?*
Will not *Fear*, *Favour*, *Bribe* and *Grudge*,
The ſame Caſe ſev'ral Ways adjudge?
As Seamen with the ſelf-ſame *Gale*,
Will ſev'ral different Courſes ſail;

122. *Echard*, vol. 2. pag. 509. *Rapin*, vol. 2. fol. pag. 490.) and Sir *Alexander Carew*. ſee *Memorable Occurrences* in 1644. *Echard's Hiſtory of England*, vol. 2. pag. 227. 456. 508.

What ſtrange Dilemmas doth Rebellion make!
'Tis mortal to deny, or to partake:
Some hang who would not aid your traiterous Act,
Others engag'd, are hang'd, if they retract.
So Witches, who their Contracts have forſworn,
By their own Devils are in pieces torn.
(*Elegy upon King Charles* I. pag. 12. 1648.)

℣. 344. *As Lapland Witches bottled Air.*] The pretences of the *Laplanders* in this reſpect, are thus deſcribed by Dr. *Heywood*, (*Hierarchie of Angels*, book 8. pag. 506.)

The Finns and Laplands are acquainted well
With ſuch like Spirits, and Winds to Merchants ſell;
Making their Cov'nant, when and how they pleaſe
They may with proſp'rous Weather croſs the Seas;
As thus; They in a Handkerchief faſt tie
Three Knots, and looſe the Firſt, and by and by
You find a gentle Gale blow from the Shore;
Open the Second it increaſeth more,
To fill the Sails: when you the Third unty,
The intemperate Guſts grow vehement and high.

Cleveland humorouſly deſcribes it, (Works, 1677, pag. 61.)

The Laplanders, when they wou'd ſell; a Wind
Wafting to Hell, bag up the Phraſe, and bind
It to the Barque, which at the Voiage end
Shifts Poop, and breeds the Cholic in the Fiend.

See remarkable accounts. *Scheffer's Hiſtory of Lapland*, 8°. 1704, p. 151. and chap. 11. from pag. 119. to pag. 158. inclusive. Mr. *G. Sandys's Notes upon the Third Book of Ovid's Metamorphoſis*, pag. 63. and upon the 7th book, pag. 133.

℣. 345. ——— *Grudge*] *Grutch* in the four firſt Editions.

℣. 351,

As when the *Sea* breaks o'er its Bounds,
And overflows the level Grounds,
Thoſe *Banks* and *Damms*, that like a *Screen*
Did keep it out, now keep it in:
So when *Tyrannical Uſurpation*
Invades the Freedom of a *Nation*,
The *Laws* o' th' Land that were intended
To keep it out, are made defend it.
Does not in *Chanc'ry* ev'ry Man *ſwear*
What makes beſt for him in his Anſwer?
Is not the winding up *Witneſſes*
And nicking more than half the Bus'neſs?
For *Witneſſes*, like *Watches*, go
Juſt as they're ſet, too faſt or ſlow;
And where in *Conſcience*, they're ſtrait-lac'd,
'Tis ten to one that Side is caſt.

℣. 351, 352. *Thoſe Banks and Dams that like a Screen—Did keep it out, now keep it in.*] Remarkable is the old Story of *Godwin Sands*. It has been reported, that thoſe quick Sands that lie near *Deale*, were once Firm Land, and the poſſeſſion of Earl *Godwin*; and that the Biſhop of *Rocheſter* employing the Revenue aſſigned to maintain the Banks againſt the encroaching of the Sea, upon the Building and endowing *Tenterden Church*, the Sea overwhelmed it; whereupon grew the *Kentiſh Proverb*, that *Tenterden Steeple* is the *Cauſe of Godwin Sands*. (Mr. *Sandys*'s Notes upon the 15th Book of *Ovid*'s *Metamorphoſis*, pag. 282. Dr. *Fuller*'s *Worthies*, p. 65.

℣. 353. *So when Tyrannical.*] in the four firſt Editions. Altered to *Tyrannick* in 1700, if not ſooner.

℣. 357. 358. *Does not in Chanc'ry ev'ry Man ſwear,—What makes beſt for him in his Anſwer?*] Alluding probably to the *Fable* of the *Gentleman and his Lawyer*. (*L'Eſtrange*'s *Fables*, part. 2. fab. 61.) " A Gentleman that had a Suit in *Chancery*, was called upon " by his Council, to put in his Anſwer, for fear of incurring a Con- " tempt. Well, ſays the Cavalier, and *why is not my Anſwer put " in then?* How ſhould I draw your Anſwer, ſays the *Lawyer*, " without knowing what you can Swear? *Pox on your Scruples*, ſays " the Client again, *Pray do you the part of a Lawyer*, and draw me a " *ſufficient Anſwer; and let me alone to do the part of a Gentleman*, " *and ſwear it.*"

Do not your *Juries* give their *Verdict*
As if they felt the *Cauſe*, not heard it?
And as they pleaſe, *make Matter of Fact*
Run all on one Side as they're pack't?
Nature has made Man's Breaſt no *Windores*,
To publiſh what he does within Dores;
Nor what dark Secrets there inhabit,
Unleſs his own raſh Folly blab it,
If *Oaths* can do a Man no Good
In his own Bus'neſs, why they ſhou'd
In other Matters do him Hurt,
I think there's little Reaſon for't.
He that impoſes an *Oath*, makes it;
Not he that for Convenience takes it:
Then how can any Man be ſaid
To break an *Oath* he never made?
Theſe *Reaſons* may perhaps look odly
To th' *Wicked*, though they evince the *Godly*;
But if they will not ſerve to clear
My *Honor*, I am ne'er the near

℣. 369, 370. *Nature has made Man's Breaſt no Windores,—To publiſh what he does within Dores.*] This was the Objection of *Momus*, Id potiſſimum hominis opificio notavit, quod Artifex non in Pectore Feneſtras, aut Oſtiola quædam addidiſſet, Quo perſpici poſſit, quid in Corde lateret.—cujus Fabulæ mentionem facit *Plato*, vid. *Stephani Theſaur. Ling. Latinæ.* edit. 1735. tom. 3.—from him, every unreaſonable Carper, has ſince been called *A Momus.* (ſee this Fable moralized, *Guardian*, N° 106.) alter'd to *Doors*, 1684.

℣. 377, 378. *He that impoſes an Oath, makes it;—Not he that for Convenience takes it.*] The Knight is ſo fond of this falſe Conceit, that he forgets he had aſſerted the ſame before. (Mr. B.)

℣. 379, 380. *Then how can any Man be ſaid—To break an Oath, he never made?*] See this *Caſuiſtry* expos'd by Biſhop *Sanderſon*, (*Obligation of Promiſſory Oaths*, p. 72.)

Honor is like that glaſſy Bubble,
That finds *Philoſophers* ſuch Trouble,
Whoſe leaſt Part crack't, the whole does fly,
And *Wits* are crack't, to find out why.
Quoth *Ralpho*, Honor's but a Word
To ſwear by, only in a *Lord:*
In other Men 'tis but a Huff,
To vapour with, inſtead of Proof;
That like a Wen, looks big and ſwells,
Is ſenſeleſs, and juſt nothing elſe.
Let it (quoth he) be what it will,
It has the World's Opinion ſtill.
But as Men are not wiſe that run
The ſlighteſt *Hazard*, they may ſhun;
There may a *Medium* be found out
To clear to all the World the Doubt;
And that is, if a Man may do't,
By *Proxy* whipt, or Subſtitute.
Though nice, and dark the Point appear,
(Quoth *Ralph*) it may hold up, and clear.
That *Sinners* may ſupply the Place
Of ſuff'ring *Saints*, is a plain *Caſe*.
Juſtice gives Sentence many times,
On one Man for another's *Crimes*.

℣. 385, 386. *Honor is like that glaſſy Bubble—That finds Philoſophers ſuch Trouble* &c.] See this explain'd, Bp. *Sprat*'s *Hiſtory of the Royal Society*, p. 255. 2d. edit. *Harris*'s *Lexic. Tech.* under the Words *Glaſs Drops.* and a fuller Account, in Dr. *Hooke*'s *Micrographia: Obſervation the* 7th. *of Glaſs Drops*, p. 33. to 44.

℣. 407, 408. *Juſtice gives Sentence many times—On one Man, for an other's Crimes.*] *Iſaac Bickerſtaff* Eſquire, obſerves, (*Tatler*, N° 92.) "That Pages are chaſtized for the Admonition of Princes." See Biſhop *Burnet*'s Account of Mr. *Murray* of the *Bedchamber*, who was whipping Boy to *King Charles the Firſt*. *Hiſtory of his own Time*, vol. 1. p. 244. The *Spectator* (No. 313.) gives a remarkable Inſtance of the good Nature of Mr. *Wake*, Father to the late Archbiſhop of *Canterbury*, who took upon himſelf the Fault of a School-

Our Brethren of *New England* uſe
Choice Malefactors to excuſe,
And *hang* the Guiltleſs in their Stead,
Of whom the *Churches* have leſs Need:
As lately't happen'd: In a Town
There liv'd a *Cobler*, and but one,
That out of *Doctrine* could cut *Uſe*,
And mend Men's *Lives*, as well as *Shoes*.
This precious Brother having ſlain
In Times of *Peace*, an *Indian*,
(Not out of Malice, but mere Zeal,
Becauſe he was an *Infidel*)

fellow, and was whipp'd for him at *Weſtminſter-School*. Mr. *Wake* was a *Cavalier*, and was engag'd in *Penruddock*'s Affair; for which he was tried for his Life at *Exeter*, by the very Gentleman for whom he had been whipped. The Judge diſcovering him to be the Humane Perſon, to whom he had formerly been ſo much oblig'd, made the beſt of his way to *London*: where employing his Power and Intereſt with the *Protector*, he ſaved his Friend from the Fate of his unhappy *Aſſociates*.

ỳ. 411. *And hang the Guiltleſs in their Stead.*] Οἱ δὲ μηδὲν ἠδικηκότες ἀντὶ τῶν ἡμαρτηκότων ἁλίσκονται. *Libanii Sophiſtæ Declamat.* 11. *Ulyſſis* to 1. op. p. 210.) This was as bad as the *Abingdon* Law, exerciſed by Major General *Browne*: which was firſt to hang a Man, and then to try him. (*Heraclitus Ridens* No. 3 vol. 1. p. 17.) or the *Lidford Law*, mentioned by Mr. *Ray* (*Proverbs*, p. 305. 2d. edit.)

That hang and draw,
Then hear the Cauſe by Lidford Law.

'Tis obſerv'd by Mr. *Walker*, (*Hiſtory of Independency*, part 1. p. 55.) "That they had the moſt Summary way of hanging one "an other, that ever he ſaw." and elſewhere, (part 3. p. 32.) "If "a Perſon ſubmit (to the Juriſdiction of their Courts) and plead; "his Plea will have but the Operation of a Pſalm of Mercy, pro- "longing his Life but for a ſhort time: in the mean time *Keble* and "his Court, play with him as a Cat with a Mouſe, and then "devour him: for no man is ſent to this Court to be tried, but to "be condemn'd."

ỳ. 419, 420. *Not out of Malice, but mere Zeal,—Becauſe he was an Infidel.*] Upon this Principle probably *Ap Evans* acted, who murder'd his Mother, and Brother, for kneeling at the Sacrament; alledging that it was *Idolatry*. (ſee Dr. *Baſtwick*'s *Litany*, pag. 4.

Burton's

The mighty *Tottipottymoy*
Sent to our *Elders* an *Envoy*;
Complaining ſorely of the Breach
Of *League*, held forth by Brother *Patch*,
Againſt the *Articles* in Force
Between both *Churches*, his and ours,
For which he crav'd the *Saints* to render
Into his Hands, or hang th' *Offender*:
But they maturely having weigh'd,
They had no more but him o' th' Trade,
(A Man that ſerv'd them in a double
Capacity, to *Teach*, and *Cobble*)
Reſolv'd to ſpare him; yet to do
The *Indian Hoghgan Moghgan* too
Impartial Juſtice, in his Stead, did
Hang an old Weaver that was Bed-rid.

Burton's two Sermons, intitled *God and the King*, p. 16. *Hiſtory of Engliſh and Scotch Preſbytery*, p. 204. Dr. *South*'s *Sermons*, vol. 3. p. 225.)

℣. 435, 436. *Impartial Juſtice, in his Stead, did—Hang an old Weaver that was Bed-rid.*] Whether this Story of the *Cobler*, and *Weaver* is fact, as the Author of the printed Notes aſſerts, I cannot tell, but I meet with a Parallel Inſtance, at *Meſſaguſcas*. (ſee Mr. *Morton*'s *Engliſh Canaan*, 1637, part 3. chap. 4. p. 108, 109. *penes me.*) An Engliſhman having ſtollen a ſmall parcel of Corn from the Salvage Owner, upon complaint, the Chief Commander of the Company, call'd a Parliament of his People, where 'twas determin'd, That by the Laws of *England*, 'twas *Felony*, and for an Example the Perſon ought to be executed, to appeaſe the *Salvage*. " When ſtraight-ways one aroſe, mov'd, as it were with ſome " Compaſſion, and ſaid: He could not well gainſay the former " Sentence: yet he had conceiv'd within the compaſs of his Brain, " an *Embrion*, that was of ſpecial conſequence to be delivered " and cheriſhed; he ſaid, it would moſt aptly ſerve to pacify the " *Salvage*'s complaint, and ſave the Life of one that might, (if need " ſhould be) ſtand them in good ſtead: being young and ſtrong, " fit for Reſiſtance againſt an Enemy, which might come unexpected " for any thing they knew. The Oration made, was liked of every " one, and he intreated to proceed, to ſhew the means how this " may be perform'd; ſays he, You all agree that one muſt die; " and

Then wherefore may not you be ſkip'd,
And in your Room another *Whip'd?*
For all *Philoſophers*, but the *Sceptick*,
Hold Whipping may be *Sympathetick*.

" and one ſhall die: this Young Man's Clothes we will take off,
" and put upon one that is Old and Impotent, a Sickly Perſon,
" that cannot eſcape Death, ſuch is the Diſeaſe on him confirm'd,
" that die he muſt: put the Young Man's Clothes on This Man,
" and let the Sick Perſon be hang'd in the other's ſtead. Amen,
" ſays one, and ſo ſay many more." And the Sentence had in this manner been executed, had it not been diſſented from, by one Perſon, who exclaimed againſt it: ſo they hang'd up the real Offender.—This kind of Juſtice was attempted ſometimes by our Engliſh *Fanatics*. I find one Inſtance in the MS. *Collections* of my Worthy Friend Dr. *Philip Williams*, vol. 4. N° 15. In a Letter from Mr. *Edward Lee*, Mr. *Philip Jackſon*, and Mr. *Edward Broughton*, &c. of the *Committee of Stafford*, to *William Lenthall* Eſquire, the Speaker, *Auguſt* 5. 1645, deſiring. " That Mr. *Henry* " *Steward*, a Soldier under the Governour of *Hartleburgh Caſtle*, " might be reſpited from Execution, with an offer of two *Iriſhmen*, " to be executed in his Stead," Sir *Roger L'Eſtrange*'s Caſe had like to have been of this kind: for he obſerves, (in his *Apology* pag. 3.) that when he was impriſon'd for his Unſucceſsful Attempt upon *Lyn-Regis*, in *Norfolk*, in the year 1644, " The Lords—command-
" ed *Mills* the *Judge Advocate*, to bring his Charge upon Wedneſ-
" day; he appear'd accordingly, but with an Excuſe, that he
" wanted time to prepare it—however upon Friday it ſhould be
" ready. It was then providentially demanded, whether they
" *meant to hang me firſt, and then charge me*; and if they intended
" to execute me in the *interim?* he told them, Yes; for the *Commons*
" had paſs'd an Order, that no *Reprieve* ſhould ſtand good, with-
" out the Conſent of Both Houſes." " And nothing was ſo com-
" mon at that time, as a Charge without an Accuſer, a Sentence
" without a Judge, and Condemnation without Hearing." (See Mr. *James Howel*'s *Sober Inſpections*; *or Philanglus*, p. 156.)

℣. 439, 440. *For all Philoſophers, but the Sceptick,—Hold Whipping may be Sympathetick.*] " The *Scepticks* (ſays Dr. *Middleton, Life of Cicero*. 4° edit. vol. 2. p. 540.) " obſerv'd a perfect Neutrality
" towards All Opinions; maintained All of them to be equally
" Uncertain: and that we could not affirm of Any Thing, that it
" was This or That, ſince there was as much reaſon to take it for
" the One, as for the Other, or Neither of them: thus they liv'd
" without engaging themſelves on any ſide of the Queſtion."

℣. 462.

It is enough, quoth *Hudibras*,
Thou haſt reſolv'd and clear'd the *Caſe*;
And canſt in *Conſcience*, not refuſe
From thy own *Doctrine*, to raiſe *Uſe*:
I know thou wilt not (for my ſake)
Be tender-conſcienc'd of thy Back:
Then ſtrip thee of thy Carnal *Jerkin*,
And give thy *outward-fellow* a Ferking;
For when thy *Veſſel* is new *hoop'd*,
All Leaks of *ſinning* will be ſtop'd.
Quoth *Ralpho*, You miſtake the Matter,
For in all *Scruples* of this Nature,
No Man includes himſelf, nor turns
The *Point* upon his own Concerns.
As no Man of his own ſelf catches,
The *Itch*, or amorous *French Aches*:
So no Man does himſelf convince,
By his own Doctrine, of his *Sins*:
And though all cry down ſelf, none means
His own ſelf in a *literal Senſe*;
Beſide, it is not only *Foppiſh*,
But *Vile*, *Idolatrous* and *Popiſh*;
For one Man out of his own Skin,
To friſk and whip another's *Sin*:
As *Pedants* out of *School-Boys* Breeches
Do claw and curry their own Itches.
But in this Caſe it is profane,
And ſinful too, becauſe in vain:
For we muſt take our *Oaths* upon it
You did the *Deed*, when I have done it.

℣. 462. *But vile, Idolatrous, and Popiſh.*] A ſneer upon the Popiſh Doctrine of *Supererogation*. See 14th Article of 1562.

℣. 465, 466. *As Pedants out of School-Boys Breeches—Do claw and curry their own Itches.*] See *Spectator*, N° 157.

Quoth *Hudibras*, that's anſwer'd ſoon;
Give us the *Whip*, we'll lay it on.
Quoth *Ralpho*, that we may ſwear true,
'Twere properer that I whip'd you:
For when with your Conſent 'tis done,
The *Act* is really your own.
Quoth *Hudibras*, It is in vain
(I ſee) to argue 'gainſt the Grain;
Or, like the Stars, incline Men to
What they'r averſe themſelves to do:
For when *Diſputes* are weary'd out,
'Tis *Intereſt* ſtill reſolves the Doubt:
But ſince no Reaſon can confute ye,
I'll try to force you to your *Duty*;
For ſo it is, howe'er you mince it;
As e're we part, I ſhall evince it;
And *Curry* (if you ſtand out) whether
You will or no, your *ſtubborn Leather*.
Canſt thou refuſe to bear thy Part
I' th' publick *Work*, baſe as thou art?
To higgle thus, for a few Blows,
To gain thy *Knight* an opulent *Spouſe*;

℣. 486, 487, 488. *As e're we part I ſhall evince it;—And Curry if you ſtand out) whether—You will or no, your ſtubborn Leather.*] This Contraſt between *Hudibras* and *Ralpho*, ſeems to be an imitation of that between *Don Quixote*, and *Sancho Pancha*, upon a like Occaſion, "How now, opprobrious Raſcal; ſays *Don Quixote*, v. 4. chap. 35. ſee likewiſe ch. 60. "ſtinking Garlick Eater; Sirrah, "I will take you, and tie your Dogſhip to a Tree, as naked as "your Mother bore you, and there I will not only give you, three "thouſand three hundred Laſhes, but ſix thouſand ſix hundred, ye "Varlet; and ſo ſmartly, that you ſhall feel it ſtill, though you "rub your Backſide three thouſand Times: anſwer me a word, ye "Rogue, and I'll tear out your Soul." See *Currie, Junii Etymologic. Anglican.*

℣. 491, 492. *To higgle thus, for a few Blows,—To gain thy Knight an opulent Spouſe;*] *Don Quixote* complained of *Sancho Pancha*, in the ſame manner, vol. 4. chap. 68. p. 675. "Oh obdu-

"rate

Whoſe *Wealth* his *Bowels* yearn to purchaſe,
Merely for th' Intereſt of the *Churches?*
And when he has it in his Claws,
Will not be hide-bound to the *Cauſe*;
Nor ſhalt thou find him a *Curmudgin*,
If thou diſpatch it without grudging:
If not, reſolve before we go,
That you and I muſt pull a Crow.
Y' had beſt (quoth *Ralpho*) as the *Ancients*
Say wiſely, *Have a care o' th' main Chance*,
And look before you ere you leap;
For as you Sow, y' are like to Reap:
And were y' as good as *George a Green*,
I ſhall make bold to turn agen;

" rate Heart! Oh impious Squire! Oh nouriſhment and favours
" ill beſtow'd! Is this my reward for having got thee a Govern-
" ment, and my good Intentions to get thee an Earldom, or an
" equivalent at leaſt?

℣. 497. ——— *A Curmudgin.*] *Curmudgeon*, a covetous Hunks, a Niggard, a cloſe-fiſted Fellow. *Baily's Dictionary.*

℣. 500. ——— *Pull a Crow.*] A common Saying; and ſignifies, that the two contending Perſons, muſt have a tryal of Skill, which is the beſt Man, or which will overcome. Dr. B.

℣. 502. ——*Have a care o' th' main Chance,*] *Ralpho* is almoſt as fruitful in Proverbs, as *Sancho Pancha:* in this, and the whipping Debates, they both appear Superiour in Senſe to their Maſters. ſee *Don Quixote*, vol. 4. p. 669.

℣. 505, 506. *And were y' as good as George a Green, — I ſhall make bold to turn agen;*] *George a Green*, was the famous *Pindar of Wakefield*, who fought with *Robin Hood*, and *Little John*, two famous Robbers during the Reign of *Richard* the Firſt, ſee *Echard's Hiſt. of England*, vol. 1. p. 226. both together, and got the better of them. See *Hiſt. of George a Green, Pindar of Wakefield*; octavo, 1715. chap. 10. Ballad of the *Pindar of Wakefield*, and *Robin Hood:* Old Ballads, vol. 2. N° 100. *Bibliothec. Pepyſian. Ray's Engliſh Proverbs*, p. 285. Mr. *Gayton*, *Notes upon Don Quixote*, b. 4. ch. 22. and elſewhere mentions *John a Green*, with *Bevis* of *Southampton*, and *Robin Hood.*

Nor am I doubtful of the Iſſue
In a juſt *Quarrel*, and mine is ſo.
Is't fitting for a Man of *Honour*
To whip the *Saints*, like *Biſhop Bonner?*
A *Knight* t' uſurp the *Beadle*'s Office,
For which y' are like to raiſe brave *Trophies*:
But I adviſe you (not for Fear,
But for your own Sake) to forbear;
And for the *Churches*, which may chance
From hence, to ſpring a Variance;
And raiſe among themſelves new *Scruples*,
Whom common *Danger* hardly couples.
Remember how in *Arms* and *Politicks*,
We ſtill have worſted all your holy Tricks;

More Spruce and Nimble, and more Gay to ſeem
Than ſome Attorney's Clerk, or George a Green.
Hen. Stephens's *Apology for Herodotus*; chap. 28. p. 236.

I am not to tell a Tale
Of George a Green, or Jack a Vale,
Or yet of Chitty Face.

(*Panegyric upon Tom Coryat, and his Crudities. Firſt Copy Sancho Pancha* actually uſed his Maſter, in the manner here mentioned, upon a like Occaſion. *Don Quixote*, vol. 4. chap. 60. p. 600.)

y. 510. *To whip the Saints, like Biſhop Bonner?*] Dr. *Bonner*, Bp. of *London*, in *Queen Mary*'s days, whipp'd with his own Hand, ſeveral Perſons, who were impriſon'd for their ſtrict adherence to the *Proteſtant Religion*. See an account of his whipping *Thomas Hinſhaw*, and *John Mills*, in his Garden at *Fulham*, in the year 1558. (*Fox*'s *Acts and Monuments*, edit. 1576. p. 1937, 1938.) 'Tis ſaid, "That one ſhewed him, his own Picture in the *Book of Mar-*
"*tyrs*, in the Firſt edit. on purpoſe to vex him; at which he laught,
"ſaying, How could he get my Picture drawn ſo right?" (Sir *John Harrington*'s *Additional Supply* to Dr. *Godwin*'s *Catalogue of Biſhops*. *London*, 1653. p. 17.)

y. 519. *Remember how in Arms*, &c.] *Ralpho*'s Party, the *Independents*, and *Anabaptiſts*, by getting the Army of their ſide, outwitted the *Preſbyterians*. Though indeed, they contended for they knew not what: like the two Fellows, (ſee *Sir R. L'Eſtrange*'s *Fables*, part 1. fab. 494.) that went to Loggerheads about their Religion.

The

Trepann'd your Party with *Intregue*,
And took your *Grandees* down a Peg;
New modell'd th' *Army*, and *Caſhier'd*
All that to *Legion SMEC* adher'd;
Made a meer Utenſil o' your *Church*,
And after left it in the Lurch;
A Scaffold to build up our own,
And when w' had done with't, pull'd it down;
Capoch'd your *Rabbins* of the *Synod*,
And ſnap'd their *Cannons* with a *Why-not*:

The one was a *Martiniſt* he ſaid; and the other ſaid, all *Martiniſts* were *Hereticks*; and for his part, he was a *Lutheran*. Now the poor wretches were both of a ſide, and knew it not: taking their reſpective denominations from *Martin Luther*. Or the two *Paduan Brethren*; the one ſuppoſing that he had a Paſture as large as the Heavens, and the other, that he had as many Oxen as there were Stars: the mortal Quarrel between them was, whether the one's conceited Oxen, might feed in the other's ſuppoſed Ground. (Biſhop *Bramhall's Serpent Salve*; Works; folio p. 592.) Or the brace of Students, who fiercely diſputed about an imaginary Purſe of Gold. (*Gayton's Notes upon Don Quixote*. p. 3.)

℣. 521. *Trepann'd your Party with Intregue.*] This is fact; for the *Independents*, in their *Apologetical Narrative*, preſented to the Parliament 1643. ſhew'd themſelves ſo humble, that they might gain pity, and a *Toleration*, that they concluded, "That they purſued no other Intereſt nor Deſign but Subſiſtence, be it the poorеſt, and meaneſt in their own Land. But how well this ſelf denying deſire agreed with their after uſurping Encroachments, is known well enough: *Philip Nye*, and *Thomas Goodwin*, ſtealing to themſelves, the beſt Preferments of the Nation." (*Foulis's Hiſt. of wicked Plots*, &c. p. 19. from *Fuller's Church Hiſtory*, book 11. pag. 212.)

Then the Independent meek and ſly,
Moſt lowly lies at Lurch,
And ſo to put poor Jacky by
Reſolves to have no Church.

(*Sir John Birkenhead reviv'd*, p. 4.) See their ſubtle practices to outwit the *Presbyterians*; *Heath's Chronicle* p. 126. Sir *R. L'Eſtrange's Moral*, to the *Fable of a Tub of Rats*; part 2. fab. 235.

℣. 529. *o're reach'd*] In all editions but the two firſt of 1664, to 1704. incluſive. *Capoch'd* reſtor'd in later editions, which ſignifies *hooded*, or *blindfolded*.

℣. 535.

(Grave *Synod-Men*, that were rever'd
For ſolid Face, and Depth of *Beard*)
Their *Claſſique Model* prov'd a Maggot,
Their *Directory* and *Indian Pagod*;
And drown'd their *Diſcipline* like a Kitten,
On which they'd been ſo long a ſitting;
Decry'd it as a *Holy Cheat*
Grown out of Date, and obſolete,
And all the *Saints* of the firſt Graſs,
As Caſtling *Foles* of *Balam*'s *Aſs*.
At this the *Knight* grew high in Chafe,
And ſtaring furiouſly on *Ralph*,
He trembled and look'd pale with Ire,
Like Aſhes firſt, then red as Fire.

℣. 535, 536. *And drown'd their Diſcipline like a Kitten, — On which they'd been ſo long a ſitting*;] That is from the firſt of *July*, 1643, being the firſt meeting of the *Aſſembly of Divines*, to the 28th of *Auguſt*, 1648; when their Diſcipline by *Claſſes* was eſtabliſh'd. The Poet might have added a line or two more, as to the Expenſiveneſs of thoſe curious productions to the *Publick*. For the Aſſembly conſiſted of 120 *Divines*, and 30 *Laymen*: and they were to have four Shillings a day, during their ſitting, with other allowances; which with the Fees and Salaries to *Scribes*, and *Clerks*, &c. muſt amount to a very great Sum. But whether their Productions of the *Directory*, *Catechiſms*, and *Annotations*, were equivalent thereto, is left to the Reader's determination, (Mr. B.) Mr. *Foulis* (*Hiſt. of Wicked Plots*, &c. p. 207.) obſerves of them, as follows. "Our "*Engliſh Aſſembly* ſate *Hum-drumming* ſeveral years, and after all "expectation, brought forth nothing worth a Mouſe."

℣. 539. *And all the Saints of the firſt Graſs*,] The *Presbyterians*.

℣. 541. *At this the Knight grew high in Chafe*.] Whenever the Squire is provok'd by the Knight, he is ſure to retaliate the Affront by a very Satyrical Harangue upon the Knight's Party: Thus when he was put in the Stocks with the Knight, he makes *Synods*, (for which the Knight had a profound Veneration) the ſubject of his *Satire*: and his revenge at this time, when the Knight would impoſe a Whipping upon him, is grounded upon the *Independents* trepanning the *Presbyterians*. (Mr. B.)

℣. 543. *He trembled*, &c.] This and the following Line, not in the two firſt editions of 1664, added 1674.

℣. 548.

Have I (quoth he) been ta'n in Fight,
And for ſo many *Moons* lain by't?
And when all other Means did fail,
Have been exchang'd for *Tubs* of *Ale?*
Not but they thought me worth a *Ranſome*,
Much more conſid'rable and handſome,
But for their own Sakes, and for Fear
They were not ſafe when I was there;
Now to be baffled by a *Scoundrel*,
An upſtart *Sect'ry*, and a *Mungrel*;
Such as breed out of peccant Humours
Of our own *Church*, like Wens, or Tumours,
And like a *Maggot* in a *Sore*,
Wou'd that which gave it Life, devour;
It never ſhall be done or ſaid:
With that he ſeiz'd upon his *Blade*;
And *Ralpho* too, as quick and bold,
Upon his *Baſket-hilt* laid hold,
With equal Readineſs prepar'd
To draw and ſtand upon his Guard:

℣. 548. *Have been exchang'd*, &c.] * The Knight was kept Priſoner in *Exeter*, and after ſeveral Exchanges propos'd, but none accepted of, was at laſt releas'd for a Barrel of Ale, as he often us'd upon all Occaſions to declare."

℣. 560. *With that he ſeiz'd upon his Blade*, &c] The Contraſt betwixt *Brutus* and *Caſſius*, was not much unlike this, (*Shakeſpear's Julius Cæſar*, act 4.)

Caſſ. O Gods! ye God! muſt I endure all this?

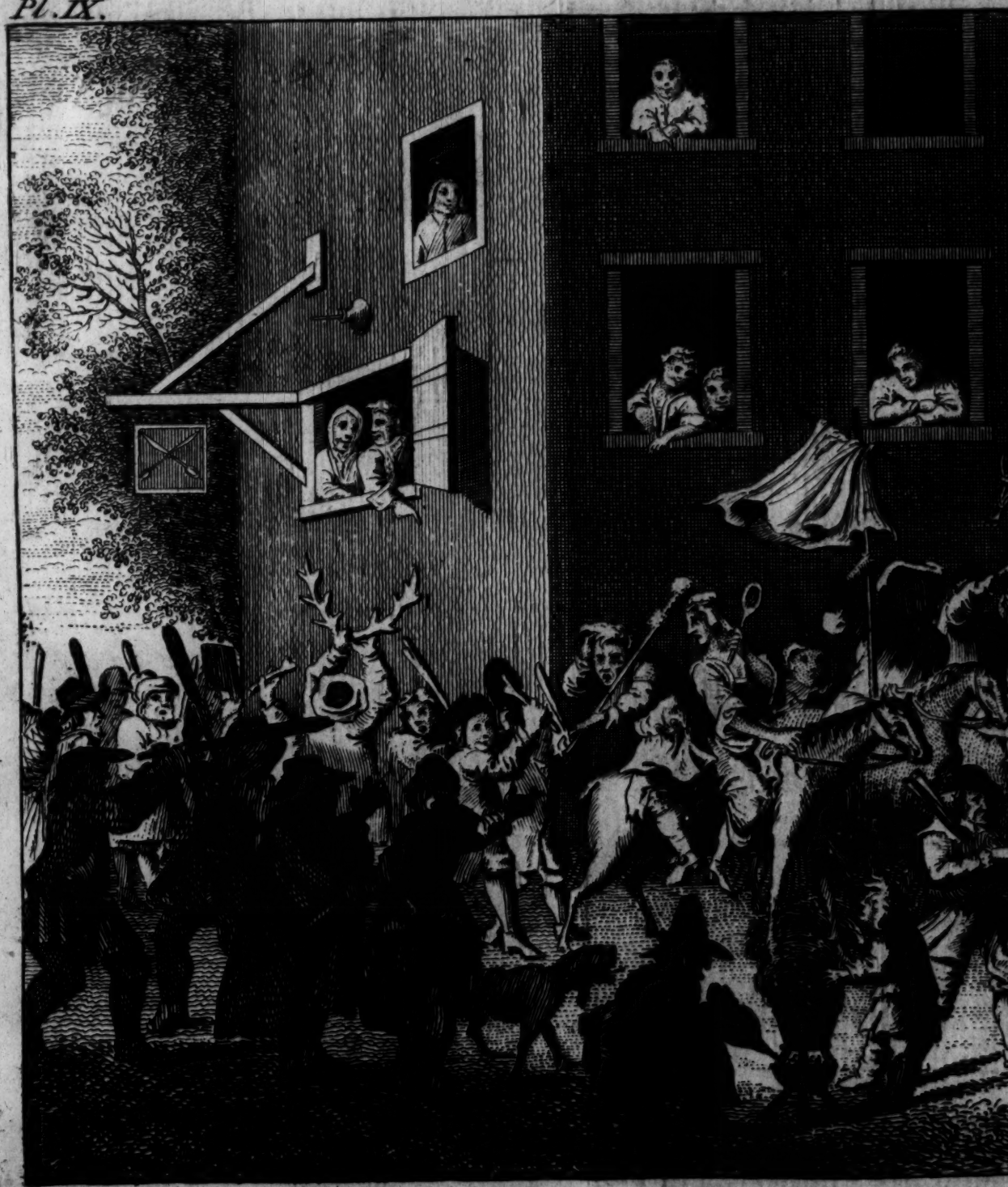
Brutus. All this! ay more: fret till your proud Heart break;
Go ſhew your Slaves how choleric you are,
And make your Bondsmen tremble: Muſt I budge?
Muſt I obſerve you? muſt I ſtand and crouch
Under your teſty humour? By the Gods
You ſhall digeſt the Venom of your Spleen,
Tho' it do ſplit you: for, from this day forth
I'll uſe you for my mirth, yea, for my laughter.
When you are waſpiſh. ——

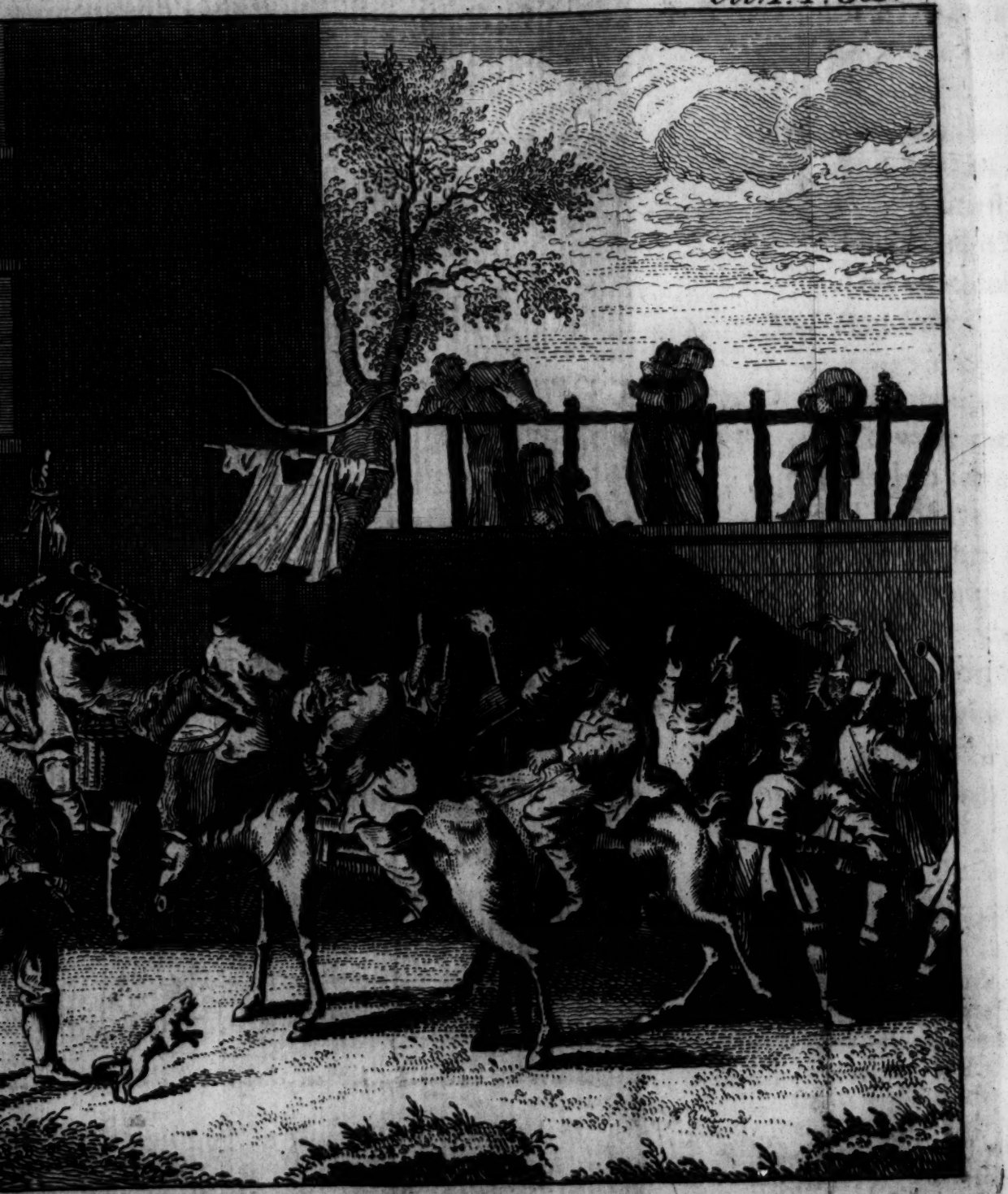
When both were parted on the ſudden,
With hideous *Clamour*, and a loud one,
As if all ſorts of *Noiſe* had been
Contracted into one loud *Din:*
Or that ſome Member to be choſen,
Had got the *Odds* above a *Thouſand*;
And by the Greatneſs of his Noiſe,
Prov'd fitteſt for his *Country*'s Choice.
This ſtrange Surpriſal put the *Knight*
And wrathful *Squire* into a Fright;
And though they ſtood prepar'd, with fatal
Impetuous Rancour to join *Battel*;
Both thought it was the wiſeſt Courſe,
To wave the Fight, and mount to *Horſe*,
And to ſecure by ſwift retreating,
Themſelves from Danger of worſe *beating*.
Yet neither of them would diſparage,
By utt'ring of his Mind, his Courage,
Which made 'em ſtoutly keep their Ground,
With Horror and Diſdain, wind-bound.
And now the Cauſe of all their *Fear*,
By ſlow Degrees approach'd ſo near,
They might diſtinguiſh diff'rent Noiſe
Of *Horns*, and *Pans*, and *Dogs*, and *Boys*,
And *Kettle Drums*, whoſe ſullen Dub
Sounds like the hooping of a Tub.

℣. 565, 566. *When both were parted on the ſudden,—With hideous Clamour, and a loud one.*] The *Poet*'s Contrivance at this Critical Juncture, is wonderful: He has found out a way to cool his *Heroes*, very artfully, and to prevent a bloody Encounter between them, without calling either their Honour or Courage into queſtion: all this is happily accompliſh'd by an *Antique Proceſſion*, which gives the Knight a freſh Opportunity of exerting the vigour of his Arms, for the ſervice of his Country (Mr. B.)

℣. 587. *They might diſtinguiſh*, &c.] *They might diſcern reſpective Noiſe*, in the two firſt editions of 1664.

Pl. IX.





But when the Sight appear'd in View,
They found it was an Antique Show;
A *Triumph*, that for Pomp and State,
Did proudeſt *Romans* emulate:
For as the *Aldermen* of *Rome*,
Their Foes at Training overcome,
And not enlarging *Territory*,
(As ſome miſtaken write in *Story*)
being mounted in their beſt Array,
Upon a *Carre*, and who but they?
And follow'd with a World of Tall-*Lads*,
That merry *Ditties* troll'd, and *Ballads*,
Did ride with many a Good-morrow,
Crying, *Hey for our Town*, through the *Burrough*;
So when this *Triumph* drew ſo nigh,
They might Particulars deſcry,
They never ſaw two Things ſo pat,
In all Reſpects, as This and That.
Firſt, He that led the *Cavalcate*,
Wore a Sow-gelder's *Flagellate*,
On which he blew as ſtrong a *Levet*,
As well-fee'd *Lawyer* on his *Breviate*;
When over one another's Heads
They charge (three Ranks at once) like *Sweads*.

℣. 595. *For as the Aldermen of Rome*, &c.] Here we have an Inſtance of our Author's making great things little. (Mr. D.)

℣. 596. *Their Foes.*] *For Foes*, in all editions to 1704. inclusive.

℣. 604. *Crying, Hey for our Town,*] The word *Town* in the *Saxon* (or old *Engliſh*) was call'd ſometimes *Tun*, deriv'd from the word *Tynan*, to encloſe, or Tyne, as ſome yet ſpeak. *Appendix* to *Stow's Survey of London*, by Mr. *Strype*, p. 2. vid. *Junii Etymolog. Anglican.*

℣. 609, 610. ——*Cavalcate,*—*Flagellate,*] in the four firſt editions, afterwards alter'd, to, *Cavalcade, Flagellet.*

℣. 613, 614. *When over one another's Heads—They charge (three Ranks at once) like Sweads.*] Theſe two Lines are not in the two

Next *Pans*, and *Kettles* of all Keys,
From *Trebles* down to *double Baſe*.
And after them, upon a *Nag*,
That might paſs for a forehand Stag,
A *Cornet* rode, and on his Staff
A Smock diſplay'd, did proudly wave:
Then *Bagpipes* of the loudeſt Drones,
With ſnuffling broken-winded Tones,
Whoſe Blaſts of Air in Pockets ſhut,
Sound filthier than from the Gut,
And make a viler Noiſe than *Swine*
In windy Weather, when they whine.
Next one upon a Pair of *Panniers*,
Full fraught with that, which for good Manners
Shall here be nameleſs, mixt with *Grains*,
Which he diſpens'd among the *Swains*,
And buſily upon the Crowd
At Random round about beſtow'd.
Then mounted on a horned *Horſe*,
One bore a *Gauntlet* and *Gilt Spurs*,
Ty'd to the *Pummel* of a long *Sword*
He held reverſt, the Point turn'd downward;
Next after, on a raw-bon'd Steed,
The Conqueror's *Standard-bearer* rid,
And bore aloft before the *Champion*
A *Petticoat* diſplay'd, and rampant;
Near whom the *Amazon* triumphant
Reſtrid her *Beaſt*, and on the *Rump* on't
Sate *Face* to *Tyal*, and *Bum* to *Bum*,
The *Warrior* whilom overcome;

firſt edit. of 1664. but added in 1674.——*like Sweads*—alter'd 1684, to *Swedes*. Mr. *Cleveland* ſpeaking of the Authors of the *Diurnals*, (Works, p. 105.) ſays, "They write in the poſture, that "the *Swedes* give fire in, over one another's Heads."

v. 645.

Arm'd with a *Spindle* and a *Diſtaff*,
Which as he rode, ſhe made him twiſt off:
And when he loiter'd, o'er her Shoulder
Chaſtiz'd the *Reformado* Soldier.
Before the Dame, and round about,
March'd *Whifflers*, and *Staffiers* on Foot,
With *Lackies*, *Grooms*, *Valets* and *Pages*,
In fit and proper Equipages;
Of whom, ſome Torches bore, ſome Links,
Before the proud *Virago Minx*,
That was both *Madam*, and a *Don*,
Like *Nero*'s *Sporus*, or *Pope Joan*;
And at fit Periods the whole Rout
Set up their Throats with clamorous Shout.
The *Knight* tranſported, and the *Squire*,
Put up their Weapons, and their Ire;
And *Hudibras*, who us'd to ponder,
On ſuch Sights, with judicious Wonder,

℣. 645, 646. *Arm'd with a Spindle and a Diſtaff,—Which as he rode ſhe made him twiſt off:*] This is an excellent deſcription of the *Skimmington*. ſee *The Monarch*, in *Dr. King*'s *Miſcellanies*, p. 530. *Hen Peck't Husband* deſcrib'd, *Spectator*, N° 176. 482. 485. Dean *Swift*'s Poem, intitled, *A Quiet Life, and a Good Name:* to a Friend that married a Shrew. *Miſcell.* vol. 5. p. 89. *London*, 1735.

℣. 650. ——*March'd Whifflers*,] Theſe march'd commonly before a Show, as is obſerv'd by Mr. *Cleveland*, in his Character of a *London Diurnal*, (Works 1677. p. 112.) "And firſt for a *Whiffler* "before the Show, enter *Stamford*, one that trod his Stage with "the Firſt, travers'd his Ground, made a Leg, and Exit." *Whiffle* was a *Fife*; and *Whiffler* a Freeman, that goes before the publick Companies in *London*, in publick Proceſſions. *Baily's Dict.* folio.

℣. 656. *Like Nero*'s *Sporus*,] A Youth whom *Nero* endeavour'd to make a Woman of. Puerum *Sporum* exſectis Teſtibus, etiam in Muliebrem Naturam transfigurare, conatus eſt: cum Dote et *Flammeo*, per ſolenne Nuptiarum celeberrimo Officio, deductum ad ſe pro Uxore habuit, extatque cujuſdam non inſcitus Jocus, bene agi potuiſſe cum rebus humanis, ſi *Domitius* Pater talem habuiſſet Uxorem. (*C. Suetonii* lib. 6. *Nero Claudius Cæſar.* ſ. 28.)

Could hold no longer to impart
His *Animadverſions*, for his Heart.
Quoth he, In all my Life till now
I ne'er ſaw ſo prophane a *Show*,
It is a *Paganiſh* Invention,
Which *Heathen* Writers often mention:
And he who made it had read *Goodwin*,
Or *Roſs*, or *Cælius Rhodogine*,
With all the *Grecian Speeds* and *Stows*,
That beſt deſcribe thoſe ancient Shows;
And has obſerv'd all fit *Decorums*
We find deſcrib'd by old *Hiſtorians*:
For as the *Roman Conqueror*,
That put an End to foreign *War*,

℣. 665, 666. *Quoth he, In all my Life till now—I ne'er ſaw ſo prophane a Show,*] This Proceſſion (common in *England*) with it's uſual Attendants,) has been exactly ſet in view by the Poet: but our truſty Knight could call it ſtrange and profane, and pretend to trace it's original from *Paganiſm:* on theſe frantic Notions, he founds a pretence, that he, as a Saint and Reformer, is neceſſitated to prohibit this Diverſion; notwithſtanding all that *Ralph* can ſay to convince him of his Error. (Mr. B.)

℣. 669.———*had read Goodwin,*] *Mr. Thomas Goodwin's Expoſition of Roman Antiquities.*

℣. 670. *Or Roſs,*] See Note on book 1. canto 2. l. 2. In the edit. of 1674. this line alter'd. *I warrant him, and underſtood him.* reſtor'd 1704.

Ibid.———*Or Cælius Rhodogine,*] *Ludovicus Cælius Rhodoginus* was born at *Milan.* (See *T. Coryat's Crudities*, p. 107.) ſee an account of his Writings. *Gruteri Fax Art.* to. 6. par. 2. pag. 832. *Catal. Bibliothec. Bodleian.* folio 1674. pag. 123. *Paulus Jovius* vid. *Elog. Doctor. Viror. Baſil.* 1596. pag. 206.) ſpeaks very contemptibly of him.

℣. 671. *With all the Grecian Speeds and Stows,*] This and the following Line, (in which he deſigns to ſneer *Speed* and *Stow*, who are very full I ſuppoſe, in the Deſcription of Publick Shows) are not in the two firſt editions of 1664. but added 1674.

℣. 678.

Ent'ring the *Town* in Triumph for it,
Bore a Slave with him, in his Chariot:
So this inſulting *Female Brave*,
Carries behind her here, a *Slave*:
And as the Ancients long ago,
When they in Field defy'd the Foe,
Hung out their *Mantles Della Guerre*,
So her proud *Standard-bearer* here,
Waves on his Spear, in dreadful Manner,
A *Tyrian-Petticoat* for *Banner*.

℣. 678. * *Bore a Slave with him in his Chariot*, &c.]

——*Et ſibi Conſul*
Me placeat, curru ſervus portatur eodem.
Juven. Sat. 10."

℣. 783. * *Hung out*, &c.] *Tunica Coccinea ſolebat pridie quam dimicandum eſſet, ſupra prætorium poni, quaſi admonitio, & indicium futuræ pugnæ.* Lipſius in Tacit. p. 56."

℣. 686. *A Tyrian Petticoat.*] A Petticoat of Purple, or Scarlet, for which the City of *Tyre* was famed.

Vir tuus *Tyrio* in toro
Totus emineat tibi——
Catulli lib. carm. 61. 172, 173.

——Seu *Tyria* voluit procedere Palla.
Tibulli lib. 4. 2. 11.

Non *Tyriæ veſtes* errantia lumina fallunt.
Propertii lib. 3. eleg. 14. 27. vid. lib. 4. eleg. 5. 22.

Conſule de gemmis, de tincta murice lana.
Ovid de Arte Amandi, lib. 1. 252.

Quid de veſte loquar? nec vos, ſegmenta requiro,
Nec quæ bis *Tyrio* Murice lana rubes.
ibid. lib. 3. 69. 170.

Coſtly apparel let the Fair one fly
Enrich'd with Gold, or with the Tyrian Dye.
Mr. *Dryden*, &c.

Vid. *Plinii Nat. Hiſtor.* lib. 9. chap. 36, 37, 38. *Meliſeri Palmerii Spicileg. Fax Artium a Grutero*, to. 4. pag. 704. *Pancirolli Rerum Memorab. par.* 1. *tit.* 45 p. 197. *Scaligeri de Subtilitate advers Cardan. Exercitat.* 325. 14. Notes upon the third part of *Cowley*'s *Davideis*. edit. 1707. p. 48. The ancient *Tyrian Purple*, firſt brought to light, by a Fiſherman. (ſee Biſhop *Sprat*'s *Hiſtory of the Royal Society*, 2d edit. pag. 391.)

Next Links, and Torches, heretofore
Still born before the *Emperor*.
And as in *Antique Triumphs*, *Eggs*
Were born for myſtical Intregues;
There's one in Truncheon, like a Ladle,
That carries *Eggs* too, freſh or addle;
And ſtill at Random, as he goes,
Among the Rabble-rout beſtows.
Quoth *Ralpho*, you miſtake the Matter;
For all th' *Antiquity* you ſmatter,
Is but a *Riding*, us'd of Courſe,
When the *Grey Mare's the better Horſe*:
When o'er the Breeches greedy *Women*
Fight, to extend their vaſt *Dominion*;

℣. 687. **Next Links*, &c.] That the *Roman* Emperors were wont to have Torches bore before them (by Day) in publick, appears by *Herodian in Pertinace. Lip. in Tacit.* p. 16."

℣. 689, 690. *And as in Antique Triumphs, Eggs—Were born for myſtical Intregues*;] *Eggs* (as my Friend Mr. *Smith* of *Harleſton* obſerves to me) were never made uſe of in *Roman Triumphs*, but in the *Orgies* of *Orpheus*, as appears by *Bauier*, vol. 1. book 11. chap. 5. and in the Games of *Ceres*, according to *Roſinus*, lib. 5. cap. 14. Pompa producebatur cum Deorum Signis, & *Ovo*. So that by *Antique Triumphs*, *Mimick* ones are probably to be underſtood.

℣. 698. *When the Grey Mare's the better Horſe*:] (See *Ray's Proverbial Phraſes*, p. 259. 2d. edit.) the *Italian Proverb*; *Sta pur freſca la Caſa dove la Rocee commanda alla Spada*. That Houſe is in an ill Caſe, where the Diſtaff commands the Sword. *Select Proverbs*, *Italian*, &c. 1707. p. 29.

℣. 699, 700. *When o'er the Breeches greedy Women—Fight, to extend their vaſt Dominion*;] *Margarita* (ſee *Fletcher's Rule a Wife, and have a Wife*, act. 2. pag. 17. edit. 1640.) ſpeaks thus to *Leon*, to whom ſhe was going to be married,

"You muſt not look to be my Maſter, Sir,
"Or talk i' th' Houſe, as though you wore the Breeches;
"No, nor command in any thing."

This

And in the Cauſe impatient *Grizel*
Has drubb'd her Huſband with *Bull's Pizzle*,
And brought him under *Covert-Baron*,
To turn her *Vaſſal* with a *Murrain*:
When Wives their Sexes ſhift, like *Hares*,
And ride their Huſbands, like *Night-Mares*,

This was *Patricio*'s Wiſh (ſee *Ben Johnſon*'s *Maſque of the Metamorphoſed Gypſies*, vol. 1. p. 76.)

From a Woman true to no Man,
Which is ugly, beſides common,
A Smock rampant, and the Itches
To be putting on the Breeches;
Whereſoe'er they have their being,
Bleſs the Sov'raine, and his Seeing!

A *Jewiſh Rabbi* in commenting upon the words of *Adam*, Gen. 3. 12. *She gave me of the Tree, and I did eat*; gives the following ſtrange comment upon them. *By giving him of the Tree*, is to be underſtood a ſound *Rib-Roaſting*, that is to ſay in plain *Engliſh*; *Eve* finding her Huſband unwilling to eat of the forbidden Fruit, took a good *Crabtree Cudgel*, and labour'd his ſides, till he complied with her will (Mr. S. of B.) Cætera ad evanidorum ac frigidorum Claſſem relegamus, quæ tum Judæi, tum *Chriſtianorum* aliqui de utraque hac Arbore ſuaviter ſomniarunt, ut de priore, quod grandem ex ea fuſtem *Eva* effregerit, eodemque Maritum *Adamum* quaſi per vim et verbera, ad eandem vetiti Fructus guſtationem adegerit, compulerit. *Gulielmi Saldeni SS. Theol. Doct. otia Theologic. Amſtelodami* 1684. lib. 3. *exercitat.* x. ſ. xv. p. 607. (ſee an account of *Termagant Wives*; *Tatler*, N° 217. *Spectator*, N° 247.)

℣. 705. *When Wives their Sexes ſhift, like Hares.*] Lepores omnes Utrumque Sexum habent. *Munſterus*. vid. *Conradi Geſneri de Quadrupedibus* lib. 1. pag. 681.

" Thus I charm thee from this place,
" Snakes that caſts their Coats for new,
" Camelions that alter Hue,
" *Hares* that yearly *Sexes change*,
" *Proteus* alt'ring oft and ſtrange." &c.

(*Sullen*'s Charm to transform *Amaryllis*, *Fletcher*'s *faithful Shepherdeſs*, 4th edition, act. 3. ſc. 1. p. 27, 28.) There are many fabulous Inſtances of Women's changing their Sexes. ſee *Higden*'s *Polychronicon*, by *Treviza*. lib. 2. chap. 1. fol. 58. *Chronic. Chronicor. Politic.*

And they in mortal *Battle* vanquiſh'd,
Are of their *Charter* diſ-enfranchis'd,
And by the right of War, like *Gills*,
Condemn'd to *Diſtaff*, *Horns* and *Wheels*:
For when Men by their Wives are cow'd,
Their *Horns* of courſe are underſtood.
Quoth *Hudibras*, thou ſtill giv'ſt Sentence
Impertinently, and againſt Senſe:
'Tis not the leaſt Diſparagement,
To be defeated by th' Event,
Nor to be beaten by main *Force*;
That does not make a *Man* the worſe,
Although his Shoulders with *Battoon*
Be claw'd and cudgel'd to ſome Tune;
A *Taylor*'s Prentice has no hard
Meaſure, that's bang'd with a true Yard:
But to turn *Tail*, or run away,
And without Blows give up the Day;
Or to ſurrender e'er th' *Aſſault*,
That's no Man's Fortune, but his Fault;
And renders Men of *Honor* leſs
Than all th' *Adverſity* of Succeſs:
And only unto ſuch this Shew
Of *Horns* and *Petticoats* is due.
There is a leſſer *Profanation*,
Like that the *Romans* call'd *Ovation*:
For as *Ovation* was allow'd
For *Conqueſt* purchas'd without Blood;

tic. lib. 2. p. 326. *Montaigne*'s *Eſſays*, book 1. ch. 20. p. 112. edit. 1711. See this Opinion expos'd by Sir *Thomas Browne*, *Vulgar Errors*. b. 3. chap. 17.

℣. 709.——*Like Gills*,] *Gill-Hooter*, an *Owle*, ſee *Baily*'s *Dict.*

℣. 733. *For as Ovation was allow'd*] See the Difference between an *Ovation*, and a *Triumph* (*Stuckii Antiq. Convivial*, cap. 21. from *Pomponius Lætus*. *Marcelli donati in Sueton. Dilucidat.* cap. 9. *Fax*

So Men decree thoſe leſſer Shows,
For *Victʼry* gotten without Blows,
By dint of ſharp hard *Words*, which ſome
Give *Battle* with, and overcome;
Theſe mounted in a *Chair-Curule*,
Which *Moderns* call a *Cucking-Stool*,
March proudly to the River's Side.
And o'er the *Waves* in *Triumph* ride;
Like Dukes of *Venice*, who are ſed
The *Adriatick Sea* to wed;

Art. a Grutero. to. 6. par. 2. pag. 569, 570. *Montfaucon's Antiquity explain'd.* vol. 4. part 1. book 6. chap. 6. p. 104. *Archbiſhop Potter's Antiquities of Greece.* vol. 2. chap. 12. Dr. *Kennet's Antiquities of Rome*, part 2. chap. 16.)

℣. 743, 744. *Like Dukes of Venice, who are ſed—The Adriatick Sea to wed;*] The *Doge* (attended by the Senate and Nobles) goes annually every *Aſcenſion-Day*, on board a Veſſel, called the *Bucentaure*, in order to marry the *Adriatick Sea*, by throwing a Gold Ring into it; the Captain having previouſly taken this ſtrange ſort of Oath; that he will bring her ſafe back to the City, in Defiance of Wind and Waves; or in caſe he fails to do ſo, that he'll forfeit his Life (*Miſſon's New Voyages to Italy*, 1699. vol. 1. p. 207. *Baron Pollintz's Memoirs*, vol. 2. p. 315.) Uſum dico Annuli—(quod ait *Paulus Merula*) in medias undas projicit, verbisque conceptis, eo munuſculo Mare in manum ſibi convenire juſto luco Sponſæ declarat. *Deſponſamus te*, inquit, *Mare*, in *ſignum veri et perpetui Dominii.* (*Seldeni Mar claus.* lib. 1. chap. 16. pag. 70. edit. *Londini* 1635.) ſee *Puffendorf's Introduction to the Hiſtory*, &c. *of Europe* 6th edition, 1706. pag. 556. This Ceremony (*Tom Coryat* obſerves, *Crudities*, pag. 219.) was firſt inſtituted by Pope *Alexander* the Third in the year 1174. The Pope gave the Duke a Gold Ring from his Finger in Token, that the *Venetians* having made War upon the Emperour, *Frederick Barbaroſſa*, in defence of his quarrel, diſcomfited his Fleet at *Iſtria*; and he commanded him for his ſake to throw the like golden Ring into the Sea every year, upon *Aſcenſion Day*, during his Life: eſtabliſhing this withal, That all his Succeſſors ſhould do the like: which cuſtome has ever ſince been obſerved to this Day, ſee *Howel's Survey of the Signory of Venice*, folio pag. 36. *Carionis Chronic.* lib. 5. pag. 475. *Jo. Gryphiandri de Inſulis*, cap. 20. pag. 286. *Annotations on Religio Medici*, pag. 107. *Moll's Geography*, edit. 1701. pag. 274. Mr. *Wright's Obſervations in Travelling through France, Italy*, &c. *London*, 1730. vol. 1. p. 81. Adriatique in the four firſt editions.

℣. 753,

And have a gentler *Wife* than thoſe
For whom the State decrees thoſe Shows.
But both are *Heatheniſh*, and come
From th' Whores of *Babylon*, and *Rome*;
And by the *Saints* ſhould be withſtood,
As *Antichriſtian* and *Lewd*;
And we as ſuch, ſhould now contribute
Our utmoſt *ſtrugglings* to prohibite.
This ſaid, they both advanc'd, and *rod*
A *Dog-Trot* through the bawling Crowd,
T' attack the *Leader*, and ſtill preſt,
Till they approach'd him, *Breaſt* to *Breaſt*:
Then *Hudibras*, with Face and Hand,
Made Signs for *Silence*; which obtain'd,
What means (quoth he) this Dev'l's *Proceſſion*
With Men of *Orthodox* Profeſſion?
'Tis *Ethnique* and *Idolatrous*,
From *Heatheniſm* deriv'd to us.
Does not the Whore of *Babylon* ride
Upon her *horned Beaſt* aſtride,
Like this proud *Dame*, who either is
A Type of her, or ſhe of this?
Are Things of ſuperſtitious *Function*,
Fit to be us'd in *Goſpel Sun-ſhine?*
It is an *Antichriſtian Opera*,
Much us'd in Midnight times of *Popery*;
Of running after Self-inventions
Of wicked and profane *Intentions*;

℣. 753, 754. ——— *and rod—A Dog-Trot through the bawling Crowd,*] See *Dog-Trot, Don Quixote,* vol. 1. book 2. chap. 5. pag. 186.

℣. 759. *What means (quoth he) this Dev'l's Proceſſion?*] Here *Don Hudibras* acts juſt like *Don Quixote*, in the Adventure of the Dead Corpſe, ſee part 1. book 2. ch. 5. pag. 184. the Attendants of which he own'd he took to be *Lucifer's Infernal Crew.*

To ſcandalize that *Sex*, for ſcolding,
To whom the *Saints* are ſo beholding.
Women, who were our firſt *Apoſtles*,
Without whoſe Aid w' had all been loſt elſe;
Women, that left no Stone unturn'd
In which the *Cauſe* might be concern'd:
Brought in their Children's *Spoons* and *Whiſtles*
To purchaſe *Swords*, *Carbines* and *Piſtols*:
Their Huſbands *Cullies*, and *Sweet-hearts*,
To take the *Saints* and *Churches* Parts;
Drew ſeveral gifted *Brethren* in,
That for the *Biſhops* wou'd have been,
And fix'd 'em conſtant to the *Party*,
With Motives *powerful* and *hearty*:
Their Huſbands robb'd, and made hard Shifts
T' adminiſter unto their *Gifts*

℣. 775. *Women, who were our firſt Apoſtles,*] The Women were zealous Contributers to the *Good Cauſe*, as they call'd it. Mr. *James Howel* obſerves (*Philanglus*, p. 128.) That unuſual voluntary Collections were made both in Town and Country: the *Seameſtreſs* brought in her Silver Thimble, the Chamber-maid her Bodkin, the Cook her Silver Spoon, into the common Treaſury of War.— and ſome ſort of Females were freer in their Contributions, ſo far as to part with their Rings and Ear-Rings, as if ſome *Golden Calf* were to be *molten* and ſet up to be idoliz'd. (ſee *Whitelock's Mem.* p. 61. *Hiſt. of Independency*, part 2. p. 166.) nay the zealous Siſterhood addreſs'd the Houſe of Commons, Feb. 4. 1641, in a very great Body, headed by *Anne Stag*, a *Brewer's Wife*, in *Weſtminſter*, (ſee *Impartial Examination of Mr. Neal's 2d vol. of the Hiſt. of the Puritans.* p. 331.) They did the ſame in behalf of *John Lilburn* in the year 1649. but not with like ſucceſs. (*Hiſtory of Independency*, part 2. pag. 165.

℣. 787, 788. *Their Huſbands robb'd, and made hard Shifts —— T' adminiſter unto their Gifts*] (ſee a Tract intitled *The Reformado preciſely characterized by a Churchwarden*, pag. 14. *Publick Library Cambridge.* 19. 9. 7.) Theſe holy Siſters are thus deſcrib'd, by Mr. *A. Cowley.* (*Puritan and Papiſt.* pag. 8.)

She that can ſit three Sermons in a Day,
And of thoſe three, ſcarce hear three words away:

She

All they cou'd rap, and rend, and pilfer,
To Scraps and Ends of Gold and Silver;
Rub'd down the *Teachers*, tir'd and ſpent,
With holding forth for *Parliament*;

She that can rob her Husband, to repair
A Budget Prieſt, that noſes a long Prayer:
She that with Lam-black purifies her Shoes,
And with half Eyes, and Bible ſoftly goes:
She that her Pocket with Lay-Goſpel ſtuffs,
And edifies her looks with little Ruffs:
She that loves Sermons, as ſhe does the reſt,
Still ſtanding ſtiff, that longeſt are the beſt;
She that will ly, yet ſwear ſhe hates a Lyar,
Except it be the Man that will lie by her:
She that at Chriſtmas thirſteth for more Sack,
And draws the broadeſt Handkerchief for Cake:
She that ſings Pſalms devoutly next the Street,
And beats her Maid i' th' Kitchen, where none ſee't
She that will ſit in Shop for five Hours ſpace,
And regiſter the ſins of all that paſs.
Damn at firſt ſight, and proudly dare to ſay
That none can poſſibly be ſaved but They.
That Hangs Religion on a naked Ear,
And judge Men's Hearts according to their Hair:
That could afford to doubt who writes beſt Senſe;
Moſes, or Dod, on the Commandements:
She that can ſigh, and cry Queen Elizabeth,
Rail at the Pope, and ſcratch out ſudden Death:
And for all this, can give no reaſon why;
This is an Holy Siſter verily.

℣. 789.— *rap and run,*] in the four firſt editions.

℣. 791, 792. *Rub'd down the Teachers, tir'd and ſpent—With holding forth for Parliament.*] Dr. *Echard* confirms this (*Obſervations upon the Anſwer to the Enquiry*, &c. pag. 112.) " I know (ſays he) " that the ſmall inconſiderable Triflers, the Coyners of new " Phraſes, and Drawers of long godly words, the thick Pourers " out of Texts of Scripture, the mimical Squeakers and Bellowers, " and the vain-glorious Admirers only of themſelves, and of thoſe " of their own faſhion'd Face and Geſture.—I know that ſuch as " theſe ſhall with all poſſible Zeal be follow'd and worſhip'd, ſhall " have their Buſhels of *China Oranges*, ſhall be ſolac'd with all " manner of *Cordial Eſſences*, and *Elixers*, and ſhall be rubb'd down " with *Holland of Ten Shillings an Ell*: when as others of that

" Party

Pamper'd and edify'd their *Zeal*
With *Marrow Puddings* many a Meal;
Enabled them, with ſtore of Meat,
On controverted *Points* to eat;
And cram'd 'em, till their *Guts* did ake,
With *Cawdle*, *Cuſtard*, and *Plum-Cake.*
What have they done, or what left undone,
That might advance the *Cauſe* at *London?*
March'd Rank and File, with *Drum* and *Enſign*,
T' intrench the *City* for Defence in?
Rais'd *Rampiers* with their own ſoft Hands,
To put the Enemy to Stands;

" Party, much more ſober and judicious, that can ſpeak ſenſe, and " underſtand the Scriptures, but leſs confident, and leſs cenſorious, " ſhall ſcarce be invited to the Fire-ſide, or be preſented with a " couple of Pippins, or a glaſs of ſmall Beer, with Brown Sugar. (ſee *Goſpel Goſſip*; *Spectator*, N° 46.)

℣. 797, 798. *And cram'd 'em, till their Guts did ake, — With Cawdle, Cuſtard, and Plum-Cake.*]

But now aloft the Preacher 'gan to thunder,
When the poor Women, they ſate trembling under;
And if he name Gehenah, or the Dragon,
Their Faith alas! was little then to brag on:
Or if he did relate what little wit
The Fooliſh Virgins had, then do they ſit
Weeping with watery Eyes, and making Vows,
One to have Preachers always in their Houſe,
To dine them with, and breakfaſt them with Jellies,
And Cawdle hot, to warm their wambling Bellies:
And if the Caſh, where ſhe could not unlock it,
Were cloſe ſecur'd, to pick her Huſband's Pocket.
An other, ſomething a more thrifty Sinner,
T' invite the Parſon twice a Week to dinner:
The other vows a Purple Pulpit Cloth
With an embroider'd Cuſhion, being loth
When the fierce Prieſt his Doctrine hard unbuckles,
That in the Paſſion, He ſhould hurt his Knuckles!
(*A Satyr againſt Hypocrites.* pag. 8. ſee pag. 18.)

℣. 801, 802, 803, 804. *March'd Rank and File, with Drum and Enſign,—T' intrench the City for Defence in?—Rais'd Rampiers with their own ſoft Hands,—To put the Enemy to Stands*] The City upon

From *Ladies* down to *Oyſter-Wenches*
Labour'd like *Pioneers* in *Trenches*,
Faln to their *Pick-Axes*, and *Tools*,
And help'd the Men to dig like *Moles?*
Have not the *Handmaids* of the *City*
Choſe of their Members a *Committee*,
For raiſing of a *Common Purſe*
Out of their Wages to raiſe *Horſe?*
And do they not as *Triers* ſit,
To judge what *Officers* are fit?

upon a falſe *Alarm*, being ordered to be fortified, and the *Train-Bands* order'd out, it was wonderful to ſee how the Women, Children, and vaſt numbers of People would come to work about digging, and carrying of earth to make the new Fortifications, That the City good Wives, and others mindful of their Huſbands and Friends, ſent many Cart Loads of Proviſions, and Wines, and good Things to *Turnham Green*, with which the Soldiers were refreſh'd, and made merry: and the more, when they underſtood that the King and His Army were retreated. (See *Whitelock*'s *Memorials* pag. 58, 60, 63.) This is confirmed by Mr. *May* (in his *Hiſt. of the Parliament*, lib. 3. cap. 5. pag. 91.) "It was the cuſtome "(ſays he) every day to go out by Thouſands to dig: all Profeſſi-"ons, Trades and Occupations taking their Turns: and not only "Inferiour Tradeſmen, but Gentlemen, and Ladies themſelves, "for the encouragement of others; carrying themſelves Spades, "Mattocks and other Inſtruments of digging; ſo that it became a "pleaſant ſight in *London*, to ſee them go out in ſuch an order "and number with Drums beating before them." (Mr. *B.*) ſee *Collection of Loyal Songs reprinted*, 1731. vol. 1. N° 53. *On demoliſhing the Forts.*

℣. 807. *Faln* in the three firſt editions. *Fell*, edit. 1684.

℣. 809, 810. *Have not the Handmaids of the City—Choſe of their Members a Committee.*] To this probably the Writer of *A Letter ſent to London*, by a Spy at *Oxford*—1643. alludes, pag. 12. "Call in "the *new Committee*, where Madam *Waller* is Speaker, and Doctreſs "of the Chair." It was a ſaying of *Venner* the Fifth *Monarchy Man*, "That the time would come, when the Handmaid of the "Lord, would make no more of Killing a man, than of—*Thurloe's State Papers*, vol. 6. pag. 185.

℣. 813, 814. *And do they not as Triers ſit,—To judge what Officers are fit?*] "The Houſe conſider'd in the next place, that diverſe "weak perſons have crept into Places beyond their Abilitys; and

"to

Have they —? At that an *Egg* let fly,
Hit him directly o'er the Eye,
And running down his Cheek, beſmear'd
With Orange-tawny Slime, his *Beard*;
But *Beard* and Slime being of one Hue,
The *Wound* the leſs appear'd in View.
Then he that on the *Panniers* rod,
Let fly on th' other Side a Load;
And quickly charg'd again, gave fully
In *Ralpho*'s Face, another *Volley*.
The *Knight* was ſtartled with the Smell,
And for his *Sword* began to feel:
And *Ralpho*, ſmother'd with the Stink,
Graſp'd his; when one that bore a *Link*,

" to the end that men of greater Parts may be put into their rooms, " they appointed the Lady *Middleſex*, Mrs. *Dunch*, the Lady *Foſter*, " the Lady *Anne Waller*, by reaſon of their great Experience in " Soldiery in the Kingdome, to be a *Committee of Tryers* for the " buſineſs." (*The Parliament of Ladies, or divers remarkable Paſſages of Ladies in Spring-Garden in Parliament aſſembled; printed in the yeare* 1647. pag. 6.)

℣. 815, 816. ——*At that an Egg let fly,— Hit him directly o'er the Eye,*] This is as merry an Adventure, as that of the *Bear-Baiting:* our Heroes are ſooner aſſaulted than they expected, even before the Knight had ended his Eloquent Speech: it was a great Affront, and Breach of Good Manners in the Rabble, to uſe ſo worthy a Perſonage in this manner: they had no *Talgol* to make a Reply, but ſhew'd their Contempt of Authority, by immediately falling into action with it's *Repreſentative:* he indeed, had little reaſon to look for better Uſage than he met with the day before, on a like Occaſion: but he was of too obſtinate a Temper, to learn any thing from Experience; this makes his caſe different from all other unfortunate Heroes: for inſtead of pitying, we laugh at him. (Mr. *B.*)

℣. 818, *With Orange-tawny Slime, his Beard*;] Alluding probably to *Bottom* the *Weaver*, in *Shakeſpear* (*Midſummer Night's Dream* vol. 1. p. 89.) who aſks, in what *Beard* he ſhall play the part of *Pyramus?* whether in a perfect *Yellow Beard*, an *Orange-Tawny Beard*, or a *Purple in-grain Beard*.

O' th' ſudden clapp'd his flaming Cudgel,
Like *Linſtock*, to the Horſe's *Touch-hole*;
And ſtreight another with his *Flambeaux*,
Gave *Ralpho*'s o'er the Eyes, a damn'd Blow.
The *Beaſts* began to kick, and fling,
And forc'd the Rout to make a Ring:
Through which they quickly broke their Way,
And brought them off from further Fray;
And though diſorder'd in Retreat,
Each of them ſtoutly kept his Seat:
For quitting both their *Swords* and *Reins*,
They graſp'd with all their Strength the *Manes*,
And to avoid the *Foe*'s Purſuit,
With ſpurring put their Cattle to't;
And till all Four were out of Wind,
And Danger too, ne'er look'd behind.
After th' had paus'd a while, ſupplying
Their *Spirits*, ſpent with Fight and Flying,

℣. 839.——*Rains*] in the four firſt editions.

℣. 843, 844. *And till all Four were out of Wind,—And Danger too, ne'er look'd behind.*] (See *Don Quixote* vol. 3. chap. 27. p. 275.) This is a Sneer probably upon the Earl of *Argyle*, who more than once fled from *Montroſe*, and never look'd behind till he was quite out of Danger: as at *Inverary* 1644 Biſhop *Guthry's Memoirs*, p. 136. at *Innerlochie* where he betook himſelf to his Boat, *Guthry* p. 140. at *Kilſith*, he fled, and never look'd over his ſhoulder, until after twenty miles riding, he reach'd the *South Queen*'s *Ferry*, where he poſſeſs'd himſelf again of his Boat, *Guthry* p. 154. Bp. *Wiſhart*'s *Hiſtory of Montroſe*, p. 117. from *Monroe*'s Army at *Sterling Bridge*, where he did not look behind him in eighteen miles riding, till he had reach'd the *North Queen*'s *Ferry* and poſſeſs'd himſelf of a Boat, *Guthry* p. 241. *Impartial Examination of Mr. Neal*'s 4th *vol. of the Hiſtory of the Puritans*, pag. 69.

But thou that time, like many an Errant Knight,
Didſt ſave thy ſelf by virtue of thy Flight;
Whence now in great Requeſt this Adage ſtands,
One pair of Legs is worth Two pair of Hands.
Mr. *Strangeway*'s *Panegyric upon Tom Coryat, and his Crudities.*

℣. 859,

And *Hudibras* recruited Force
Of Lungs, for *Action*, or *Diſcourſe:*
Quoth he, That Man is ſure to loſe,
That fouls his *Hands* with durty Foes:
For where no *Honor*'s to be gain'd,
'Tis thrown away in being maintain'd;
'Twas ill for us, we had to do
With ſo diſhonourable a Foe:
For though the *Law of Arms* doth bar
The Uſe of venom'd Shot in *War*;
Yet by the nauſeous Smell, and noiſom,
Their *Caſe-ſhot* ſavour ſtrong of *Poiſon*;
And doubtleſs have been chew'd with Teeth
Of ſome that had a *ſtinking Breath*;
Elſe when we put it to the puſh,
They had not giv'n us ſuch a Bruſh:
But as thoſe *Pultroons* that fling Durt,
Do but defile, but cannot hurt;
So all the *Honor* they have won,
Or we have loſt, is much at one.
'Twas well we made ſo reſolute
A brave Retreat, without Purſuit;
For if we had not, we had ſped
Much worſe, to be in Triumph led;
Than which the *Ancients* held no ſtate
Of Man's Life more unfortunate.

℣. 859, 860. *And doubtleſs have been chew'd with Teeth—Of ſome that had a ſtinking Breath.*] 'Tis probable, that *Oldham* had theſe Lines in view, when he wrote his Character of an *Ugly Parſon.* (ſee Remains pag. 109. edit. 1703) "Who by his Scent might be "winded by a good Noſe at twelve ſcore. I durſt have ventured "(ſays he) at firſt being in company, to have affirm'd that he "dieted on *Aſſa Fœtida*. &c

℣. 868.— *without Purſuit*;] *T avoid Purſuit*, in the two firſt editions of 1604.

But if this bold *Adventure* e'er
Do chance to reach the *Widow*'s Ear,
It may, being deſtin'd to aſſert
Her *Sex's Honor*; reach her Heart.
And as ſuch homely Treats (they ſay)
Portend good *Fortune*, ſo this may.
Veſpaſian being dawb'd with Durt,
Was deſtin'd to the Empire for't;

4. 877, 878. *And as ſuch homely Treats (they ſay,)—Portend good Fortune*——] The Original of the coarſe *Proverb* here alluded to, took it's riſe from the glorious Battel of *Azincourt*, when the *Engliſh* were ſo afflicted with the *Dyſentry*, that moſt of them choſe to fight naked from the Girdle downward. (Mr. *W.*) ſee *Rapin*'s *Hiſtory of England*, by *Tindal*, folio vol. 1. p. 513. *Lediard*'s *Naval Hiſt.* vol. 1. chap. 15. p. 65. Battle of *Agincourt*, *Old Ballads* 1723. vol. 2. pag. 83. In Memory of this famous Victory, King *Henry* the *Fifth*, inſtituted a Herald for that part of *France*, ſubject to *England*, with the ſtile of *Agincourt*: as *Edward* the *Firſt* had before given the title of *Guyen*, to another. (ſee *Hiſtorical, and Critical Eſſay, on the true Riſe of Nobility* &c. 2d edit. 1720. vol. 2. p. 722.)

There's another Proverb gives the Rump for his Creſt,
But Alderman Atkins made it a Jeſt.
That of all kind of Luck, Sh-t-n Luck is the beſt.
(*Re-Reſurrection of the Rump*, *Loyal Songs*, vol. 2. N° 10. p. 39.)

℣. 879. *Veſpaſian being dawb'd with Durt* &c.] This and the five following Lines, not in the two firſt editions of 1664. added in 1674. The *Corcyrans* of old, took a ſlovenly freedome, which occaſion'd the Proverb.

Ἐλευθερα Κερκυρα, Χίζ ὅπυ θέλεις:
Libera Corcyra, Caca ubi libet:
cum ſignificamus libertatem quidvis agendi,
(*Eraſmi Adagior.* chil. 4. Cent. 1. Prov. 2.)

Of this opinion *Oliver Cromwell* ſeems to have been, who dawb'd himſelf with ſomething worſe, upon the Revels kept by his Uncle Sir *Oliver Cromwell*; for the Entertainment of King *James* the Firſt: for which his Uncle order'd him the Diſcipline of the Horſe-Pond. (ſee *Heath*'s *Flagellum*: or *Life of Oliver Cromwell.* edit. 1672. pag. 18.)

℣. 887,

And from a Scavinger did come
To be a mighty Prince in *Rome :*
And why may not this foul Addreſs
Preſage in Love the ſame Succeſs?
Then let us ſtreight, to cleanſe our Wounds,
Advance in queſt of neareſt *Ponds* ;
And after (as we firſt *deſign'd)*
Swear I've perform'd what ſhe enjoin'd.

℣. 887, 888. *And after (as we firſt deſign'd)—Swear I've perform'd what ſhe enjoin'd.*] An honeſt Reſolution truly, and a natural reſult from their Sophiſtical Arguments in defence of *Perjury*, lately debated by the Knight, and his Squire: The Knight reſolves to waſh his Face, and dirty his Conſcience: this is mighty agreeable to his *Politics*, in which Hypocriſy ſeems to be the predominant Principle: he was no longer for reducing *Ralpho* to a Whipping, but for deceiving the Widow by forſwearing himſelf; and by the ſequel we find he was as good as his word, part 3. canto 1. ℣. 167. *&c.* (Mr. B.)



ERRATA in Vol. II.

PAGE 20. Note 2. Line 11. read *ſpend.*
P. 21. N. L. 25. read *feſtum.*
P. 32. N. ult. L. 3. read *facilius.*
P. 48. N. L. 13. for *his* read *is.*
P. 49. N. L. 16. dele *not.*
P. 52. N. 2. L. 5. read *ſocios.*
P. 60. L. 666. read *pull'd her.*
P. 141. N. L. 17. read *Catholicks.*

INDEX

TO THE

FIRST VOLUME.

A.	Pag.	Line
ABINGDON Law, what, (note)	370.	411
Achilles invulnerable, every where but the Heel, (n.)	192.	142
Æra of the Poem	1	to 15
Aganda, the fabulous Story of her, n.	116.	284
Agincourt, Battle of, n.	397.	877
Agrippa, Sir, n.	56.	539
Ajax, his fighting with a Flock of Sheep, n.	118.	309
——— His Shield deſcribed, id. ib.	129.	421
Albertus Magnus, call'd Secretary to the Ladies, and why, n.	304.	438
Alcuin, who, n.	31.	158
Alexander's crying; the Reaſons, n.	241.	1022
Amazons, ſome Account of them, n.	126.	393
Anabaptiſts, n.	52.	514
——— Enemies to Human Learning, n.	263.	1337
Analytic, explain'd, n.	11.	66
Antropoſophus, what, n.	56.	541
Apparitor, Archbiſhop's, how ſerved, by the Servants of *Bogo de Clare*, n.	246.	1129
Aquinas, *Thomas*, n.	20.	153
Armida, who, n.	126.	393
Army of the *Parliament*, why call'd, The Thimble and Bodkin Army, n.	143.	570
Arreſt, deſcrib'd	41.	372
Artaxerxes, the manner of his puniſhing his Nobility, n.	288.	239
Arthur, King, ſome Account of him, and his Round Table, n.	38.	337
Auſtrian, Duke, had his Ear pared in Battle,	193.	147
Aymon's four Sons, ſee the Story, n.	257.	1242

B.		
Bacon Friar, the Story of his Brazen Head, n.	306.	533

INDEX.

	Pag.	Line
Baiting of the Pope's Bull, a Tract wrote in King *Charles*'s Reign, (not King *James*'s, as is ſuggeſted by the Author of the printed Notes) by *Henry Burton*, 1627 (*penes me*) n.	246.	1122
Baſilowitz, the Tyrant of *Muſcovy*, an account of his Barbarity, n.	80.	795
Baſſa, *Illuſtrious*, who, n.	332.	877
Baſtile, what	93.	8
Bear-baiting, the Adventure of it	69.	678
—— It's Antiquity and Derivation	ib.	681
—— Proclamation upon the Solemnity	70.	689
—— Call'd an Antichriſtian Game, n.	81.	800
Bear's, Fright and Fury well expreſs'd	164.	878
——Reliev'd by *Trulla* and *Cerdon*	189.	99
Beard, the being pull'd by it, a Mark of Diſgrace, n.	199.	270
Beards, remarkable ones; a deſcription of them, n.	283.	171
Beaver's Stones; the uſe them, n.	96.	34
Beguins, who, n.	297.	371
Behmen, *Jacob*; an account of him	56.	542
Birtha, who	126.	395
Biſhops cry'd down by the Mob, n.	140.	531
Boniface the 8*th* Pope, ſome account of him, n.	255.	1212
Bonner Biſhop, an account of him, and his whipping of Proteſtants, n.	376.	510
Boy of *Liege*, his Story, n.	322.	510
Adam's, *Green-Breeches*, explain'd, n.	55.	532
Brethren, *Caterwauling*, n.	154.	703
—— Circumciz'd, n.	194.	154
Britains, *Indian*, whence deriv'd, n.	97.	60
Bruin, the *Bear*	114.	249
—— Why ſo call'd, n.	193.	150

C.

Cabal, n.	54.	530
Cacus, his Story, n.	303.	429
Calamy, Mr. *Edmund*, his Speech at *Guild-Hall* to recommend a Loan, n.	144.	582
Calves, monſtrous ones, n.	276.	64
Cambay, *Macamut*, Sultan of, his Story, n.	324.	753
Camelion	277.	47

INDEX.

	Pag.	Line
Camilla, who,	190.	104
Caps, Black, lin'd with White, worn by *Presbyterian Preachers*, n.	251.	1161
Cataſta, what	290.	259
Cauſe, what, n.	72.	736
Ibid.	137.	506
Centaurs	132.	446
Cerberus	14.	103
Cerdon the Cobler	128.	409
Chartel, what	7.	22.
Chimeræ, explain'd	261.	1317
Chiron, who, n.	104.	129
Coblers, black thumb'd, why ſo call'd, n.	129.	422
Cock-a-hoop, and *Cock-on-hoop* explain'd, n.	184.	14
Colon, who, n.	132.	442
—— Compar'd to *Hercules*	133.	458
—— Engages *Ralpho*	161.	826
—— Attacks *Hudibras*	213.	519
Commendation Nine-pence, what, n.	50.	487
Committee-men, who, n.	11.	76
Committee, n.	155.	722
Committee of Ladies, n.	394.	809
Conqueror, *Self-denying*, explain'd, n.	170.	985
Conſcience, a Fanatical one, n.	30.	236
Conſtable, the Dignity of the Office	71.	715
Cooper of *North-Wales*, his Story, n.	330.	849
Cordeliere, who, n.	32.	260
Corcyrians, their ſlovenly freedom, n.	398.	879
Correa Antonius, repents of his Perjury in ſwearing a League with the King of *Pegu*'s Agent, n.	352.	210
Coſſacks, who, n.	115.	267
Covenant, n.	72.	736
—— Ibid.	138.	510
—— The Methods taken to evade it	348.	155
Coughing involuntary, puniſh'd in the Inquiſition, n.	294.	346
Crofton, *Zachary*, whipp'd his Maid, and printed a Defence of it, n.	333.	885
Cromwell, *Oliver*, ſneer'd, n.	42.	387
—— His Hypocriſy	350.	181
Crotoniates; their Story, n.	162.	845
Crowdero, who, n.	101.	106

INDEX.

	Pag.	Line
Crowdero, his Fiddle deſcrib'd, with it's poſition	102.	113
—— Taken Priſoner by *Ralpho*	168.	955
—— Led in Triumph by *Hudibras* to the Stocks	179.	1125
—— Releas'd by *Trulla*	239.	995
Crows ſmell Powder, n.	216.	574
Cynarctomachy explain'd, n.	74.	752

D.

Darius King of *Perſia*, proclaim'd by the neighing of his Horſe, n.	104.	137
Democritus, the Laughing Philoſopher, n.	278.	81
Dipper, or *Anabaptiſt*, n.	52.	511
Diſciplinarians, held, that Kings ought to be Subject to the *Presbytery*, n.	247.	1139
Diſpenſations, n.	171.	1006
Divines, the Aſſembly of, ſeverely girded by *Ralpho*	82.	811
Divines, the Aſſembly of, Mr. *Selden*'s contemptible Opinion of them	82.	811
Diurnals, n.	185.	20
——— Ibid.	275.	57
Dream, *Adam*'s, what, n.	23.	177
Drinking Miſtreſſes Healths, the manner of doing it of old, n.	312.	569
Drum Eccleſiaſtic, explain'd, n.	4.	11
——— Invention of it	109.	187
Dudgeon explain'd,	1.	1
Dueliſts, the Laws of	287.	229
Duels, the Rights of the Conqueror	334.	893
Dunſcotus, n.	20.	154
Dwarfs, an Account of ſome remarkable ones, n.	320.	694

E.

Echo, finely deſcrib'd	195.	189
Egyptians worſhipped Dogs and Cats, n.	77.	773
——— Rats	78.	775
Elephants, the way of taking the Wild ones in the *Indies*, n.	145.	589
Engagement, what, n.	348.	157
Erra Pater, who, n.	16.	120

Eſſex,

INDEX.

	Pag.	Line
Eſſex, Earl of, the Parliament ſwore to live and die with him	348.	165
Et Cætera Oath, what	150.	651
Evening, finely deſcrib'd	335.	903
Eve-droppers, Spiritual, who	53.	520
Expletives in common Converſation, ſome remarkable ones, n.	128.	617

F.

Facet Doublet, what, n.	313.	601
Faith, Publick, what, n.	142.	558
——— Ibid.	351.	193
No Faith due to the Wicked in the Opinion of the Rebels of thoſe times, n.	358.	256
Fame, beautifully deſcrib'd	273.	49
Fate, to be ſteer'd by it, what	86.	882
Fear, the bad Effects of it, n.	285.	201
Fued, the meaning of it, n.	73.	739
Florio, and *Biancafiore* (an *Italian Romance*, not *French*, as miſtaken in the Notes, with this Title *Il Philocopo o vero inamoramenta di Florio e di Biancafiore, per Giovan. Boccacio ; in Foglio Venezia*, 1485.)	333.	881
Fludd, Dr. ſome account of him	56.	541
Fortune, her Uncertainty	183.	5
——— Ibid.	213.	515
Fox, *George*, Founder of the *Quakers*, n.	354.	225
St. *Francis*, his Legend, n.	297.	371
Freedom, the manner of beſtowing it among the *Romans*, n.	288.	235
Fulhams, what, n.	318.	642

G.

Gaberdine, what, n.	214.	535
George a Green, his Story, n.	375.	505
George, *Saint*, an account of him	119.	314
Gravity, *Spaniſh*, ſneer'd, n.	106.	156
Gregory the *Seventh*, Pope, an account of him	255.	1212
Grizel, Patient, her Story, n.	158.	773
Gundibert, who, and who his Miſtreſs was, n.	126.	395
Guns, and Gun-powder, the firſt Invention of them, n.	122.	355
Guy, Earl of *Warwick*, his Story, n.	117.	306

H.

INDEX.

	Pag.	Line
H.		
Habergeon, what, n.	214.	537
Hail Stones, monſtrous ones, n.	276.	65
Hanging an old Weaver for a young Cobler, ſee Story, n.	371.	435
Hares, change their Sexes, n.	387.	705
Hatto, Biſhop of *Mentz*, his Story	286.	205
Hebrew Roots, why ſaid to flouriſh in barren Ground	9.	59
Hercules, what meant by ſwearing by his Name, n.	124.	386
——— His cleanſing *Augeas*'s Stable, n.	133.	459
——— His Love for *Omphale* and *Iole*, n.	295.	355
Hockley i' th' Hole, explain'd, n.	239.	1003
Honour, Bed of, n.	242.	1048
Horſes of *Knight-Errants*, n.	45.	423
Horſe, *Cæſar*'s deſcrib'd	46.	433
Horſes, thought to be meer Engines by *Des Cartes*, n.	97.	58
The Horſes of *Diomedes*, and *Glaucus*, eat Man's Fleſh: *Duncan*'s eat one another, n.	132.	454
Hudibras, why ſo call'd	5.	14
—— His Religion	24.	189
—— His Beard deſcrib'd	30.	241
—— His Perſon	35.	287
—— His Diet	36.	299
—— His Dreſs	ib.	305
—— His Sword	39.	351
—— His Dagger	42.	375
—— His Piſtols	43.	392
—— His Horſe	ib.	403
—— His Speech to *Ralpho* concerning the Bear-baiting	71.	714
—— His Conduct before his firſt Engagement	99.	71
—— His Speech to the Mob, that attended the Bear-baiting	135.	494
—— His Anſwer to *Talgol*'s Harangue, n.	157.	742
—— Attacks *Talgol*	159.	776
—— An account of his Amour	201.	311
—— His Speech to *Ralpho*, upon the rallying of the Mob	208.	453
—— Calls upon his Miſtreſs's Name, n.	210.	478
—— Engag'd with *Cerdon*, and behaves manfully	215.	551

INDEX.

	Pag.	Line
Hudibras encouraged by *Ralpho*	215.	565
—— His deſponding Anſwer to *Ralpho*	216.	585
—— Exults, before he has gain'd the Victory	223.	725
—— Compares himſelf to *Cæſar*	ib.	734
—— Is conquer'd by *Trulla*, and lays down his Arms.	235.	915
—— Protected by her from the Rage of her Companions	237.	937
—— Led in Triumph by *Trulla*, attended by *Orſin*, *Talgol*, *Magnano*, *Cerdon*, and *Colon*	238.	969
—— He and *Ralph* put in the Stocks, in *Crowdero*'s Place, n.	239.	1002
—— Comforts himſelf with the Sayings of Philoſophers	240.	1011
—— His Anſwer to *Ralpho*, who upbraided him	244.	1073
—— Their Converſation continued upon the Subject of *Presbytery*	ib.	1082
—— The Attitude he appear'd in upon a Viſit from his Miſtreſs	280.	115
—— His Stoiciſm	284.	183
—— After long Diſpute, he is prevailed upon by his Miſtreſs to whip himſelf, to gain her Love	335.	896
—— Adviſes with *Ralpho* how to avoid the whipping	340.	55
—— His judgment, that it may be done by Proxy	372.	438
—— Appoints *Ralpho* his Proxy	373.	441
—— The Debate upon *Ralpho*'s refuſal continu'd	ib. to	560
—— Adventure of the Riding	380.	565
—— Advances to attack the Leader	390.	753
—— Is attack'd himſelf	395.	815
—— Flies	396.	835
—— His conſolatory Diſcourſe upon the occaſion	397.	849
—— Reſolves to ſwear he had performed the whipping penance.	399.	888
Hugo in the Foreſt, who	101.	100
Hylas, his Fable, n.	194.	184

I.

Ignis Fatuus, explain'd, n.	51.	509
Independents, an account of their outwitting the *Presbyterians*,	377.	521
Inheriting, the manner of it in *Egypt*, n.	288.	235

Inqui-

INDEX.

	Pag.	Line
Inquiſition, the King of (*Spain*, as King of *Caſtile*) ſubjects himſelf to it, by his Corronation Oath, n.	247.	1140
Inſpiration, pretended, deriv'd from Poppet-Plays, n.	61.	572
Joan of *France*, who	123.	363
— Suppos'd to be a Witch, n.	270.	17
Joan, *Pope*, her Story, n.	258.	1249
Joy, exceſſive, the bad effects of it, n.	285.	202
Irrefragable, *Alexander Hales*, ſo call'd, n.	19.	152
Jubilee, firſt inſtituted by Pope *Boniface* VIII. n.	255.	1212

K

King, his Political and Natural Perſon diſtinguiſh'd by the Rebels, n.	138.	514
Knaves, Godly, diſtinguiſh'd from Arrant Knaves, n.	86.	876
Knighting, the manner of it, n.	6,7.	19,20
— The Form of their Oath, n.	325.	782
Knights Errant, ſeldom eat or drink, n.	37.	327
Knight, *Phrygian*, who, n.	90.	917

L.

Lampoons, the Antiquity of them, n.	110.	218
Lamps, Funeral ones of the *Romans*, n.	292.	310
League, *French*	151.	652
Leech Skilful, who meant, n.	113.	245
L'Eſtrange, Sir *Roger*, his Caſe, n.	371,372.	435
Lidford Law, what, n.	370.	411
Light, New, explain'd, n.	51.	504
Lobb's Pound, n.	234.	910
Lucretia, her Story, n.	300.	403
Luke, Sir *Samuel*, ſome account of him, n.	88.	905

M.

Magic, n.	54.	530
Magnano, who, n.	120.	331
— His Policy to relieve *Talgol*	161.	836
Mall, *Engliſh*, who, n.	123.	368
Malignants, who, n.	149.	631
Mamalukes, n.	88.	903

	Pag.	Line
La Mancha, Knight of, or *Don Quixote*, does Penance for his Miſtreſs, n.	332.	875
Melinde, Prince of, his way of puniſhing his Nobility, n.	288.	239
Mercury, God of Merchants and Thieves, n.	63,	599
Merlin, Engliſh, who	121.	346
Minſtrelſy, a merry account of it's Riſe	103.	124
Miſtreſs, *Hudibras*'s, who	278.	80
Momus's carping Objection, n.	368.	369
Monkey's, and Elephant's Tooth worſhip'd	79.	778
Montroſe, Marquis of, his Bravery, &c. n.	177.	1085
Morning, poetically deſcrib'd	339.	29
Muggletonians, who	357.	250
Mum-budget, explain'd, n.	197.	208
Muſick malleable, n.	24.	182
Lydian, and *Phrygian*, explain'd, n.	330.	849

N.

Navels, query'd, whether *Adam* and *Eve* had any, n.	24.	181
Negus, the Method of puniſhing his Subjects, n.	288.	239
Nero, ſew'd *Chriſtians* in the Skins of Bears, n.	81.	795
Newcaſtle, *William* Duke of, his Bravery and Honourable Diſpoſition, n.	177.	1085

O.

Oath, *ex Officio*, what, n.	361.	308
Oaths, the Rebels abſolv'd from thoſe taken at *Brentford*	178.	1112
—— Their Looſe Notions concerning Oaths, n.	340.	55
—— Admit of Equivocations, n.	341.	58
—— the Saints pretended a Diſpenſation to ſwear or forſwear as beſt ſuited their Intereſt	344.	103
—— Broken by Providence, explain'd, n.	345.	136
—— Reckon'd by ſome, no more than a meer ſaluting of the Book, n.	352.	210
Hudibras's ſtrange Opinion concerning an Oath, n.	368.	377
Ordinances of Lords and Commons, what	76.	766
Ordinance, Self-denying, what, n.	170.	985
Orſin, who, n.	105.	147

	Pag.	Line
Orſin throws a Stone at *Ralpho*, which is compared with that which *Diomed* threw at *Æneas*	211.	493
—Attacks *Ralpho*, as he was remounting; with the Conſequences	219.	640
Ovation, what, n.	388.	733
Owl, the Simile of, n.	207.	403
P.		
Paduan Brethren, n.	378.	519
Pantaloons, what, n.	236.	924
Paradiſe, the Seat of, n.	22.	173
Paris Garden	107.	172
Parliament, Privileges of, n.	349.	173
Parole, how ſtrict the *Arabians* are in obſerving it, n.	178.	1096
Parthians, *Long-Field*, why ſo call'd, n.	189.	102
Paſiphaë, Queen of *Crete*, her ſtory, n.	298.	393
Patches, remarkable accounts of them, n.	315.	611
Pegu, Emperour of, n.	106.	155
Penance, in a Paper Lanthorn, what, n.	332.	870
Penthesile, who, n.	123.	378
Perjury, deem'd by the Saints, a Breach only of a Form of Speech	352.	208
Petitioning, the manner of it, n.	147.	610
Pharſalian Plain, n.	99.	65
Philoſophers Stone, banter'd, n.	275.	60
Phiſiognomy of Grace, what	249.	1156
Piety, Filial, remarkable inſtances, n.	35.	289
Pigeons, Letter-Carriers, n.	274.	55
Plot, *Machiavilian*, n.	73.	741
Poets, Dramatic, banter'd	271.	23, 24
Poyſon, hiſtorical account of Perſons living upon it, with it's Effects, n.	324.	753
Prayer, Witches, ſaid backward	204.	344
Preachers, many Mechanics ſuch, in thoſe Times, n.	130.	436
—Their abominable Freedom, n.	146.	590
Preſbyterians, the Church Militant, n.	25.	195
—— Their remarkable Antipathies, n.	26.	208
—— Their Tyranny expos'd by *Ralpho*	246.	1129
Presbytery, a Commonwealth of Popery, why, n.	253.	1203
Priſcian, who, n.	354.	224
Proletarian, what, n.	71.	720
Promethean Fire, explain'd, n.	111.	231

	Pag.	Line
Proteſtation, what, n.	76.	764
—— wore in their Hats	139.	522
Pryn, Mr. ſome account of him, n.	66.	646
Pygmalion, in Love with an Ivory Statue, n.	203.	328
Py-Powder Court, n.	361.	306
Pyrrhus, King of *Epirus*, the Virtue of his Great Toe	288.	237

Q.

Quakers, will not ſwear, n.	353.	219
— Their Religion, forg'd upon a *Popiſh* Anvil, n.	354.	225
— Their Light within	353.	220
— Hold it a Sin to put off their Hats, n.	354.	225
— Their Obſtinacy, n.	355.	229
Quarter, the ſcandalous Abuſe of it by the Rebels, n.	177.	1085
— The opinion of Sir *T. Fairfax*, &c. concerning it, n.	226.	811
— *Trulla*'s ſtrict Obſervance of it, n.	237.	941
Quixote, Don, his Encounter with a Flock of *Sheep*, n.	118.	310

R.

Rabbins, a remarkable Opinion of theirs, n.	360.	291
Rack, made uſe of in thoſe Iniquitous times, n.	364.	335
Ralph, *Ralpho*, or *Raph*, who, n.	47.	457
— his Parts	ib.	465
— Birth	ib.	466
— Pedigree	48.	467
— Gifts	49.	479
— Compared with *Hudibras*	65.	625
— Encounters *Colon*	161.	828
— Diſmounted by *Magnano*'s Stratagem	163.	852
— Relieves *Hudibras* from *Crowdero*	167.	932
— His Lamentation upon a Fall from his Horſe	225.	745
— Reply to *Hudibras*'s Conſolatory Speech	242.	1057
— His Caſuiſtry, to free his Maſter from the Whipping he was to undergo	342.	67
— Adviſes his Maſter to be whip'd by Proxy	372.	437
— Deſired by his Maſter to be his Proxy	373.	441
— Adventure of the Riding	380.	565
— Diſſents from *Hudibras*'s Opinion, concerning it	386.	695
— Advances to attack the Leader	390.	755

INDEX.

	Pag.	Line
Ralph, is attack'd himſelf	395.	824
—Flies	396.	835
Ranters, who, n.	262.	1329
Reformation, in thoſe times, what, n.	139.	519
———Id. ib.	142.	555
Religion, *Presbyterian*	25.	191
Religions, great Variety, n.	134.	485
Rhodalind, who, n.	126.	394
Riding aſtride, when diſus'd by the Women in *England*, with the firſt Invention of Side-Saddles, n.	125.	390
Romances, their Original, n.	326.	788
Romulus, nurs'd by a Wolf, explain'd, n.	106.	167
Roſicruſians, who, n.	57.	545
Roſs, *Alexander*, n.	93.	1, 2
Rubies, poliſh'd upon a Mill, n.	313.	600
Rupert, Prince, his Dextertiy in Shooting with a Piſtol, n.	213.	533
S.		
Saints of the Times, deſcrib'd, n.	50,51.	495
Saints twice dipp'd, who, n.	212.	498
—Held, that what was ſinful in others, was pious in themſelves, n.	356.	245
—Pretended to be above Ordinances, n.	357.	250
Sancho's falling upon a Blanket, explain'd, n.	164.	874
Sceptic, n.	17.	131
Scribes, who, n.	248.	1152
Scrimansky, n.	115.	271
Scriptures, made conformable to their Conſciences, n.	353.	212
Seal, of Secrecy, what, n.	303.	436
Seekers, who, n.	357.	250
Semiramis, n.	321.	715
Sequeſtring, the manner of doing it, n.	76.	767
ibid. n.	156.	725
Skimmington deſcrib'd	381.	604
Skulls, *Indian*, Sword proof, n.	310.	533
Slubber de gullion, explain'd, n.	233.	886
Smeck, who ſo call'd, n.	251.	1166
ibid.	377.	524
Somerſet-Houſe, how, and when built	94.	15,16
Sorboniſt, who, n.	21.	158
Spaniard whip'd, n.	45.	430
Spheres, Muſick of, n.	316.	617

INDEX.

	Pag.	Line
Spinſter, what, n.	222.	802
Sporus, who, n.	383.	656
Stars, Blazing, ſome Account of them, n.	100.	97
Stocks, and Whipping-poſt deſcrib'd	180.	1131
Stoics, an Account of them	338.	15
Sweden, *Charles* the 12th King of, his Generoſity to an Enemy, n.	174.	1046
Sybarites, their Story, n.	162.	844
Synods, in *Ralpho*'s Opinion, not more lawful than Bear-baiting	83.	825
Synod-Men, reproach'd	296.	367
T.		
Tails, fabulous Accounts of them, n.	323.	742
Talgol, who, n.	117.	299
—His Anſwer to *Hudibras*'s Speech, n.	153.	688
Taliacotius, a hiſtorical Account of his Noſes	33.	281
Taliſman, n.	54.	530
Tamora, Queen of the *Goths*, n.	299.	399
Tartar, Wild, n.	95.	23,24
Catching a Tartar, what, n.	231.	865
Taylor, humorouſly deſcrib'd, n.	47,48.	466
Tedworth, *Dæmon* of, n.	281.	132
Tenderden Steeple, the Occaſion of *Godwin's Sands*, why, n.	367.	351
Termagaunt, what it originally ſignify'd, n.	124.	388
Thaleſtris, who	126.	393
Thankſgiving Days, n.	184.	16
Thracians, a remarkable Cuſtom among them, n.	308.	525
Toleration, the Opinions of *Presbyterians* concerning it, n.	25.	193
Triers, who, n.	248.	1152
Triers, among the *Ladies*, n.	394.	813
Trulla, who, n.	123.	365
—Her Swiftneſs deſcrib'd	189.	102
—Attacks *Hudibras*	226.	769
—Diſmounts him	ib.	784
—Demands his Arms, and Baggage, in right of her Victory	227.	791
—Offers to fight the Battle over again	ib.	792
—Conquers him a ſecond time	231.	854
Trumpeter, *Goſpel*, explain'd	3.	9
Tutbury, an Account of the Bull-running there, n.	70.	689
Tycho Brahe, who, n.	16.	120

INDEX.

	Pag.	Line
V.		
Vane, Sir *Henry*, his Opinions, n.	357.	250
Venice, *Doge* of, annually marries the *Adriatick Sea*, n.	398.	743
Venus, her fabulous Deſcent, n.	329.	846
Veſtals, their Puniſhment for Breach of Virginity, and their great Privileges if chaſte, n.	300.	401
Vicars, who, n.	66.	646
Vies, proud, explain'd, n.	136.	498
W.		
Wagers, us'd by ſome for Arguments, n.	291.	298
Wake, Mr. a remarkable Inſtance of his good Nature, n.	369.	407
What if a Day, a Ditty ſo call'd, n.	184.	10
Whet-ſtone, lying for it, explain'd	275.	60
Whipping, its Glories	290.	276
—Its Uſes, n.	327.	811
—Antiquity of it, n.	333.	883
Whipping-Ladies, n.	ib.	885
Wicked, have no Right to this World's Goods, n.	172.	1010
Widdrington, the Bear compar'd to him, n.	188.	95
Wines Work, when *Vines are in the Flower*, explain'd, n.	291.	286
Witches, their manner of deſtroying by Images of Wax or Clay, n.	363.	331
Lapland Witches, ſell bottled Air, n.	366.	344
Withers, who, n.	96.	646
Women, Fanatical, their Zeal for the Good Old Cauſe	391.	775
Words, Cant, n.	2.	3
—Coyn'd, n.	15.	109
—Unſcriptural, the Uſe of them deem'd by *Fanatics* unlawful, n.	82.	807

The End of the Firſt Volume.



Ho a wolle Parlus where he says. 95

where merchants breath. 307.